



A collection of verses

This collection of verses is offered up to Srila Bhakti Raksaka Sridhara Deva Goswami Maharaja for his satisfaction and glorification in the year 2000, by the combined services of his disciples in the U.K - Trilokanatha Dasa, Kunda Lata Dasi, Krsna Priya Dasi and Paramananda Dasa.

Key to References

AP..... Arcana-Paddhati (Sanatana Goswami)

AP..... Adi Purana (Krsna Dvaipayana Vyasadeva)

ARO..... A Regardful Offering (Bhakti Nandan Svami)

AS..... Ananta Samhita.

BB..... Brhad-Bhagavatamrta (Sanatana Goswami)

B D..... Bhavartha Dipika (Sridhara Svami)

B.r.s..... Bhakti-rasamrta-sindhu (Rupa Goswami)

B-g..... Bhagavad-gita

BNP..... Brhan-naradiya Purana (Krsna Dvaipayana Vyasadeva)

BS..... Bhakti-sandarbha (Jiva Goswami)

BS..... Brahma-samhita (Brahma)

C..... Counterpoint (Devasis Dasa)

C-Bhag.... Caitanya-Bhagavata (Vrndavana Dasa Thakura)

C-c..... Caitanya-caritamrta (Krsnadasa Kaviraja)

C-Cand.... Caitanya-Candramrta (Prabodhananda Saraswati)

CC-n..... Caitanya Candrodaya-nataka (Kavi Karnapura)

CU..... Chandogya Upanisad (Krsna Dvaipayana Vyasadeva)

DCP..... Dhyana-candra Paddhatti (Dhyana-candra Goswami)

DS..... Dwaraka-samita

GK..... Gaudiya Kanthahara (Bhaktisiddhanta Saraswati Thakura)

G,YB..... Gitamala, Yamuna-bhavavali (Bhaktivinoda Thakura)

G-G..... Gita-govinda (Jayadeva Goswami)

GMSL..... Gita mala-siddhi lalasa (Bhaktivinoda Thakura)

GOD..... Guardian of Devotion (B.R. Sridhara Deva Goswami)

GP..... Garuda Purana (Krsna Dvaipayana Vyasadeva)

HBV Hari-Bhakti-Vilasa (Gopala Bhatta & Sanatana Goswami)

HC..... Home Comfort (B.R. Sridhara Deva Goswami)

K..... Kathopanishad (Krsna Dvaipayana Vyasadeva)

KK..... Kalyana Kalpataru (Bhaktivinoda Thakura)

KK..... Krsna Karnamrtam (Bilvamangala Thakura)

KP..... Kurrma-Purana (Krsna Dvaipayana Vyasadeva)

KS..... Krama-Sandarbhya (Jiva Goswami)

KT..... Kapila-Tantra. (Krsna Dvaipayana Vyasadeva)

LSFTLS... Loving Search for the Lost Servant (B.R. Sridhara Deva Goswami)

M..... Mahabharata (Krsna Dvaipayana Vyasadeva)

M..... Mundakopanishad (Madhvacaryya)

MRG..... Mahajana-racita gita (Bhaktisiddhanta Saraswati Thakura)

MS..... Manah-siksa (Narottama Dasa Thakura)

MS..... Manu Samhita. (Krsna Dvaipayana Vyasadeva)

MU..... Mundaka Upanisad (Krsna Dvaipayana Vyasadeva)

N..... Namastakam (Rupa Goswami)

NP..... Narada Pancaratra (Krsna Dvaipayana Vyasadeva)

P..... Padyavali (Rupa Goswami)

P..... Prathana (Narottama Dasa Thakura)

PBC..... Prema-Bhakti-Candrika (Narottama Dasa Thakura)

PDDS..... Premadhama-deva-stotram (B.R. Sridhara Deva Goswami)

PJRPRPD....PJ Rupa pada raja prathana dasakam (Rupa Goswami)

PL..... Prathana Lalasa (Narottama Dasa Thakura)

PP..... Padma Purana (Krsna Dvaipayana Vyasadeva)

PV..... Prema-vivartta (Jagadananda Pandita)

RRSNM....Radha-rasa-sudha-nidhi-Mangalacarana (Prabodhananda Saraswati)

RV..... Rg Veda (Krsna Dvaipayana Vyasadeva)

S..... Siksastakam (Sri Caitanya Mahaprabhu)

S-B..... Srimad -Bhagavatam (Krsna Dvaipayana Vyasadeva)

SBRBM.. Sri Bhakti Raksaka Bhajana Madhuri (Bhakti Nandan Svami)

SCS..... Sri Caitanya Saraswati (B.R. Sridhara Deva Goswami)

SEOC..... Sri Evolution of Consciousness.(B.R. Sridhara Deva Goswami)

SGAHG.... Sri Guru and His Grace (B.R. Sridhara Deva Goswami)

SGD..... Sri Gaudlya Darsan (B.R. Sridhara Deva Goswami)

SGD,SGPI. Sri GaudiyaDarsan, Sri Guru-Puja Jssue.(B.R. Sridhara Deva Goswami)

SGG..... Sri Gaudiya Gitanjali (B.R. Sridhara Deva Goswami)

SI..... Sri Isopanisad. (Krsna Dvaipayana Vyasadeva)

SJ..... Sri -Jivapadanam (Jiva Goswami)

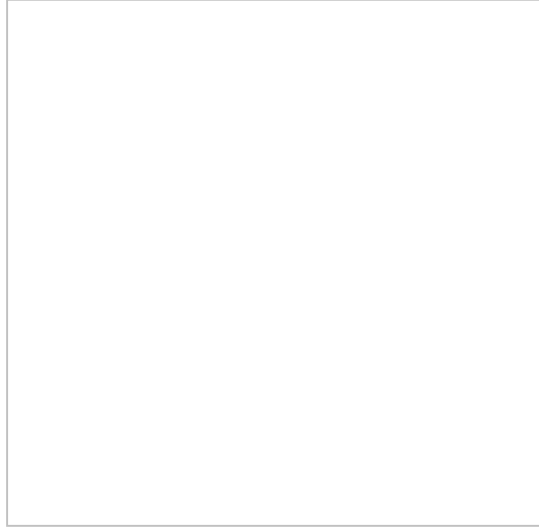
SKM,..... Sri Kirtana Manjusa (B.R Sridhara Deva Goswami)

SOTGOD... Sermons of the Guardian of Devotion (B.R. Sridhara Deva Goswami)

SOTVA.. Songs of the Vaisnava Acaryas (A.C.Bhaktivedanta Swami)

SP..... Skanda Purana (Krsna Dvaipayana Vyasadeva)
SPP..... Srila Prabhupada-Pranati (B.R. Sridhara Deva Goswami)
SR..... Sri -Rupapadanam (Rupa Goswami)
SRP..... Sri Radhika pranama (B.R. Sridhara Deva Goswami)
SS..... Sadhu-Sanga (B.R. Sridhara Deva Goswami)
SSPJ..... Sri Sri Prapanna-jivanamrt. (B.R. Sridhara Deva Goswami)
SU..... Svetasvatara Upanisads (Krsna Dvaipayana Vyasadeva)
SVT..... Sri Vaisnava Tosani (B.R. Sridhara Deva Goswami)
T..... Taittiriyaopanisad. (Krsna Dvaipayana Vyasadeva)
TGVODL... The Golden Volcano of Divine Love (B.R. Sridhara Deva Goswami)
TS..... Tattva-Sandarbha (Jiva Goswami)
TSFSK.... The Search for Sri Krsna (B.R. Sridhara Deva Goswami)
TSOBT...The songs of Bhaktivinoda Thakura (Bhaktivinoda Thakura)
TU..... Taittiriya Upanisad (Krsna Dvaipayana Vyasadeva)
U..... Upadesamrta ..(The Nectar of Instruction) (Rupa Goswami)
U..... Upanisads. (Krsna Dvaipayana Vyasadeva)
Um, Vs...Uttara-mimamsa, Vedanta-sutra (Krsna Dvaipayana Vyasadeva)
UN..... Ujjvala-nilamani (Rupa Goswami)
V..... Vedas (Krsna Dvaipayana Vyasadeva)
VKA.... Vilapa-Kusumanjali (Raghunatha Dasa Goswami)
VM..... Vidagdha Madhava (Rupa Goswami)
VP..... Visnu-Purana (Krsna Dvaipayana Vyasadeva)
VP..... Vaisnava Padavali.
VY..... Visnu-Yamal

All Glories to Sri Sri Guru and Gauranga



om ajnana-timirandhasya jnananjana-salakaya caksur unmllitam yena
tasmai sri-gurave namah

I offer my respectful obeisances unto my spiritual master, who has opened my eyes, which were blinded by the darkness of ignorance, with the torchlight of knowledge.

vancha-kalpatarubhyas ca krpa-sindhubhya eva ca patitanam
pavanebhyo vaisnavebhyo namo namah

I offer my respectful obeisances unto all the Vaisnava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls.

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1 abhivyakta mattah prakrti-laghu-rupad api budha

abhivyakta mattah prakrti-laghu-rupad api budha
vidhatri siddarthan hari-gunamayi vah krtir iyam
pulindenapy agnih kim u samidham unmathya janito

hiranya-sreninam apaharati nantah kalusatam

"O learned personalities, this treatise, composed of the divine qualities of Lord Hari, will fulfil your cherished wishes despite the fact that it is presented by me, a very insignificant person. Does not the fire ignited from pieces of wood rubbed together by a low-born barbarian dissipate the impurities in gold?" (SSPJ, p 4)

2 abrahma-bhuvanal lokah

abrahma-bhuvanal lokah,

punar avartino rjuna mam upetya tu kaunteya,

punar janma na vidyate

"O Arjuna, from the planet of Lord Brahma downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth." (B-g, 8.16)

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In Srimad-Bhagavad-gita Krsna says: "The place from which there is no returning to this deathly plane is My supreme abode." He instructs Arjuna: "A permanent position is only possible in My plane. All occupations in this plane, even that of a king, are just as in a dream. So if you want to get out of this dreaming life and enter into reality then raise yourself to the standard of finding the plane of reality, however subtle it may be, for that cannot be devoured by death. Collect your energy to build something permanent. At present you are investing your energy in something that is going to be demolished at the next moment - a foolish attempt."(HC, p 21) + (see also sloka 530)

The attempts of the little brained persons will certainly be futile - going up and coming down. (GOD, p 11)

Many people are worried about nuclear war. They think it may come very soon. That is a point on a line, a line on a plane, a plane in a solid. So many times wars are coming and going; so many times the sun, the Earth, the moon, and all the planets, and the solar systems disappear, and again spring up, appear and vanish, they die, and then again, they are created. We are living in the midst of such thought in eternity. The 'newkiller' war is a tiny point; what of that? Individuals are dying at every moment; the Earth will die, the whole human section will disappear. Let it be.

We must try to live in eternity; not in any particular span of time or space. We must prepare ourselves for our eternal benefit, not for any temporary remedy. Religion covers that aspect of our existence. We are told to view things from this standpoint: not only this body, but the human race, the animals, the trees, the entire Earth, and even the sun, will all vanish, and again spring up. Creation, dissolution, creation, dissolution - it will continue forever in the domain of misconception. At the same time, there is another world which is eternal; we are requested to enter there, to make our home in that plane which neither enters into the jaws of death, nor suffers any change.

In the Bhagavad-gita (8.16) it is stated: "O son of KuntT, Arjuna, from the planet of Lord Brahma downwards, the residents of all the planetary systems within the material world are naturally subjected to repeated birth and death. Even Lord Brahma, the creator himself, has to die. Up to Brahmaloaka, the highest planet in the material world, the whole material energy undergoes such changes."

But if we can cross the area of misunderstanding and enter the proper understanding, then there is no creation or dissolution. That is eternal, and we are children of that soil. Our bodies and minds are children of this soil which comes and goes, which is created and then dies. We have got to get out of this world of death.

We are in such an area. What is to be done? Try to get out. Try your best to get out of this mortal area. The saints inform us: "Come home dear friend, let us go home. Why are you suffering so much trouble unnecessarily in a foreign land? The spiritual world is real; this material world is unreal: springing and vanishing, coming and going, it is a farce! From the world of farce we must come to reality. Here in this material world there will not be only one war, but wars after wars, wars after wars.

There is a zone of nectar, and we are actually children of that nectar that does not die (srnwantu visve amrtasya putrah - see sloka 477).

Somehow, we are misguided here, but really we are children of that soil which is eternal, where there is no birth or death. With a wide and broad heart, we have to approach there. This is declared by Sri Caitanya Mahaprabhu, and the Bhagavad-gTta, the Upanisads, and the Srimad-Bhagavatam all confirm the same thing. That is our very sweet, sweet home, and we must try our best to go back to God, back to home, and take others with us.(TSFSK, p 25-7)

Everything is meant for Krsna. We are also meant for Him (Tsavasyam idam sarvam - see sloka 187). This is true knowledge, and this is the true situation of the world. Exploitation is an incomplete and reactionary idea for which we incur a dept that we shall later have to pay. We may go to Satyaloka, the highest planet in the material universe, but by exploiting nature, we incur a dept, become heavy, and go down. And when we go down, others come to exploit and extort us until our debts have been paid. Then the heaviness goes, and we become light and go upward to the higher planetary systems again. And when we go up, we exploit those who are in a lower position. In this way, there is continual exploitation and clearance of debt. This is confirmed in Bhagavad-gTta (8.16): abrahma-bhuvanal lokah: "All planetary systems within this world of matter are places of repeated birth and death, but one who attains My abode, O son of Kunti, never takes birth again." Upon going there, one never returns to this material world (yad gatva na nivartante, tad dhama paramam mama - Bhagavad-gTta, 15.6 - see sloka 328). Krsna's abode is nirguna, or transcendental to any material quality. (TSFSK, p 49-50) + (see also sloka 579)

3 acarya kahe, - "vastu-visaye haya vastu-jnana

acarya kahe, - "vastu-visaye haya vastu-jnana

vastu-tattva-jnana haya krpate pramana

"It is evident that I have the grace of the Lord, because I know Him, and that you have not, because you deny Him."(C-c, Madhya-lila, 6.89) + (SGAHG, p 90-91)

(Gopinatha Acarya speaking to Sarvabhauma Bhattacharya) + (see also sloka 65) Our own inner experience, our internal satisfaction, our

connection or acquaintance with reality is the real evidence; nothing external can give any real proof.

4 acaryam mam vijaniyan, navamanyeta karhicit

acaryam mam vijaniyan, navamanyeta karhicit na martya-buddhyasuyeta, sarva-deva-mayo guruh

"One should know the Acarya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods." (S-B, 11.17.27) + (C-c, Adi-lila, 1.46)

Among the ten offences to be avoided while chanting the Hare Krsna maha-mantra, the third offence is to consider the guru a human being. Although so many human symptoms may be found in him, still, according to our sincerity to meet Godhead, the Lord descends and represents Himself in the guru to satisfy the hunger for the truth. We must see him as the agent of the Lord. It has been advised to us in a general way not to think of the guru as a mortal being, because if our attempt to attain the Absolute is sincere, then He will also come to us to deliver us. God is

omniscient, so through a particular agent who acts as His representative, He comes here to accept us and take us up to the higher plane. We are ordered by the advice of the scriptures to see the guru as the representative of the Absolute, because none can give us Krsna but He Himself.

God's presence should be perceived in our gurudeva. We should see that God has come to give Himself to us. Generally we find mortal signs in the body of the spiritual master, but we must transcend that. The Ganges water may be filthy in external appearance, but still the dirty Ganges water can purify us by its touch. To our material senses the Deity seems to be wood, stone, or earth, but that is our polluted vision. Krsna is there, and sometimes He is seen to walk and talk with the devotees of a higher order. We must not think that He is made of material stuff. When we go and stand before the Deity, we should not think that we can see Him, but that He is seeing us. He is in the subjective plane; I am His object.

He is mercifully seeing us to purify us. In this way our vision must be adjusted. Krsna was killed by a hunter; the atheists will interpret that it was an ordinary incident, but it is not so. STta was stolen by Ravana. This is all external, all illusory. The real truth is above, in the transcendental realm. So, we are requested by the expert transcendentalists and by the sastra to see that our gurudeva is above all these mortal signs. Krsna says: acaryam mam vijaniyan - "I Myself am the Acarya. Do not think that the Guru is an ordinary man. I Myself reside within the heart of Gurudeva with all My parts and parcels, for the benefit of the disciple." (TSFSK, p 100-2)

Krsna appears again and again to reclaim His long lost servants. And, as Sri Caitanya Mahaprabhu, Krsna is also tasting His own sweetness. When He wants to distribute it to the devotees, the cause is His ecstatic potency (hladini-sakti). When Krsna combines with His potency as Sri Caitanya Mahaprabhu, He becomes the acarya. So Krsna says: acaryam mam vijaniyan: "Know that I am the Acarya." His acarya-lila is His self-distribution, and thereby He is taking His lost servants home. His recruitment is to distribute knowledge about Himself and devotion for Himself, and then take them home. (LSFTLS, p v II)

"One should understand the spiritual master to be as good as I am. Nobody should be jealous of the spiritual master or think of him as an ordinary man, because the spiritual master is the sum total of all the demigods." (SGAHG,

p iii)

It is said acaryam mam vijaniyan, the spiritual master is not to be differentiated. One thing is coming down from the Supreme Lord, so the oneness of continuity is not to be ignored. Guru can be here, guru can be in another body also. The same teacher may come in a different body to inspire us; he may come to give us new hope and higher education. The substance should always be given a higher value than the form. (SGAHG, p 26)

A man is sometimes known most externally, by his uniform, and then by his body, then by his mind, then by his intelligence. As much as our eye will develop to see things rightly, what we are seeing will also change its face. Krsna says: acaryam mam vijaniyan: "Ultimately it is I who am the Acarya. " It is the function of divinity, and in different stages there may be different forms. Different acaryas may work at the same time. (SGAHG, p 35)

Krsna tells us not to particularise in one point (acaryam mam vijaniyan.) There are so many siksa gurus in the line, and it is our good fortune to see more gurus, to come to the stage where we see gurus everywhere.

Everywhere we shall try to draw the hints of the auspicious presence of Godhead." (SGAHG, p 116-7) (see sloka 612)

The devotee whom Krsna wants to preach will do that work, but those who do not like to work in that way cannot be called unqualified. Those that like preaching will naturally speak in favour of the preaching camp. Because they are inspired by Krsna to do that service, they are

successful. Krsna says: acaryam mam vijaniyan - "It is My inspiration that can really deliver the fallen souls." (SGAHG, p 131) (see sloka 335)

"Every movement begins from Me; even My own worship, My own service is begun by Me, in My role as guru. I reveal to the public so that you will properly worship Me. For this reason guru is called Bhagavan, for he is nondifferent from Me." (SEOC, p 140-1) + (see also sloka 14)

"You must know the Acarya as My Divine Self. Never dishonour him as a mundane person. Guru is the abode of all godly representations."

(SGD, SGPI, '91, p 2)

In the beginning stage we are told that the Acarya, the guru, is Krsna. Then Raghunatha Dasa Goswami, the Acarya of prayojana - the ultimate goal - says that the Acarya's position is not that of God Himself, but it is that of His most favourite - mukunda-presthatve. Ultimately we find that Krsna's dearmost is in the department of His potency, and that is guru. (SGD, SGPI, '91, p 22) + (see also sloka 427)

5 acintyah khalu ye bhava na tams tarkena yojayet

acintyah khalu ye bhava na tams tarkena yojayet prakrtibhyah param
yacca tad-acintyasya laksam

"That which is inconceivable can never be understood through the logic and reason of the mind. The very symptom that something is inconceivable is that it is beyond logical comprehension." (SP) + (Mahabharata, Bhishma Parva, 5.22)

"Matters inconceivable to a common man should not be a subject for argument."(C-c, Adi lila, 5.41, purport).

So, in the case of Veda and Upanisad we are cautioned: acintyah khalu ye bhava na tarns tarkena yojayet: "Don't take your reasoning and doubt into that higher stage. It is unnecessary there where there is only plain speaking and fair dealing with no trouble from anyone wanting to deceive another. Deception and unfair dealings are unknown there."

This is the level of the Vedas and Upanisads where rhyme and reason are

unnecessary. But in a lower stage, the Smṛti and Puranas come to give their advice in another mood. The Puranas are like friends, advising: "Do this and you will be benefited." They give examples: "This person acted in such a way and received a good result; but this other did bad things and a bad result

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followed. So, my friend, please learn from this." Then, the Śruti comes to our help by showing us how to apply these truths in our everyday life.

The kavya also approaches us and comes in a very sweet manner like an affectionate wife to advise: "Do this, it will be very good for you." But the Vedas take another approach: acintyah khalu ye bhava na tarns tarkena yojayet. "This subject matter does not come within the jurisdiction of doubt, reasoning, and so on. Don't drag all these filthy things into such a sphere."

In a lecture I gave an example to illustrate this. A mother gives a sweet to her son, she puts it in his hand but he says: "Oh, it may be poisoned! I must go to the laboratory and examine it." It is a deplorable thing and a very low type of civilisation where such an attitude prevails. But in such a plane where affection and fair dealing is unknown, tarka, vicara and yukti (discrimination); doubt, examination and inspection are all present. But that is really a filthy life. (SOTGOD, v 3, p 6)

acintyah khalu ye bhava na tarns tarkena yojayet - Don't let the argumentative spirit overshadow everything. Argument is not all in all: it is

not that it must be the resort of every belief. The spiritual realm is acintya, inconceivable, but still we are to try to understand things according to our capacity, faith, and realisation. Above all, we have to accommodate within our mind that sweetness is sweet, and truth is truth, however strong it may be, but we should not take any standard from here and apply it to that higher realm. (HC, p 10)

Don't take the inconceivable under the jurisdiction of your reason. When it will be extended to you, you will be astounded to find only a peep into that. na tarns tarkena yojayet, Don't try to drag that into the zone of reason. This is autocratic in its nature. It may come in one shape to you, it may go in another shape to another gentleman. It is so expansive and so free in its nature. It is infinite. Rather the Infinite is the base of those pastimes. Always prepare yourself. Hanker, but don't make it an object of your experience. (SGD, '96, p 29)

6 adau sraddha tatah sadhu-sango'

adau sraddha tatah sadhu-sango' tha bhajana-kriya tato' nartana-nivrtti
syat tato nistha rucis tatah athasaktis tato bhavas tatah
premabhilyadancati sadhakanam ayam premnah pradurbhave bhavet
kramah

"In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of sadhana-bhakti, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Krsna consciousness."(B-r-s, 1.4.15-16)

Srila Rupa Goswami says here nistha means "continuous connection." After nistha, the mundane negative side is eliminated, and then, in the positive side, we may make progress. Then, after this there are the higher stages: asakti, bhava, and prema. Within prema, there are also different stages: sneha, mana, raga, anuraga, bhava, mahabhava. In this way bhakti develops to the topmost plane, mahabhava. Mahabhava means Srimati Radharani. That supermost intensity of bhakti which is not found anywhere else is found only in Her. That is called mahabhava. In this way, bhakti - divine love - develops in different stages up to the highest level.

(SEOC, p 45-6)

Through self-giving I can acquire my fortune, and not as a master sitting in my chair gathering information from different quarters to utilise for my selfish plans.

adau sraddha tatah sadhu-sango' tha bhajana-kriya: to progress with faith, keeping the association of devotees and dedicating one's activities to the Lord, means this - you must go forward in your life with the spirit that you are willing to give away this life. "Do - or - die" is, of course, not in the physical sense but the internal sense (bhajana-kriya). This is self-giving, egogiving.

tato' nartha-nivrttih syat: if you can adopt this, the undesirable things within you will disappear very easily and swiftly. tato nistha: then you will find a continuous connection with such a principle in your life. That principle will always act continuously, and other fleeting, mean desires won't be able to approach or touch you.

Next, you will find ruci, a real taste for divinity. Otherwise, before that continuous stage, whatever taste we may think we have is only treachery and not real taste. nistha means nairantarya: when we are established in twenty- four hours a day continuous connection with that charming substance, a real taste will arise, and we can rely on that taste. Any taste that we may find in any other position is unreliable. Twenty-four hours a day connection with divinity - eliminating all other charms of this world - is

necessary. Then, the ruci, the conscious taste that arises in us, is a reliable guide.

After that, asakti, natural affinity, arises, and then the symptoms of bhava, the "bud" stage of the "flower" of prema, divine love, makes its appearance. This is the way of our progress." (SOTGOD, v1, p 66-68) (see also sloka 327)

7 adau yad dvaro plavate, sindhuh parer apaurusam

adau yad dvaro plavate, sindhuh parer apaurusam

This verse says that the Jagannatha Murti has been there from the very conception, from the most ancient time. So every lila of the Lord is eternal. Every part of the infinite is eternal. (Dwaraka-Samhita) + (C, v1, #6, Spr. '94, p 8).

8 adhahkrtam atikrantam akssajam, indriyajam jnanam yena

adhahkrtam atikrantam akssajam, indriyajam jnanam yena

"That Tattva, Supreme Reality, is always existing, keeping our sensual knowledge and experiences forever subordinate." Some things are finite in their identity - limited identity. You should know these things to be the production of Maha-maya. But the Adhoksaja-Tattva, He is always beyond your grasp, beyond being controlled by nature. He is that Supreme subject known by the devotees as Adhoksaja-Tattva. "Eternally existing, He continues to keep all our limited conceptions and experiences below Him, as substandard." He is eternally everywhere -

our Guardian. But, as Unknown and Unknowable by us. That Supreme Reality is only to be known through sraddha, faith, proper, pure sraddha, pure devotion. (SS, v6, #1, '92, p 7)

9 adhoksajam indriyam jnanam

adhoksajam indriyam jnanam

The superior knowledge which can force down our knowledge of the experience of this world. (TGVODL, p 79)

10 aham bhakta-parardhino, hy asvatantra

aham bhakta-parardhino, hy asvatantra iva dvija sadhubhir grastahrdayo, bhaktair bhakta-jana-priyah

The Lord tells Durvasa: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me." (S-B, 9.4.63)

We must be prepared for any unfavourable circumstances, but we must not be discouraged. Krsna is most affectionate; His care towards us is most acute and sincere. His affection towards us has no rival. Still,

Sriman Mahaprabhu has given us a warning in this verse: "You are coming to search after Krsna? Krsna is not a sweetball from the market that you can purchase and finish so easily. You are trying to attain the highest of the high, so you must be prepared for anything." (TGVODL, p 151-2)

"Yes, I have freely accepted subjugation to My devotees. I have no independence of My own. The way My devotees treat Me is so wonderful that it makes Me subservient to them." (LSFTLS, p 57)

"I feel My tendency to serve My devotee in such a way that I am not independent; I feel Myself to be under their direction." (SOTGOD, v 1, p 133)

I have no possibility of pressing any demand on Him. There is no possibility of placing and application: "Please consider this or that." But at the same time, we must not forget that He listens only to the words of the devotee who is actually of such a temperament. (aham bhakta-parardhino). This, also, cannot be eliminated. But who is such a bhakta ? One who knows the Lord's nature in this way - s/he's a devotee. So, to become submissive to him, or her, is in other words to keep one's own independence! To be submissive to the surrendered soul amounts to no submission, because it is to submit to a person who is fully His. When He says: "I am subservient - I work under the direction of My devotee," then who are the devotees? They are those who have surrendered cent-percent to His sweet will. Then, in other words, they are as independent as He is. (SOTGOD, v 1, p 160-1)

Such is the position of a devotee, a bhakta. He's above Brahma, he's above Siva, he's above Sankarsana, he's above Laksmi - he's above Krsna Himself, by the free, sweet will of Krsna. aham bhakta-parardhino. This is running in the current of love, not of justice: through affection. (SOTGOD, v 2, p 95)

Apparently Yasoda is whipping Krsna. Her position is superior to Krsna. Krsna is under her control. This is the relative position. But from the absolute position Yasoda is none but a servitor of Krsna. Yet, by Grace, in the relative position she is superior. The fact is not so different, because the potency is His own.

Sometimes He, Himself, is controlled by that fine potency of pleasure. He says in the story of Ambarisa, aham bhakta-parardhino, hy asvatantra iva dvija: "I am dependent upon My devotees, as if I have got no independence."

Iva means 'as if.' That is His posing. Devotion is such. His Potency, peculiar particular Potency, Devotion, is so powerful that sometimes it works beyond His own Will. But that is Devotion to Him. Submission to the master is so intense that the master becomes subservient to the servant - through affection: "At My beck and call he can give his life. So how should I deal with him?" Automatically, the master's heart goes to him. That is love, prema.

Srila Rupa Goswami wrote: sri-krsnakarsini ca sa. The highest and most excellent capacity and qualification of devotion can forcibly draw Krsna towards the devotee, though He is absolutely independent. Bhakti, or selfsacrifice to the extreme, sacrifice for serving - loving service - is so powerful that the Lord becomes a friend and in different ways He comes to meet His devotees. asvatantra iva dvija: "Although I am free, I depend on My devotee as though I am not. Sometimes I feel like that."(SOTGOD, v 2, p 184-5)

"O My dear brahmana, I am subordinate to My devotee, and therefore I am like one who has no independence. The sadhu devotees have captured My heart. And not to speak of My devotees, those who are devoted to My devotees are also dear to Me."

The Original Supreme Lord of divine pastimes - the son of the King of Vraja - is by nature submissive to His surrendered souls, by His own sweet will. In the manifestation of the Lord's eternal fundamental identity, it is revealed that because love is everything to Him, law is naturally

dependent upon and thus subordinate to love, and a brahmana is subordinate to the devotee of the Lord. (SSPJ, p 171)

Krsna is the Absolute but He says: "I am controlled by My devotees, what can I do? I am not independent, I have My partiality. I cannot avoid the request of My devotees, that is My weakness. Those who have left everything and have come to depend on Me, how can I discourage them? How is it possible for Me? Who have left everything for Me and want nothing in return, if anyhow, some request comes from their side, then how can I deny that? Is it possible? aham bhakta-parardhino.

"Though I am the Absolute, still of My own accord I have to come to a relative position; a father, a husband, a son. All these relative positions I observe of My own accord although I am the Absolute. My devotees are all depending on Me and so I shall have to look after them. The Absolute does not mean that He is cruel but rather He must be sympathetic, what can I do?"

We see the Lord's favour to His devotees in the case of Ambarisa and Durvasa. Durvasa was a great sage and Ambarisa Maharaja was a king. While waiting for Durvasa and his followers to return from bathing so that he might honour them by giving them prasada, Ambarisa took a drop of water to observe the end of the Ekadasi fast. Durvasa became enraged considering that Ambarisa had insulted him by breaking his fast before serving him. Durvasa summoned yogic fire to consume Ambarisa, but Ambarisa remained unharmed. Suddenly the Lord's Sudarsana cakra (disc weapon) appeared to punish Durvasa for persecuting the innocent Ambarisa, and Durvasa fled for fear of his life. Finally, finding no escape, Durvasa entered Vaikuntha and pleaded with Narayana to withdraw His weapon.

Lord Narayana addressed Durvasa thus: "You demand that you are a brahmin and demand that you are a sannyasi, but you fled for fear of your life while Ambarisa, he did not even step back when you summoned fire with the intention of burning him. He did not even take one step back, no, he stood firm and with humility, thinking: "If I am a culprit then let the punishment come to me." He did not falter, but you - when My Sudarsana came to charge you - you were flying from this place to that, to all corners

of the world, running for fear of your life. Then who holds the more dignified position, you or Ambarisa?

You are a brahmin and he is a ksatriya, but you observed the Ekadasi vrata (vow) and on Dwadasi at the time of paran (break-fast) you showed respect to the Ekadasi vrata for Me and he also only did that. He showed respect to Me by properly observing the Ekadasi vrata but you thought he had dishonoured you. You are his guest and before feeding you he has taken a drop of water to observe the end of the Ekadasi day and he did it with conscience to Me. You yourself did that vrata and he also did that and only for Me, not for sense gratification. But you could not tolerate, you thought that he had dishonoured you. So you say that you are a brahmin, very near to Me and that he is a ksatriya, he is far off. He is a grhastha, and you are a sannyasi, you are nearer to Me; but this is only a fashion because practically Ambarisa is nearer to Me.

He is not afraid of receiving any punishment and even as we speak he is waiting for you. He is fasting, thinking: "My guest I have not fed. While Durvasa is running hither and thither, still unfed, then how can I feed myself?" He is still standing, waiting, and when you return he will feed you and only then will he take prasada. What do you say? When My devotees have left everything and have surrendered fully to Me then should I not protect them? A little gratitude I must not have? Or am I a slave to your formality? What do you think Durvasa? Go to him. You will have to go to him and see how magnanimous he is. Still unfed, standing waiting for you. Go and see?"

After hearing this, Durvasa returned to Ambarisa and was able to appreciate his position. Ambarisa came to him with folded hands and like a criminal he began: "Oh what have I done? All these troubles have come to you brahmin, my guest, and only for my fault. I am the culprit, I am offender, please be propitiated by me."

And Durvasa fell flat at his feet: "Yes, you are so magnanimous, this is only possible for the devotees of Narayana. You are so great. We boast of our brahminic birth and our yogic attempt, but you, you are really the most magnanimous of all people and we are far below." And in this way Durvasa began: aho ananta-dasanam (see sloka 19). In this way Durvasa began to preach. Durvasa whose very nature is to always find fault in others and give them punishment by his yogic power. That is his

nature, but he began to sing the song in praise of the devotees like Ambarisa. (C, #4, Winter 92-93, p 11-12)

11 aham brahmasmi, tat tvam asi, so'ham

aham brahmasmi: "I am Brahman." tat tvam asi: "Thou art that." so'ham: "I am

that." sarvam khalv idam brahma: "Everything is Brahman."

Sri Caitanya Mahaprabhu's interpretation of Vedanta is different from Sankaracarya's. Sri Caitanya says that we have to accept the Vedic truth in its entirety, without any modification. Sankaracarya has accepted only a few Vedic aphorisms which constitute a partial representation of the truth. Sankaracarya's four principle expressions taken from the Vedas are aham brahmasmi: "I am Brahman;" tat tvam asi: "Thou art that;" so'ham: "I am that;" and sarvam khalv idam brahma: "Everything is Brahman."

Sri Caitanya analysed the meaning of the aphorism sarvam khalv idam brahma, as follows: According to Sankaracarya, everything is one. He says brahma satyam jagan mithya: "Spirit is true, the world is false." Sankaracarya says that brahma (spirit) exists, and that sarva (everything) does not exist. If this is actually true, and everything is one, then why does the question of existence or nonexistence arise at all? In the aphorism sarvam khalv idam brahma, sarva - everything - exists, and brahma - spirit - also exists. In this expression, many exist and one also exists. There is many and there is one. Again, if everything is one, then the question arises, "To whom are we speaking? For whom have the Vedas come with this advice?"

Both the relative and the absolute exist together; they are coexistent. The absolute and the relative are also represented in the Vedantic aphorism tat tvam asi: Thou art that. tat or "that" is there and tvam "you" is also there. Both variety and unity are found represented in the aphorism tat

tvam asi, but Sankaracarya accepts one and rejects the other. His explanation is therefore a misinterpretation of the original meaning of the Vedanta-sutras. (SEOC, p 6162) + (see also sloka 603)

12 aham evasam evagre, nanyad yat sad-asat param

aham evasam evagre, nanyad yat sad-asat param pascad aham yad
etac ca, yo 'vasisyeta so 'smy aham

"Brahma, it is I, the Personality of Godhead, who was existing before the creation, when there was nothing but Myself. Nor was there the material nature, the cause of this creation. That which you see now is also I, the

Personality of Godhead, and after annihilation what remains will also be I, the Personality of Godhead."(S-B, 2.9.33) + (SGD, GPI, '91, p 12-13)

Sri Hari is the cause of all worlds, gross and subtle. aham evasam
evagre -

"Prior to the creation of this universe, only I existed. The gross and the subtle, and even the indefinable non-differentiated Absolute, Brahman - nothing whatsoever existed separately from Me. After the creation, I exist as the aggregate entity; and after the cataclysm, only I shall remain."
(SSPJ, p 159)

rte 'rtham yatpratiyeta, na pratiyeta catmani tad vidyad atmano mayam,
yathabhaso yatha tamah

"O Brahma, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness." (S-B, 2.9.34) + (SGD, GPI, '91, p 12-13) +

(see also sloka 408)

yatha mahanti bhutani, bhutesuccavacesv anu pravistany apravistani,
tatha tesu na tesv aham

"O Brahma, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I Myself also exist within everything created, and at the same time I am outside of everything." (S-B, 2.9.35)

(SEOC, p 32 + see also sloka 294) + (SGD, GPI, '91, p 12-13) + (see also sloka 597)

etavad eva jijnasyam, tattva-jijnasunatmanah anvaya-vyatirekabhyam,
yat syat sarvatra sarvada

"A person who is searching after the Supreme Absolute Truth, the Personality of Godhead, most certainly search for it up to this, in all circumstances, in all space and time, and both directly and indirectly."

(S-B, 2.9.36) + (SGD, GPI, '91, p 12-13) + (sloka 149)

(The ontological base of the whole Srimad-Bhagavatam is contained within these four slokas. (S-B, 2.9.33-36)

13 aham hi sarva-yajnanam, bhokta ca prabhur

aham hi sarva-yajnanam, bhokta ca prabhur eva ca na tu mam
abhijananti, tattvenatas cyavanti te

"-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease,

infirmity, and death."(B-g, 9.24)

"I alone am the enjoyer and the Lord of all sacrifices. Those who worship the demigods, considering them to be independent of Me, are known as superficial worshippers (pratikopasaka). They do not understand My factual position, and thus due to their fallacious worship they deviate from the truth. When they worship as expansions the demigods headed by the Sungod, they may ultimately gain an auspicious result." (SSPJ, p 144)

Sacrifice is not meant for the country, or for the society, or for anything else. Sacrifice is meant only for the Supreme Lord. No one less than He is worthy of sacrifice. So, only by connecting our activities with the infinite can we be freed from the present environment of action and reaction. (TSFSK, p 50)

This is the most vital point to establish God as a person. He is the enjoyer. If anything is to be enjoyed, the enjoyer will hold the supreme position. This cannot but be. Everything is meant for His enjoyment. And He is the supreme.

"By Himself" means that the absolute is supreme - everything is meant for His satisfaction. This is a necessary truth; it is not questionable." (SEOC, p 85)

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In Sri Gita, we find that 'Reality is by Itself and for Itself: "I am the Lord and Enjoyer of all sacrifices." Thus, Sri Srihara Swamipada has remarked: "First surrender, then serve." Otherwise you will try to acquire something, pocket it, and fly away. No. Sign the contract for everything that is given to you, then do the needful service without relying on yourself. (SOTGOD, v 1, p 60)

"I am the only enjoyer of all sacrifices, of all movements in this world. I am the only enjoyer, and everything belongs to Me, unconditionally."

God's position is such. He is paramount. He is the highest harmonising centre, and we must all submit cent-per-cent to him. Any deviation from that is anartha, 'meaningless,' it has no meaning. The only real meaning or purpose worthy to be served is in the connection with the universal wave, the universal movement. Anything besides that is anartha - undesirable and unnecessary. (SOTGOD, v 3, p 44)

Work should be done only as a sacrifice. All other work is mere energising force. And yajno vai krsna (see also sloka 581), aham hi sarva-yajnanam, bhokta caprabhur eva ca. The Lord or Guardian says that: "It must be devoted towards Me, to My satisfaction, otherwise it is notyajna" Sacrifice means that is must be for the Absolute centre, and not for any provincial interest, sectarian purpose or anything else. It must go to the Absolute and then it will be real yajna. (GOD, p 11)

We are His property; we are not the owners of any wealth or property. We must think: "My Lord is the possessor and I am in His possession. Everything is His property."

Krsna says: aham hi sarva-yajnanam: "I am the only enjoyer of every action. You must be fully conscious of this fact."

The stern reality is that devotion is not a cheap thing. Pure devotional service, suddha-bhakti, is above mukti, liberation. Above the negative plane of liberation, in the positive side, He is the only master. He is the Lord of everything. He is the Lord of the land of dedication. We must try to obtain a visa to enter there. There, His sweet will is the only law. It is very easy to pronounce the word 'absolute.' But if we are to enter into the meaning of the word, then it must be recognised that His sweet will is all in all. To get a visa to the world of reality we must recognise this. (LSFTLS, p 14-5)

aham sarvasya prabhavo, mattah sarvam pravartate iti matva bhajante
mam, budha bhava-samanvitah

"I am Krsna, the Sweet Absolute, I am the root cause of the all-comprehensive aspect of the Absolute, the all-permeating aspect of the Absolute, and also the personal aspect of the Absolute - the Master of all potencies, who commands the respect of everyone - Lord Narayana of Vaikuntha. The universe of mundane and divine flow, every attempt and movement, the Vedas and allied scriptures which guide everyone's worship - all are initiated by Me alone. Realising this hidden treasure, the virtuous souls who are blessed with fine theistic intellect surpass the standards of duty and nonduty, and embrace the paramount path of love divine, raga-marga, and adore Me forever." (B-g, 10.8)

The ultimate sagacity is in Raga-bhajana, spontaneous devotion (headed by servitude unto Sri Radhika), under the impetus of the personal potency of the Original Lord who is beauty's own self.

"Know Me as the source of everything that be, spiritual or material. Understanding this, the truly intelligent souls give their hearts to Me: they engage in My pure devotional service."

(As soon as persons with the propensity for service in love [bhava-bhajana] realise the original form of Godhead [svayam-rupa] to be the fountainhead of all currents of worship and devotion, then, in the mellow of divine consorhood [madhura-rasa], they will necessarily feel deep loyalty to follow the impetus of full-blown service, this impetus being the Lord's Personal Potency [svarUpa-sakti] or the Female Embodiment of the acme in devotion [mahabhava-svarupa]. In this way, they attain to the servitude of Srimati Radharani [Sri Radha-dasya]. The purport is that the potency of Sri Krsna is also the Inauguratrix of worship and devotion unto Him, and to engage in pure devotional service always in the shelter of such a conception in pure heart's devotion constitutes servitude to the guru for the Gaudiya Vaisnavas, or Sri Radha-dasya *in* madhura-rasa.) (SSPJ, p 151-2)

Krsna also says: aham sarvasya prabhavo: "Everything emanates from Me." And in the Vedas it is said: yato va mani bhutanijayante (sloka 603) - "He is the origin of everything in its creation, its maintenance, and its annihilation." (SEOC, p 74)

"I am the origin of everything. Everything emanates from Me (including all conceptions of the Absolute Truth and even My own worship). The wise who know this fully worship Me with bhava, deep devotional ecstasy."

Here, Krsna says: aham sarvasya prabhavo, mattah sarvam pravartate: "Everything emanates from Me, including all conceptions of the Absolute Truth." In Bhagavatam the three main conceptions of the Absolute are given: Brahman, Paramatma, and Bhagavan. Brahman means the all-comprehensive aspect of the Absolute. Paramatma means the all-permeating aspect of the Absolute, and Bhagavan means the personal conception of the Absolute.

In his Bhakti-Sandarbha, Jiva Goswami has given the real meaning of Bhagavan, the Personality of Godhead. The general meaning of Bhagavan is "one who commands all sorts of potencies." All sorts of potencies are controlled by Him personally. That is the conception of Bhagavan found in Narayana of Vaikuntha. But Jiva Goswami has given a particularly fine interpretation of Bhagavan. He says that Bhagavan means bhajaniya-sarva- sad-guna-visistha: The nature of Bhagavan is such that whatever comes in contact with Him feels a natural serving tendency towards His charming personality. He is endowed with such qualities that everyone is drawn to worship Him, to love Him. He attracts the love of everyone. Everyone wants to serve Him - this is Bhagavan. He is endowed with qualities that attract everyone to serve Him.

I have included this special interpretation of Jiva Goswami in my commentary on the above Bhagavad-gita verse. In the Srimad-Bhagavatam, three phases of the Absolute Truth have been described (all-comprehensive Brahman, all-pervading Paramatma, and the all-attractive, Absolute Person, Bhagavan). I have explained in my commentary that Krsna's statement here (aham sarvasya prabhavo) means: "I am svayam bhagavan, the Original Personality of Godhead. I

am at the root of all these three conceptions of the Absolute. And I am the origin not only of Brahman, the all-comprehensive Absolute, and Paramatma, the all-permeating Absolute, but also Narayana, the master of all potencies who commands the respect of everyone. I am the origin of all of them. I am svayam bhagavan."

In this way I have interpreted the meaning of aham sarvasya prabhavo. And in the next line, when Krsna says mattah sarvam pravartate, here we must concentrate more finely. Krsna says sarvam pravartate, "Everything comes from Me." With this Krsna is saying: "Even worship of Me comes from Me. I reveal it first. I Myself worship Myself. I do this as guru, as My finer potency. This potency is nothing but Myself. And My finest potency is Radharam. Through My potency I worship Myself. Every movement begins from Me; even My own worship, My own service is begun by Me, in My role as guru. I reveal that to the public so that you will properly worship Me. For this reason guru is called Bhagavan, for he is nondifferent from Me (acaryam mam vijaniyan)."

The finest potency of Bhagavan is Radharam. So guru in the highest sense, as well as service in the highest sense, is represented in Srimati Radharam. Next, Krsna says: "Those who know this will worship Me: iti matva bhajante mam, Those who understand this conception that Radharam serves Him in the highest way, will serve Krsna in subjugation to Her. That is radha-dasyam, the divine service of Sri Radha. And it is with this understanding that a worshipper will come to worship Krsna.

In my interpretation, I have taken it that this is Krsna's intent when He says: iti matva bhajante mam: "Knowing this, they worship Me." He means, "Those who know that My worship comes from Me, and that My finest potency worships Me best, will worship Me under the direction of My finest potency." Here we find the importance of radha-dasyam, the service of Sri Radha, the highest goal of the followers of Rupa Goswami, the rupanuga- gaudiya-sampradaya. Here, Krsna is saying, "Knowing that it is My finest potency that worships Me best, one will worship Me under the direction of My first-class worshipper (Sri Radha). With this

idea one will always worship Me under the guidance of My finest sakti, Srimati Radharam, or Her representation, sri guru-deva. In this way, they will always worship Me under their direction, and never as a direct worshipper." This is the meaning of iti matva bhajante mam.

Then Krsna says budha bhava-samanvitah. Here, budha means those of fine theistic intellect (sumedhasah). In Bhagavatam it is said that those of fine theistic intellect will be able to appreciate this (yajanti hi sumedhasah). Fine theistic intelligence is the outcome of good fortune which comes from above (sukrti); it is not self-acquired. That fine intellectual inner direction and guidance can only come from the nirguna or transcendental plane. budha here means "One who has a direct connection with the nirguna or transcendental plane." His intelligence doesn't come from this mayic quarter; rather it springs from the spiritual platform. Only such a person can appreciate these subtle points." (B-g, 10.8) + (SEOC, p 139-142) + (see also sloka 258)

(In Bhagavad-gita, the four principal verses, the ontological substance of the book is contained within Chapter 10, verses 8, 9, 10, 11.)

mac-citta mad-gata prana, bodhayantah parasparam kathayantas ca
mam nityam, tusyanti ca ramanti ca

"My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when they talk about Me among themselves, they feel as if they are enjoying My presence." (B-g, 10.9) + (sloka 273)

tesam satata-yuktanam, bhajatam priti-purvakam dadami buddhi-yogam
tam, yena mam upayanti te

"To those devotees who are constantly dedicated to Me, and who engage in My service out of their love for Me, I bestow the internal divine inspiration by which they can approach Me and render various intimate services unto Me." (B-g, 10.10)

(sloka 517)

tesam evanukampartham, aham ajnana-jam tamah nasayamy atma-
bhava-stho, jndna-dipena bhasvata

"Out of compassion for them, I, situated within the hearts of all living beings, dispel the darkness of ignorance with the radiance of knowledge." (B- g, 10.11) + (sloka 516)

15 aham vedmi suko vetti, vyaso vetti na vetti va

aham vedmi suko vetti, vyaso vetti na vetti va bhaktya bhagavatam
grahyam na buddhya na ca tikaya

Lord Siva says: "I know the true purpose of Srimad-Bhagavatam; Sukadeva, the son and disciple of Vyasadeva, knows it thoroughly, and the author of the

Srimad-Bhagavatam, Srila Vyasadeva may or may not know the meaning. The

real purpose of the Srimad-Bhagavatam is very difficult to conceive and can only be known through bhakti." (C-c, Madhya-lila, 24.313)

Sridhara Swami wrote a commentary on the Srimad Bhagavatam. It was a little different from the previous commentaries, so the scholars, especially the Sankarites, refused to accept that commentary as universal. They put it to the test. They left the commentary in the temple of Visvanatha, Lord Siva, and agreed that if He accepted the commentary, they would all accept. Then, from the Siva temple, this verse was revealed. aham vedmi suko vetti, vyaso vetti na vetti va - The real purpose of the Srimad-Bhagavatam is very difficult to conceive, Lord Siva says: "I know the true purpose of Bhagavatam; Sukadeva, the son

and disciple of Vyasadeva, knows it thoroughly, and the author of the Bhagavatam, Srila Vyasadeva may or may not know the meaning."

When teaching Sanatana Goswami, Mahaprabhu said: "Sanatana, Krsna is going to give His kindness to you through Me. I am talking to you like a madman. I feel many things are passing through Me to you. But I do not know that I Myself have that thing."

It is possible. It is wonderful, but still we find it there. It is not unreasonable, although it is not understandable.

When the second World War broke out, in Dalhousie Square in Calcutta, there was a popular government poster. A military uniform was painted on the wall. Beneath it was a saying: "Just wear this uniform, and the uniform will show you what you must do."

So, when a sincere man has taken a particular charge, he will somehow find out what are the duties of his post. He is sincere. And God will help. God helps those who help themselves. You have taken the charge, and that charge has come not only as a chance, but there is some underground link. Then if you try to go on, help will come to you. He's not a cheat. You have sincerely taken this responsibility, as given to you by your master, and the master is not a cheat. He will come to help you with all His might, saying: "Do this. I'm helping; I am at your back." When we are sincere, things will happen like this. (SGAHG, p 83-4)

16 ahastani sahasanam, apadani catuspadam

ahastani sahasanam, apadani catuspadam laghuni tatra mahatam, jivo jivasya jivanam

"Those who are devoid of hands are prey for those who have hands; those devoid of legs are prey for the four-legged. The weak are the subsistence of the strong, and the general rule holds that one living being

is food for another." (S-B, 1.13.47)

First of all we are to understand that there are three planes of life: the plane of mundane enjoyment, the plane of renunciation, and the plane of dedication. The plane of enjoyment is where we are at present, more or less. Mundane enjoyment means exploitation; and without exploitation, none can exist in this plane.

ahastani saasthanam - "Those that have hands live on those who have no hands. Four-footed animals live on grass, creepers, etc., and the big live on the small."

Everything is full of life: creepers, grass, and trees also have life, but without exploitation none can maintain their body here. This is the plane of exploitation, and, as Newton's third law says, to every action there is an equal and opposite reaction. By exploitation one takes a loan, and to clear that loan he will have to go down. In this way, there are so many jivas (souls) going up and down, up and down due to action and reaction in the plane of exploitation. Society is trying to exploit to the utmost; everywhere there is the attempt to live at the cost of others. Without it life is impossible in this area because this is the plane of exploitation. (HC, p 1)

17 aher iva gatih premnah, svabhava-kutilla bhavet

aher iva gatih premnah, svabhava-kutilla bhavet ato hetor ahetos ca,
yunor mana udancati

"Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental

pastimes of Radha and Krsna." (U-N)

An example of acintya-bhedabheda-tattva is found in the way Krsna deals with His devotees. Krsna Himself is independent of everything. Still, sometimes He shows Himself to be completely subordinate to His servants and must do whatever they want Him to do. Then again, sometimes He completely ignores them. These are the spontaneous pastimes of the Sweet Absolute. Sometimes He shows absolute submission to Srimati Radharam, and again, sometimes He ignores Her. This is the very nature of Krsna's lila.

Rupa Goswami has supplied this verse from his Ujjvala-nilamani as the basis of the proper understanding of krsna-lila. When we think about the pastimes of the Absolute, we, the finite, will have to wear this armour: aher iva gatih premnah, svabhava-kutila bhavet. We must understand that Krsna's pastimes are naturally crooked, just like the movement of a snake. A snake cannot move in a straight line; it moves in a zigzag way. The waves that flow from the Absolute move in the same way. That characteristic of krsna-lila is always maintained above everything else. Krsna can never be ruled by any law. With this initial consideration we should approach any study of the Absolute. He is absolute, and we are infinitesimal. He is adhoksaja, transcendental, beyond the world of our experience. (LSFTLS, p 43)

"The nature of Love is curved like a snake; therefore two kinds of quarrelsome pride arise between Lover and Beloved: justified and groundless." (C-c, Madhya-lila, 8.110)

Srila Rupa Goswami gives this example. By nature, the serpent goes by a zigzag or curved movement. So, in the land of Prema (Divine Love), mana, abhimana (lover's quarrel, ego) and so on, are all in the nature of dealings there, but not out of necessity or want. That is the way of Vilasa, or Pastimes. (SOTGOD, v 2, p 13-4)

When there is a competitive spirit between two persons who are doing the same thing, there will still be humility there if it is really Service, because its object is the Centre. The devotee feels inspiration and direction from there, and co-operates accordingly. He is connected with the Absolute Centre, so competition may be arranged by Yogamaya. The devotee is not responsible because their necessity is only for the Centre. As we discussed, the Absolute is designed that way, but not out of necessity. *aher iva gatih premnah, svabhava- kutila bhavet*: It seems to be crooked, but it is not; it is the very nature of absolute dealings. It is necessary only for the variegatedness of the Service of Krsna. It is designed from the upper quarter. The devotees are not responsible for that. (SOTGOD, v 2, p 42-3)

Fire and heat cannot be separated; sun and light cannot exist separately. They are one and the same. The Absolute Truth is one absolute substance (*advaya-jnana*), but sometimes Radha and Govinda show Themselves as divided and again They are united. When They are together, They are enjoying each other, and sometimes they experience painful separation without the possibility of union. That is Their divine nature. Rupa Goswami explains that just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the pastimes of Radha and Krsna. (TGVODL, p 68-9)

In Hegel's philosophy, truth progresses through thesis, antithesis, and synthesis. The truth moves in a crooked way. In the philosophy of Krsna consciousness, the word *vilasa* means "playful movement." You may take it to mean that the Absolute is absorbed in play. And that is expressed through crookedness. *aher iva gatih premnah, svabhava-kutila bhavet*: A serpent moves in a crooked way; similarly, the movements of the Absolute are not straight, but crooked. *vilasa*, or the conception of *lila* - the divine pastimes of the Lord - is something like that. This is similar to Hegel's opinion in which the truth develops in a crooked way through

thesis, antithesis, and synthesis. There is thesis, then its opposite, and then again they unify and create a new thesis. Then again antithesis, and again a greater harmony in synthesis. In this way truth is dynamic; it develops and makes progress. (SEOC, p 87-88)

18 ahimsa satyam akrodhas, tyagah santir apaisunam

ahimsa satyam akrodhas, tyagah santir apaisunam daya bhutesv
aloluptvam, mardavam hrir acapalam

"The Supreme Lord said: "O Bharata, all these qualities appear in a man endowed with a virtuous and godly nature - fearlessness, gracious-heartedness, absorption in self-knowledge, charity, control of the external senses, sacrifice, study of the Vedas, austerity, sincerity, nonviolence, truthfulness, freedom from anger, detachment from the mundane, tranquillity, disinclination to see others' faults, compassion for others, freedom from greed, gentleness, modesty, steadfastness, vigour, forgiveness, patience, cleanliness, non-enviousness, and freedom from egotism." (B-g, 16.1-3) (SS, v4, #1, '86, p 6)

19 aho ananta-dasanam, mahattvam drstam

aho ananta-dasanam, mahattvam drstam adya me krtagaso 'pi yad rajan,
mangalani samihase

"I have seen the greatness of the servitors of the Anantadev, Sri Narayana. You are so magnanimous that although I am an offender you have prayed for me. You hold an unparalleled position in the whole universe." (S-B, 9.5.14)

(C, #4, Win. '92 / 93, p 12 - see sloka 10)

20 aho baki yam stana-kala-kutam

aho baki yam stana-kala-kutam, jighamsayapayayad apy asadhvi lebhe
gatim dhatry-ucitam tato 'nyam, kam va dayalum saranam vrajema

"How astonishing! When Putana, the wicked sister of Bakasura, tried to kill child Krsna by offering Him deadly poison on her breasts, she reached a position befitting the Lord's nursemaid. Could I ever have as merciful a shelter as that of Lord Krsna?" (S-B, 3.2.23 - Uddhava) + (SSPJ, p 83)

"Oh, how amazing it is! The sister of Bakasura (Putana), desiring to kill Sri Krsna, smeared poison on her breasts and forced Krsna to drink their milk. Even so, Lord Krsna accepted her as His mother, and so she reached the destination suitable for Krsna's mother. Of whom should I take shelter but the most merciful Krsna?" (SGAHG, p 137)

"Who else but Krsna should we approach? Who can be so kind, so gracious? There is limitless Grace in Him. Why? Baki - Putana, came to kill Him in a treacherous way, taking the garb of dhatri, a motherly garb. In this way she came to try and kill Him; yet Krsna gave her a position as a nursemaid in His group of assisting mothers. So gracious is the Lord. Who else can we approach for our good?" (SOTGOD, v 2, p 109) + (C-c, Madhya-lila, 22.98)

Gadadhara Pandita heard this sloka chanted by Mukunda Datta in a very sweet tone, and saw that it created a wonderful effect in Pundarika Vidyanidhi when they visited him. In Gaura-lila, Gadadhara Pandita is the Representation of Srimati Radharani Herself. At that time, Gadadhara Pandita was a young boy. He was younger than Nimai Pandita.

Mukunda Datta was a follower and admirer of Nimai Pandita.

Before anyone knew that Pundarika had come from Chattagram to Navadvipa, and even before Nimai Pandita had met him, Nimai Pandita was seen to suddenly cry: "Bap Pundarika! Bap Pundarika!" In the mood of Srimati Radharani, Nimai was taking his name. Bap means 'father.' So He was calling: "Father! Pundarika! Father! Pundarika! Where are you?"

Pundarika Vidyanidhi, in Krsna-lila is Vrsabhanu Maharaja of Varsana, Vrndavana, the father of Srimati Radharani. Pundarika Vidyanidhi was born in a brahmana family at Chattagram, and he bore the title 'Vidyanidhi' on account of his scholarship.

Mukunda Datta and Pundarika Vidyanidhi came from the same village of Chattagram, and knew each other. He knew Pundarika Vidyanidhi to be a man of higher religious type, that is, a Bhagavata type or Krsna-bhakta. But outwardly Pundarika Vidyanidhi lived the life of luxury. So Mukunda Datta went to Gadadhara Pandita and asked him: "Would like to have the darsana of a Vaisnava?"

From childhood Gadadhara Pandita was very fond of Vaisnavas and Krsna-Nama. He had much fondness for Nimai Pandita, when the Lord returned from Gaya. Previously he was very much afraid of Nimai Pandita, because whenever They met, Nimai Pandita would always tackle him with some apparent quarrel about etymology or something of that nature. So, after returning from Gaya, when Sri Caitanyadeva expressed His Devotional Aspect, He said one day: "Gadadhara, from your very childhood you are a devotee of Krsna, and My days have been wasted discussing grammar and mundane literature. But you, Gadadhara, My friend - your life is very successful. You have fulfilment of life. From the beginning you are fond of Krsna-Nama."

Therefore when Mukunda Datta him: "Would like to see a real Vaisnava who has come from afar?"

Gadadhara Pandita replied: "Yes, yes, I shall go; take me there. I am always eager to have the darsana of a real Vaisnava."

Then Gadadhara followed Mukunda to see Pundarika Vidyanidhi, and was dumbfounded by what he saw. Apparently Pundarika Vidyanidhi was a man of luxurious habits, and a well-to-do man, a general zamindar

(state landowner). He was sitting on a luxurious bedstead, smoking an ornate and valuable pipe decorated with a golden thread and the whole room filled with a sweet scent. He was an aristocrat with beautiful oiled curly scented hair, stylish, princely dress, and many valuable pastes were anointed on his body. Two attendants fanned him on either side.

Gadadhara Pandita thought: "Mukunda has brought me to this luxury-loving man sitting on the bedstead and smoking? What type of Vaisnava has he brought me to see?" He was disappointed at heart.

Mukunda Datta could understand Gadadhara's heart, and as he was a good

singer he began to sing this verse from S-Bhagavatam, (3.2.23) & (Caitanya- c, Madhya-lila, 22.98): aho baki yam stana-kala-kutam, jighamsayapayayad apy asadhvi.

Upon hearing this sloka chanted in such a sweet tone, it created a wonderful effect in Pundarika Vidyanidhi's heart and began to vibrate, and produced such force that he was stunned and his movements stopped. He became very serious and the whole atmosphere was changed. Then some shivering was apparent in his body and he began madly gesticulating. He began to throw his hands and feet left and right. He cast his smoking pipe aside and began to roll on his bed, tearing off his silk clothing and the silk sheets, and pulling out his beautifully curled and decorated hair. His rich bedding and dress were ruined, and he began to roll on the ground and cry, kam va dayalum saranam vrajema - "Of whom should I take shelter but the most magnanimous Lord? Where should I take refuge without such a Lord?"

With this on his lips he was rolling on the floor in ecstasy, and after a long time, he gradually subsided.

Gadadhara thought to himself: "What did I think about this great personality? He has so much love for Krsna within. Although externally he appears as an ordinary man, a slave of luxury, internally he is a great devotee. What intense love he has for Krsna, what a wonderful effect the memory of Krsna caused in him!"

Then he thought: "I have committed Vaisnava aparadha, an offence to a great devotee. How can I free myself?"

Gadadhara Pandita then revealed his mind. "Mukunda, I have committed offence against this great Vaisnava. What will be my fate? When I first saw him, I shunned him; I committed offence. I have not yet taken initiation from any Vaisnava, so if I took mantra from Pundarika - became his disciple - then he may forgive all my offences. There is no other way to be absolved from this Vaisnava aparadha. I shall have to inform my Lord Gauracandra, Nimai Pandita, about this."

So they left the place of Pundarika Vidyanidhi, and Gadadhara went to take Nimai Pandita's permission, to get His consent, to become the disciple of Pundarika Vidyanidhi.

When Gadadhara made his proposal to Nimai Pandita, the Lord immediately replied: "Yes, very good proposal. Go and accept him at once."

Gadadhara Pandita represents Radharani in Gaura-lila, and Pundarika Vidyanidhi is Radharam's father in Krsna-lila: the guru is like the father, and the disciple is like the child. So Nimai Pandita at once approved and Gadadhara took initiation from Pundarika Vidyanidhi.

21 ahus ca te nalina-nabha padaravindam yogesvarair

ahus ca te nalina-nabha padaravindam yogesvarair hr̥di vicintyam
agadha-bodhaiḥ samsdra-kupa-patitottaranavalambam geham jusam api
manasy udiyat sada naḥ

"The gopis spoke thus: 'Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshipped and meditated upon by great mystic yogis and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs.'" (S-B, 10.82.49) + (C-c, Madhya-lila, 13.136)

Like persons attached to hearth and home, even the gopis, the damsels beloved of Lord Sri Krsna, humbly petition the Lord in His separation -

"O lotus-navelled one, Your lotus feet, eternally held as the object of meditation within the hearts of the greatest yogis of profound intellect, are the only resort for delivering those souls fallen into the well of material life. May those holy lotus feet graciously appear within the hearts of we ordinary household ladies." (SSPJ, p 136)

The group of gopis told Krsna: "O You who have a lotus navel, we know that the great master yogis who have nothing to do with this mundane world try to meditate upon Your holy lotus feet. Their interest is in higher realisation in the conscious world. They are said to centre their highest attention on Your lotus feet. And those who are busy elevating their lives in this world of exploitation are also busy worshipping Your lotus feet to escape the entanglement of action and reaction. The centre of interest for the elevationists (karmis) and the salvationists (jnams and yogis) is Your lotus feet.

And what are we? We are simple people from the country with cows as our wealth. We are animal traders who live in the country, trade in the cow business, and sell curd and milk on the outskirts of society. We are neither scientific exploiters (karmis), nor are we the kind of exploiters who do research in the world of consciousness.

We know only family life. We have no other qualifications. We are busy with our family life in the lower section of society. But in our audacity, we pray that if at any time You would kindly condescend to extend Your lotus feet to our negligible hearts, we would think ourselves blessed. We are busy with family matters. We do not know scriptural life or the methods of the salvationists. We know nothing of yoga, jnana, Vedanta or the Vedas. Our ultimate concern is neither with scriptures or moral standards. We hold a negligible position in society and simply pray that in the midst of our family life we may remember Your holy lotus feet. Please grant this to us. We can't expect anything more from You." That was their petition.

Krsna replied to them, saying:

mayi bhaktir hi bhutanam, amrtatvaya kalpate distya yad asm mat sneho,

bhavatlnam mad-apanah

"Yes I know. People want devotion to Me to achieve eternal life. To cross the limit of mortality and to have eternal life, they come to Me and worship Me. For these reasons they want My service, but fortunately for you, you have some natural affection towards Me. That will ultimately bring you to Me." (sloka 295)

That is the formal or superficial meaning of what was spoken by Krsna and the gopis. But the great preceptors of our line have squeezed out another meaning from these prayers. They are conscious of the real, private relationship between the two parties, so they have drawn out another meaning based on the divine sentiment between the lover and beloved.

When the gopis prayed to Sri Krsna at Kuruksetra, their real meaning was this: "Oh, we remember that one day You sent Uddhava to console us. He recited many scriptural references about how the world is mortal, how it is nothing, how we shall all have to die - affection has no great value; attachment must be cut out. He said that we must try to liberate ourselves from any attraction for the environment and attain salvation. You wanted to tell all these apparently sweet things to us through Uddhava. Now, You Yourself are also showing us the same path. You say that You are great and that everyone should try, for their highest interest, to think of You."

This explanation is found in Caitanya-caritamṛta. The gopis tell Krsna: "Do You think we are yogis who will be satisfied with abstract meditation on You? Can we be satisfied by imagination? We are not a party to that. Neither are we karmis, fruitive workers who are incurring a great debt from nature, who come to Your door to get relief, praying, 'O God, please relieve us from all our previous sins.' We do not belong to either of these two sections.

"What are we? We want to live with You as Your family. We are interested neither in abstract thinking, nor in using You to clear off the faults of karma to nullify our sinful activities. We don't want to use You for any other purpose. We want to have a direct family life with You. Don't You know that? And still You send messages through Uddhava, and now this! Aren't You ashamed of Yourself?" That is their inner meaning.

Krsna's answer also has an inner aspect. He replies: "You know everyone wants Me. Through devotion they want Me to help them attain the highest position in the world of eternal benefit. If they have a connection with Me, they consider themselves fortunate. But on the other hand, I consider Myself fortunate because I have come in touch with the valuable affection that I found in your hearts."

The gopis read the inner meaning in that way. And when Radharani could see into the inner meaning of Krsna's reply, She became satisfied.

"Wherever He may be in the physical sense, at heart, He is Mine alone."

She composed Her troubles within and returned to Vrndavana thinking:

"He cannot but come to join our party again very soon." In Padyavali,

Srila Rupa Goswami reveals the inner meaning of this verse. When

Krsna came to the camp of the gopis in Kuruksetra, He suddenly found

Srimati Radharani and stooped down as if to touch Her feet. Radharani

began backing away, saying: "What are You doing! You are trying to

touch My feet?" She shuddered: "You have done nothing wrong. You are

My master. You are at liberty to do whatever You want. I am Your

maidservant and should try with every nerve to satisfy You. You have

committed no crime. I am the criminal. How? I still drag on My body and

life. This is My crime - I could not die from Your separation! Still, I show

My face to the public - I am not worth Your divine affection. The whole

burden of breaking the law of love is on My head." In this way Srimati

Radharani spoke. (TGVODL, p 164-8) (see sloka 324)

22 ajnajaiva gunan dosan, mayadistan api svakan

ajnajaiva gunan dosan, mayadistan api svakan dharmman samtyajya yah
sarvvan, myam bhajet sa ca sattamah

"In the scriptures of religion, I, the Supreme Lord, have instructed men of all statuses of life in their duties. Duly comprehending the purificatory virtue of executing those prescribed duties as well as the vice of neglecting them, one who abandons all allegiance to such dutifulness in order to engage in My devotional service is the best of honest men

(sadhu)." (S-B, 11.11.32)

One must worship Lord Hari, even if it is necessary to abandon scripturally enjoined prescribed duties to do so. (SSPJ, p 167)

Krsna is there. He says that He has not finished Himself in His own sastras. "What I have given in the sastras, you must do that, but one who crosses that to come to Me is My higher servitor." So, Krsna is living and He is above all. A transaction, a trade may be made by cash or a loan. Whether trading, or purchasing with cash, or purchasing with a loan, He is there, He is master, He is autocrat. His dealings should not be limited even by the scriptures. He says: "Even crossing the scriptures I exist, even though those directions are given by Me." So, directions are of different classes. And Krsna says: "Sometimes it will be necessary to show devotion to Me, even crossing My own laws." We must also consider the realisations of higher devotees. So many things are there, but the main thing is faithfulness. Die to live, for the cause. (SGD, GP, '94, p 12-13)

Sometimes it may be necessary to show even greater loyalty to the king by crossing over his laws. (In society, one must obey the law, but there is also the situation of crossing law to show faithfulness to the king. If one risks his life and reputation, and crossing the general law, enters into the royal chamber to combat an assassin, then he will be considered the best and most loyal servitor).

So here God is above law. Considering the nature of divinity, we must conclude that Krsna is above law. Law is for us, but it's not be applied in His case. One who has actually come in connection with the Absolute, cannot but ignore the laws meant for ordinary people. Of course, this means in a higher sense. It is not that devotees shall not observe the ordinary laws governing society in the name of devotion.

But in the higher sense we have to understand that Krsna is all in all. He is the creator of law and He Himself sometimes breaks the law and

especially likes those who are ready to break the law for Him. They are His favourite who are ready to take risks for His service, who are ready to bear the consequence of breaking the law. (SEOC, p 134) - For example when one puts their feet upon the altar when dressing the Deities. Or the gopis offering their foot-dust as 'medicine' for Krsna's headache. (see sloka 434)

23 ajo 'pi sann avyayatma, bhutanam isvaro

ajo 'pi sann avyayatma, bhutanam isvaro 'pi san prakrtim svam
adhithaya, sambhavamy atma-mayaya

"Although My eternal form is transcendental to birth and death, and I am the controller of all beings, I appear within the world in My original form, by My own sweet will, extending My internal potency of yoga-maya" (B-g, 4.6)

We cannot produce the vaikuntha-nama, real name. Our sound of our production, physical or mental production, that is not He. He is separate, and He can come everywhere, in any form, in any plane, controlling them. prakrtim svam adhithaya, sambhavamy atma-mayaya. "When I come here, by the force of My internal potency, I remove this external potency's influence, and appear anywhere and everywhere. The external energy is forced back." When the plane is flying over in the sky, it removes the air, wind, and forcibly passes. So, by removing this influence of the material things, He has to come with His own force here, to appear. "I have got my own potency, and by the power of that potency, I remove this gross potency here, and live and move here, and act here." The law of this nature cannot apply to Him. He has got special power, with the help of that he subdues the law of this nature, and He comes here and there.

(SVT, v2, #1, J-F 93, p 18)

24 akincanasya dantasya santasya sama-cetasah

akincanasya dantasya santasya sama-cetasah maya santusta-manasah
sarvah sukha-maya disah

"One who does not desire anything within this world, who has achieved peace by controlling his senses, whose consciousness is equal in all conditions and whose mind is completely satisfied in Me finds only happiness wherever he goes." (S-B, 11.14.13)

When he was captured by dacoits and taken to the Deity of Kali to be sacrificed, his angle of vision was so spacious that he did not care for anything. He thought: "Whatever is happening is the Lord's will. He is the proprietor and witness of all, and I have nothing to do with the outcome." With this idea, wherever he was taken, he went without resistance. Although he was about to be sacrificed, he was unconcerned. He thought: "I am in a friendly circle. There is no danger." He was in such a plane of consciousness that no apprehension, no danger, could affect him; he thought: "I am under Krsna's care." And so it is proved by Jada Bharata's practical example that this angle of vision is not simply philosophy or imagination. It is reality. Krsna's divine will is in the background of everything that exists. And when one comes in connection with that paramount power, that original plane of reality, he will not have any care; he will become fearless. maya santusta- manasah sarvah sukha-maya disah." (SEOC, p 72)

When I am in a normal state, I will be able to feel that so many sweet waves are coming from all around me. maya santusta-manasah sarvah sukha- maya disah.

"For one who is satisfied in Me, then all the four directions will bring only good news to him."

All waves will carry only welfare to the person who is satisfied with God alone.

"I want God, His interests are my interests. He is the loving father, guardian, and friend of everyone."

Presently we are distracted with many different interests, but if we can put God's interest in the centre, then we shall be able to read that from all directions only good news is coming to me - nothing bad or unfavourable. All favourable news will come to me if I can be on that plane, if my ego can take a stand there. In that universal wave, every vibration will carry only favourable news to me. maya santusta-manasah, "He who is satisfied with Me alone, sarvah sukha-maya disah, he will see that all directions are only carrying happy news to him, cent-per-cent good news."(C, #1, Spr. '91, p 5) + (see sloka 445)

25 alola-candraka-lasad-vanamalya-vamsi

alola-candraka-lasad-vanamalya-vamsi- ratnangadam pranaya-keli-kala-vilasam syamam tri-bhanga-lalitam niyata-prakasam govindam adi-purusam tam aham bhajami

"Around His neck is a garland of forest-flowers swinging to and fro, and adorned with a peacock feather locket; His flute held in hands adorned with jewelled bracelets, He who eternally revels in Pastimes of Love, whose charming threefold curved Form, Syamasundara, is His Eternal Feature - that Primeval Lord Govinda do I adore." (B-S, 31)

"I worship Govinda, the primeval Lord, round whose neck is swinging a garland of flowers beautified with the moon-locket, whose two hands are adorned with the flute and jewelled ornaments, who always revels in

pastimes of love, whose graceful three fold bending form of Syamasundara is eternally manifest." (SBRBM, p 25)

26 alpavidya bhayamkori

alpavidya bhayamkori

There is a saying in Bengali - alpavidya bhayamkori - "A little knowledge is a dangerous thing." We must be careful about that, otherwise our attitude will be suicidal. The question of offence arises whenever primary education stands against higher education. That sort of assertion is offensive. Slow and steady wins the race. Our march towards the Infinite is a long journey, not a journey to be finished within a few hours, a few days, or a few years. And we have to adjust accordingly. It is not that we shall run quickly to make progress and then stop and sleep. It is a long way we shall have to go. We will only be successful if we develop humility. (LSFTLS, p 32) (see also sloka 522)

27 amara bhakta-puja, ama haite bala

amara bhakta-puja, ama haite bala

Worship of the devotees is the best kind of worship. (Vedas) + (S-B, 11.19.21) + (C-Bhag) + (SP)

adarah paricaryayam, sarvangair abhivandanam mad-bhakta-pujabhyadhika, sarva-bhutesu man-matih

Krsna said: "My devotees take great care and respect in rendering Me service, offering obeisances with all their bodily limbs, and - above all - worshipping My devotees. They see all living entities as related to Me." (S-B. 11.19.21)

Similarly, in the Siva-Pumna, it is stated that the best mode of worship is to offer oblations to Visnu, but better than that is to worship the devotees of Krsna.

So, bhakta-puja, worship of the devotees, is the best kind of worship. This

statement is confirmed in the Snmad-Bhagavatam, in the Vedas and by Vrndavana Dasa Thakura in the Caitanya Bhagavata, amara bhakta-puja, ama haite bala. Bhakta- puja, worship of the devotees, is advocated everywhere. At the same time, we should try to understand who is a devotee. That is also to be ascertained. What is the sign of a real devotee?

Krsna says: "Those who say they are directly devoted to Me are not devotees proper; those who are devotees of My devotees are My real devotees."

We should try to follow the principle of this saying. This is not a perverted remark, but there is some genuine reality in it. If we look for its inner meaning, we will reach the conclusion our guru maharaja (Srila Bhaktisiddhanta Saraswati Thakura) has announced. He said: "We are suddha sakta, worshippers of the pure potency, not the mundane potency." We worship the potency who is wholesale dedicated to the potent without retaining Her individual independence as a separate entity at all, who is cent per cent dependent on Krsna. Such a potency as this is very, very rarely to be conceived. The direct approach to Krsna is improper. One must approach Him through the proper channel, through the devotees. That is the real approach. (SGAHG, p 124-5) + (see also sloka 607)

ami - eka batula, tumi - dvitiya batula ataeva tomaya amaya ha-i sama-tula

Mahaprabhu said: "I am insane, mad, baula - pagala - eccentric. I am one eccentric, and you are another. Therefore, we two are of the same class."

So He told to Ramananda Raya. It is not to be expressed outside - not to be divulged. Still, the baulas, the eccentrics - so called, they cannot check their ecstasy. They express it anyway. (C-c, Madhya-lila, 8.291) + (SS, v4, #1, '86, p2)

(see also slokas 212 & 606)

29 amnayah praha tattvam harim iha paramam

amnayah praha tattvam harim iha paramam sarva-saktim rasabdhim tad
bhinnamsams ca jivan prakrti-kavalitan tad vimuktams ca bhavat
bhedabheda-prakasam sakalam api hareh sadhanam suddha-bhaktim
sadhyam tatprlrim evety upadisati harir-gauracandro bhaje tam

- (1) - The Vedic scriptures received through the authorised disciplic succession of bona fide spiritual masters state that:
- (2) - Sri Krsna is the Supreme Absolute Truth.
- (3) - He is the source of all energies.
- (4) - He is the ocean of all transcendental mellows.
- (5) - The living entities are His separated parts and parcels.
- (6) - Due to forgetfulness of their constitutional position, the living entities are

illusioned.

(7) - By awakening their transcendental ecstatic affection and attraction for the Lord, all living souls can be liberated from illusion.

(8) - All things are one with and different from Krsna; this oneness and difference is acintya or inconceivable.

(9) - Pure devotional service (suddha-bhakti) is the only means to attain the

supreme goal.

(10) - The supreme goal is divine love of Krsna.

(Dasa-mula sloka, The ten essential principles of Gaudiya Vaisnavism)
The above truths were taught by Sri Caitanya Mahaprabhu. May He be worshipped by all.

Here, in one verse, Bhaktivinoda Thakura has given the very gist of Gaudiya Vaisnava philosophy. He says: "We are not interested in the opinion of anyone ordinary: there is no value to any opinion other than what is revealed truth (amnaya)." amnaya means revealed truth or scripture that is coming through a reliable source: the guru-parampara, a genuine succession of gurus.

And what do they say? They enumerate these facts: Hari is all in all (harim iha paramam). What is His nature? He is the master of all potencies (sarva- saktim). And He Himself is the ocean of rasa, ecstasy (rasabdhim).

And the jTva soul is not a direct part of Him, but a part of His potency (tad bhinnamsams ca jTvan). Not a plenary portion (svamsa), but a partial portion (vibhinnamsa). Everything is a part of Hari, but svamsa means an avatara and vibhinnamsa means a part of His potency, tatastha-sakti. And by nature, some souls are engrossed in the external potency, and we find some in the lap of the internal potency (prakrti kavalitan tad vimuktams ca bhavat). By their very existence some souls are within the svarupa-sakti and some are outside the svarupa-sakti. Some souls are liberated and some are nonliberated (mukta and amukta).

Everything is a part of Hari and has something in common with Him and something different (bhedabheda-prakasam sakalam api hareh). And the only means to attain Him is pure devotion, exclusive devotion (sadhanam suddha bhaktim). Hari Himself, in the form of Gauracandra, is giving us the understanding that divine love is the highest goal of life. (sadhyam yat prTtim evaty upadi-sati harir-gauracandro bhaje tam).

(Dasa-mula sloka, The ten essential principles of Gaudiya Vaisnavism).

(LSFTLS, p 1)

30 ananda-lilamaya-vigrahaya hemabha-divya-cchavi

ananda-lilamaya-vigrahaya hemabha-divya-cchavi-sundaraya
tasmaimaha-prema-rasa-pradaya caitanyacandraya namo namas te

"He who is the embodiment of divine bliss, whose form is decorated with the symptoms of ecstasy, who appears magnificently beautiful with a complexion as splendid as gold, He who benevolently gives in charity to all the ecstatic love of Krsna, the highest divine perfection of life, I worship Him again and again, my beloved Lord Caitanyacandra with all devotion." (C- Cand, 11) + (SBRBM, p 12).

31 ananyas cintayanto mam, ye janah paryupasate tesam

ananyas cintayanto mam, ye janah paryupasate tesam
nityabhiyuktanam, yoga-ksemam vahamy aham

"I personally assume the whole responsibility of acquiring and protecting the necessities of My fully dependent devotees who are always absorbed in thought of Me alone, and who worship Me exclusively in all respects."

(B-g, 9.22)

Madhavendra Puri avoided begging, being indifferent to material things. If someone offered him some food, he would eat; otherwise he would fast. He had attained the paramahansa stage of *ayacita-vrtti*, or *ajagara-vrtti*. *ayacita-vrtti* means being accustomed to refrain from begging, and *ajagara-vrtti* indicates one who is compared to a big python that makes no effort to acquire food, but rather allows food to come automatically within its mouth. The paramahansa is therefore called *vijita-sad-guna*. He must conquer the six material qualities - *kama* (lust), *krodha* (anger), *lobha* (greed), *moha* (illusion), *matsara* (enviousness), and *ksudha-trsna* (hunger and thirst).

Once, Sri Madhavendra Puri travelled to Vrndavana, and went to Govardhana Hill, and then to Govinda-kunda and took his bath. He then sat beneath a tree to take his evening rest. While he was sitting there, an unknown cowherd boy came with a pot of milk, placed it before Madhavendra Puri, and, smiling asked him to drink it. The cowherd boy asked him why he didn't beg for food, and also, what kind of meditation he was undergoing.

When he saw the beauty of that boy, Madhavendra Puri became very satisfied, and hearing His sweet words, he forgot all hunger and thirst. Madhavendra said: "Who are You? Where do You reside? And how did You know I was fasting?"

The boy replied: "Sir, I am a cowherd boy, and I reside in this village. In My village, no one fasts. In this village a person can beg food from others and thus eat. Some people drink only milk, but if a person does not ask anyone for food, I supply him all his eatables. The women who come here to take water saw you, and they supplied Me with this milk and sent Me to you. I must go very soon to milk the cows, but I shall return and take back this milk pot from you."

Saying this, the boy left the place. Indeed, He suddenly could be seen no more, and Madhavendra Puri's heart was filled with wonder. After drinking the milk, he washed the pot and put it aside. He watched the path, but the boy never returned. He could not sleep, and so he chanted the Hare Krsna maha-mantra, and at the end of the night he dozed a little and his external activities stopped.

Later, while travelling through Bengal, (to collect some sandalwood pulp and smear it on His Gopala Deity to cool Him) and going into South India, Madhavendra Puri reached Remuna village, where Gopinatha is situated. In the corridor of the temple, Madhavendra Puri chanted and danced. Later, when he sat down there, he asked a brahmana what kinds of foods they offered to the Gopinatha Deity, so he could also offer similar foods to Sri Gopala.

The brahmana priest told him that in the evening the Deity is offered sweet rice in twelve earthen pots. Because the taste is as good as nectar (amrta), it is named amrta-keli. Also, this sweet rice is celebrated throughout the world as gopinatha-ksira, and is not offered anywhere else in the world.

While Madhavendra Puri was talking with the brahmana priest, the sweet rice was placed before the Deity as an offering. Hearing this, Madhavendra Puri thought to himself that if he could be given some of the sweet rice without asking for it, he could then make a similar preparation for his Lord Gopala. He then became very ashamed when he desired to taste the sweet rice, and immediately began to think of Lord Visnu. While he was thinking in this way, the offering was completed, and the arati ceremony began. When the arati was finished, he offered his obeisances to the Deity and then left the temple, not saying anything more to anyone. Madhavendra Puri left the temple and sat down in the village marketplace, which was vacant. He began chanting.

In the meantime, the temple priest laid the Deity down to rest. Finishing his daily duties, the priest went to take rest. In a dream he saw the Gopinatha Deity come to talk to him, saying: "Please get up and open the door of the temple. I have kept one pot of sweet rice for the sannyasi Madhavendra Puri. This pot of sweet rice is just behind My cloth curtain. You did not see it because of My tricks. A sannyasi named Madhavendra Puri is sitting in the vacant marketplace. Please take this pot of sweet rice from behind Me and deliver it to him."

Awaking from the dream, the priest immediately bathed and entered the Deity's room, and opened the temple door. According to Gopinatha's directions, he found the pot of sweet rice behind the cloth curtain. He mopped up the place where it had been kept, and closing the door of the temple, went out with the pot. He then went to the village with the pot of

sweet rice, and called out in search of Madhavendra Puri. "Will he whose name is Madhavendra Puri please come and take this pot! Gopinatha has stolen this pot for you!"

Hearing this invitation, Madhavendra Puri came forward and identified himself. The priest then gave him the sweet rice, falling flat before him. When the story about the pot of sweet rice was explained to him in detail, Madhavendra Puri at once became absorbed in ecstatic love of Krsna. Seeing this, the priest was struck with wonder, and could then understand why Krsna had become so much obliged to him. He again offered his obeisances to Madhavendra Puri and returned to the temple. Since then, the Gopinatha Deity has been known as KsTra-cora-gopTnatha, the Deity who stole the pot of condensed milk.

Then, in ecstasy, Madhavendra Puri ate the sweet rice, and after this he washed the pot and broke it into pieces, then bound all the pieces in his outer cloth. Each day, Madhavendra Puri would eat one piece of that earthen pot, after which he would immediately become overwhelmed with loving ecstasy. The thought then came to him that when the local people hear of this scenario of how the Lord gave him a pot of sweet rice, there will be great crowds arriving, so he offered his obeisances to Gopinatha on the spot and left for Remuna before the morning.

Hearing of these incidents, we may think that Madhavendra Puri was greatly fortunate, Krsna Himself came and supplied food to him. But we find higher devotion in Sanatana Goswami.

Srila Rupa Goswami wanted to offer his gurudeva, Srila Sanatana Goswami, some paramanna (sweet milk-rice) and so he began thinking of the necessary ingredients. A little later, a young girl, perhaps twelve or fourteen years of age, came to Rupa Goswami's bhajana-kutir in Kadamkhandi. She told him she had come under instruction from her parents and the villagers. She mentioned they had given her some ingredients and asked her to take them to Rupa Goswami in order for him to make sweet-rice to offer to Krsna.

Rupa Goswami was surprised. He reflected: "Just this morning I wished for these things and now they have come automatically." He happily accepted the items and immediately went the kilometre or so to Sanatana Goswami's bhajana-kutir in Nandagram and invited him, "Prabhu, today

please come to my bhajana-kutir and take some Prasadam"

Sanatana Goswami happily accepted the invitation and so Rupa Goswami made very nicely the various preparations including the sweet-rice. Sanatana Goswami came there around noon and he saw the many fragrant and nice preparations. While taking that Prasadam Sanatana Goswami thought: "This is so tasteful, I have never found such tasteful things in this world. I have passed maybe sixty years but I have never tasted such fine types of Prasadam, it must have some extraordinary origin, I wonder in what way this has been made? Rupa, in which way did you make these preparations? The ingredients are also very expensive and difficult to obtain. How were you able to secure such things?"

Rupa Goswami said: "Today in the early morning, I was thinking that if I could obtain some milk and rice I would be able to prepare some paramanna which is very dear to you. Then I would invite you to take that. Presently one girl came saying she was from the nearby village of Javat. She came and supplied foodstuffs for cooking and asked that I prepare and offer them to Krsna."

Srila Sanatana Goswami was a little puzzled as he knew practically every house and all the members of each family in Vraja Dhama. Everyone considered Sanatana Goswami as their family judge. If any quarrel would come within a family they would consult with him and abide by his decisions. In this way he was very well known, and knew all the people, especially in Nandagram, Javat, and Varsana, etc., but Rupa Goswami did not.

Sanatana enquired further to Rupa regarding that girl and asked from which family she had come. Rupa Goswami could only say: "She told me she came from Javat, but she did not mention any particular family."

Sanatana Goswami then went to Javat and enquired as to whose family had supplied such fine ingredients. Finding that the ingredients had not come from anyone's house in that village Sanatana Goswami could understand that Srimati Radharani Herself had come and served Rupa Goswami by supplying those ingredients. He was very disturbed at heart. "What is this Rupa? My dear brother, what have you done? Oh, you have done a great wrong! It is not good to want to fulfil your wish. Did you aspire after something for me? You wanted something for me and that

was supplied by Her? We are searching after Her in order to serve Her, and She came and served us? What is this? Just the opposite! We want Her so that we may serve Her, but She came and served us, and went away. This is a great misfortune." He was greatly dissatisfied and left that place with these thoughts.

Rupa Goswami was also very sad and could not take that Prasadam. He thought: "I invited my guru Srila Sanatana Goswami in order to serve and satisfy him, but quite the opposite result came. He has left dissatisfied." A servant was seated in front of Rupa Goswami and he witnessed the great separation and sadness that came to Rupa Goswami. His sadness in the feeling of separation was so high that his body became very hot, his breathing stopped, and his hairs all stood on end. Later, with full consciousness, Rupa Goswami ran after Sanatana Goswami to try to satisfy him.

So, we see that Krsna Himself brought foodstuffs to Madhavendra Puri, and that may be considered a very great fortune; yet, in this instance with Rupa and Sanatana, a similar event occurred but was considered a grave misfortune. In the higher type of devotion there is never any desire that Krsna or His associates will come to serve and supply us, or that He will show Himself to us. To impose our will on Him is not actual service. Whatever He likes He may do. And whatever may be necessary from us, we shall consider ourselves fortunate if we are given the chance to supply it. Exhaustively eliminating all our desires in the extreme, we are to place ourselves fully at the disposal of the command of the Supreme Lord, who is never to carry out any order or wish of ours. By nature, He is eager to supply everything to His devotees (yoga-ksemam vahamy aham). But the higher devotees do not like that Krsna will supply them with anything, or that He will render service to them. (SOTGOD, v 1, p 22-25)

32 anarpita-carim cirat karunayavatirnah kalau

anarpita-carim cirat karunayavatirnah kalau samarpayitum unnatojjvala-
rasam sva-bhakti-sriyam harih purata-sundara-dyuti-kadamba-sandlpitah

sada hrdaya-kandare sphuratu vah saci-nandanah

"May that Lord, who is known as the son of Srimati Sacidevi, be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service." (C-c, Adi-lila, 1.4)

In His magnanimity, Mahaprabhu offered such great things to us. He is none other than Krsna, because no one can give such a right to anyone and everyone without being Krsna Himself. Therefore the devotees say that He is none other than Krsna Himself, and more - Radha and Krsna combined, because He gives the highest wealth of both. Only Both combined as Dayal Gauranga are entitled to give this chance to the ordinary soul. This is inconceivable. anarpita-carim cirat karunayavatirnah kalau:

Sri Gaurangadeva descended in this Kali-yuga to give what had never been given before. (SOTGOD, v 2, p 96) + (see also sloka 133)

If Sri Caitanya Mahaprabhu had not appeared in this Kali-yuga, then how could we tolerate living? Without Caitanya Mahaprabhu, how could we know that Srimati Radharani stands supreme in the world of divine love? And serving those who can serve Srimati Radharani is the way to approach Her vicinity. Vaisnava seva, Guru seva, Vighraha seva, and Nama seva are all recommended, but in Kali-yuga especially, the service of the Holy Name has been given as the most general approach. anarpita-carim cirat - Mahaprabhu gave that which was never distributed before. Therefore we understand that Lord Caitanya is the same full incarnation of Lord Krsna in this age of Kali.

anartha bandhu karanaik sindhu

"How can I pass these barren days, my Lord? These unfortunate days are impossible for me to pass. Without having a peep of Your sight, I can't stand to live anymore. But You are a friend to the helpless, and You are an ocean of kindness and grace. Please consider it my Lord, how can I pass my days without You?" The normal temperament of a devotee will be like that. Separation, of course, will be encouraging. If we find a person is always feeling separation from the Lord that will be appreciated, whereas anything else should be considered abnormal and dangerous. (GOD, p 24)

he deva he dayita he bhuvanaika-bandho he krsna he capala he
karunaika-sindho he natha he ramana he nayanabhirama ha ha kada nu
bhavitasī padam dr̥ṣor me

Bilvamangala Thakura says: "O my Lord! O dearest one! O only friend of the universe! O Krsna, O restless one, O ocean of mercy! O my Lord, O my enjoyer, O beloved to my eyes! Alas, when will You again be visible to me?"

(K-k, 40) + (C-c, Madhya-lila, 2.65)

amun̐y adhanyani dinantarani hare tvad alokanam antarena anatha-
bandho karunaika-sindho ha hanta ha hanta katham nayami

Bilvamangala Thakura says: "O Hari, O guardian of the shelterless, O one and only ocean of mercy, how will I pass my unblessed days and nights without a glimpse of You?" (K-k, 41) + (C-c, Madhya-lila, 2.58)

anayaradhito nunam, bhagavan harir isvarah yan no vihaya govindah,
prito yam anayad rahah

"O my friend! Leaving us aside, Sri Krsna has gone off to a secluded place with a particular gopT. She must be truly expert in worshipping (anayaradhito) Him, for He was so pleased with Her service that He has left us all behind." (SB, 10.30.28)

This sloka describes how, during His joyful love pastimes with all the beautiful damsels of Vraja, Krsna specifically took one of them to a secluded bower recognising Her superlative devotion as the best of all. Exalted pure devotees have realised the significance of this lila and have revealed that the damsel taken by Krsna was none other than Sri Radhika. They explained that the term "aradhito" is the mystic confidential reference to the name 'Radha' (the personification of devotion).

This verse was spoken by the gopis who were left behind. Understanding that their principal and peerless Goddess had enchanted Him the most, they glorified Sri Radhika, their most fortunate friend, saying that Her adoration of Govinda had excelled theirs. Therefore He had chosen Her exclusively and taken Her to a lonely spot to have more intimate pastimes in Her company, leaving them all behind. (SBRBM, p 31)

35 anista-sankini bandhu-hrdayani bhavanti hi

anista-sankini bandhu-hrdayani bhavanti hi

They are together, but the apprehension that one may lose the other makes their meeting intolerably painful, just as a mother is always alert about the safety of her son, she thinks, "Oh my son is out, is he in an

accident?" This fear of separation is the symptom of deep love." (TSFSK, p 146)

36 antah krsnam bahir gauram, darsitangadi-vaibhavam

antah krsnam bahir gauram, darsitangadi-vaibhavam kalau
sankirtanadyai sma, krsna-caitanyam asritah

"I take shelter of Sri Krsna Caitanya Mahaprabhu, who is outwardly of a golden complexion, but is inwardly Krsna Himself. In this age of Kali, He displays His expansions while performing congregational chanting of the Holy Names of Krsna. That He is blackish within means that internally He is Krsna; that He is golden without means that He has accepted the mood of Srimati Radharani. In the age of Kali, that Golden Lord is seen accompanied by His expansions, associates, and intimate devotees performing sankirtana" (T-S, 2) + (K-S) + (TGVODL, p 2-3)

(see also slokas 53 & 258)

"Accompanied by His divine entourage, the Supreme Lord Sri Krsna Caitanya has appeared in all His pristine glory. In this age of Kali, we know take shelter in Him by means of the characteristic method of devotional service based on sankirtana, congregational chanting of the Holy Names. Within, He is none other than Krsna Himself, and without, He is the Golden Lord Sri Krsna Caitanya."

(Sri Jiva Goswami, S-J) + (SSPJ, p 103) + (ARO, p 24)

37 antar-dhvanta-cayam samasta-jagatam unmulayanti

antar-dhvanta-cayam samasta-jagatam unmulayanti hathat premananda-

rasabudhim niravadhi prodvlayantibalat visvam sitalayantyy ativa-vikalam
tapa-trayenanisam sasmakam hrdaye cakastu cakitam caitanyacandra-
cchata

"The beautiful moonlight of Caitanyacandra powerfully dissipates the darkness from the heart of the world (hrdi jagat). That moon continually creates tidal waves in the ocean of nectar which is the bliss of love of Krsna and brings coolness to the universe burning day and night in the threefold miseries of material existence. May that divine moonlight continually shine in our hearts."(C-Cand, 75) + (SBRBM, p 13)

38 anukulyasya sankalpah, pratikulya-vivarjjanam raksisyatiti visvaso

anukulyasya sankalpah, pratikulya-vivarjjanam raksisyatiti visvaso,
goptrtve varanam tatha. atma-niksepa karpanye, sad-vidha saranagatih
evam paryyayatas casminn, ekaikadhyaya-sangraha

These six chapters have been compiled, each consecutively dealing with the six limbs of surrender, which are as follows: 1 - To accept everything favourable for devotion to Krsna. 2 - To reject everything unfavourable for devotion to Krsna. 3 - To be confident that Krsna will grant His protection. 4 -

To embrace Krsna's guardianship. 5 - To offer oneself unto Him. 6 - To consider oneself lowly and bereft." (C-c, Madhya-lila, 22.100 - quoted from Vaisnava Tantra) + (SSPJ, p 910)

Six divisions of surrender - Acceptance of the favourable, rejection of the unfavourable, the faith that 'He will surely protect me,' embracing the Lord's guardianship, complete dependence on Him, and the perception of one's utter helplessness without Him - these six are the essential limbs of

exclusive surrender to the Lord (saranagati). (SSPJ, p, p 33)

When we want to have saranagati, to take shelter under His feet (that is also analysed in six ways); What is that surrender? How to taste it? And, who are the other stalwarts that came this way? How they dealt? What was their character? What was their movement? We take encouragement from that, that unknown, wholesale giving! Unknown? What unknown path? There are so many helpers, light-houses. The light-houses are there - stalwarts! Looking at them, we shall make progress on that way. How giving, we shall live. Give - and live. (SS, v 3, # 1, '85, p 9) + (see also sloka 229)

39 anyabhilasita-sunyam, jnana-karmady-anavrtam

anyabhilasita-sunyam, jnana-karmady-anavrtam anukulyena-krsnanu-silanam bhaktir uttama

"One should render transcendental loving service to the Supreme Lord Krsna favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."

(B-r-s, 1.1.11) + (S-B, 11.21.11, purport) + (C-c, Madhya-lila, 19-167)

"If anyone wishes to execute pure unalloyed devotional service without desire for material gain, he must be freed from all kinds of contamination. He must be freed especially from the association of persons who are addicted to fruitive activities and mental speculation." (SS, v2, #1, '84, p 4) + (see also sloka 458)

"Pure devotional service is the favourable cultivation of Krsna

consciousness free from all traces of ulterior motives, such as karma, self-promoting activities, jnana, mental achievement, and so on." Bhakti, devotion, must be free from any fleeting desires (anyabhilasa), such as karma - the organised attempt for self elevation - and jnana, the attempt to depend on our own ability, knowledge, and consciousness to reach the ultimate goal. To attempt to put one's own self as the subject, to become the judge of one's own fate - that is jnana. Here adi means yoga and other external things. These are all overcoatings (avrtam). In the soul proper, however, these elements are not found. The soul is an eternal slave of Krsna (krsna-nitya-dasa)." (LSFTLS, p 13)

Anyabhilasa is the layer of random, fleeting desires or the whims of every individual. Within the relativity of revealed truth, the path of karma which is recommended while catering for our present stage, produces a mixture. A certain percentage of devotion may be present in us, but it is mixed with the objects of this mundane world. Then above karma is jnana: 'We can perceive the mortality of this world, so we should not keep any connection with such a world of death; we must rise above it, otherwise we cannot be happy.' Both jnana and yoga come forward with this proposal to somehow escape from the difficulty of death. To drive away death should be the be-all and end-all of life, and we must be saved from the clutches of death, the chains of mortality. But all these things are merely to get out of the negative side. The word adi (etc.) signifies yoga and saithilya, our idleness and apathy. And anukulyena-krsnanusllanam indicates 'not pratikulya' or 'not that which is undesirable,' so cultivation of Krsna means the Service of Krsna. Our normal relation with our higher existence can only be that of service, not otherwise. So somehow we must take that path, and progress. To begin with it may be calculative but it will come to an automatic stage. We will find it within ourselves - spontaneously. (SCS, p 38-9)

40 apana galara mala sabakare diya, ajna karena gaura-hari

apana galara mala sabakare diya, ajna karena gaura-hari krsna kaha
giya ki bhojane ki sayane kiba jagarane, aharnisa cinta krsna balaha

badane yadi amaraprati sneha thake sabakara, krsna bina keha kichu na
balibe ara jagatera pita krsna ye na bhaje bapa, pitr-drohi patakira janme
janme tapa

"Blessing everyone with affection and placing His own flower garlands around their necks, Sri Gaura Hari instructed them to return to their homes and fully engage in the service and worship of Krsna with all devotion. He said: "Always engage in thinking, remembering, hearing and speaking about Krsna in all situations, whether awake or sleeping, eating or resting. If you have affection for Me, please promise that you will never cultivate anything other than Krsna. Krsna is the benevolent father and supreme cause of the whole universe and all beings. One who deliberately avoids worshipping his own transcendental father, is considered most fallen and suffers birth after birth." (C-B, Mad., 28, 25-28) + (SBRBM, p 16) + (see also sloka 171)

41 apareyam itas tv anyam, prakrtim viddhi me param

apareyam itas tv anyam, prakrtim viddhi me param jiva-bhutam maha-
baho, yayedam dharyate jagat

"O mighty hero, Arjuna, this worldly nature known as external, is inferior. But distinct from this nature, you should know My marginal potency, comprised of the individual souls, to be superior. This world is accepted by this superior conscious potency as an object of exploitation for sense enjoyment, by the agency of each individual's fruit-hunting actions and reactions. The divine world emanates from My internal potency and the mundane world from My external potency. The potency of the living beings is known as marginal, on account of their medial adaptability - they may choose to reside either in the mundane plane or the divine." (Bg, 7.5)

(Question): "In Bhagavad-gita, Krsna says jiva-bhutam maha-baho yayedam dharyate jagat: the spiritual energy is sustaining this material world. How are we to understand this?

(Srla Sridhara Maharaja): The misguided souls of this world are from tatastha-loka, the marginal plane, and misguided by misconception they have come within this illusory angle of vision. Krsna says this world is dead matter. The souls entered here and movement came. They entered into this material conception and began moving it. In that sense, they are sustaining the universe, yayedam dharyate jagat. But ultimately everything is sustained by Him." (B-g, 7.5)+(SEOC, p 73-4)+(see also slokas 14, 603)

42 api cet suduracaro, bhajate mam ananya-bhak

api cet suduracaro, bhajate mam ananya-bhak sadhur eva sa
mantavyah, samyag vyavasito hi sah

"If even a person of extremely abominable practices, abandoning all nondevotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life. " (B-g, 9.30)

The generally accepted meaning of this verse is: "Even if one commits the most abominable action, if he is an ananya-bhak devotee who worships Me alone in devotional service which is free from karma and jnana, he is to be considered saintly because his endeavours are completely on My behalf and his determination is fixed."

Here, Krsna says: "Whatever he has done, if he is exclusively given to Myself, he should be considered as My devotee. samyag vyavasito hi sah. And whatever he is doing is cent per cent right." But then the next passage says ksipram bhavati dharmatma: "Very soon he will be a man

of righteousness; he will become dharmatma - dutiful."

Once, Bhaktivinoda Thakura had a dream in which he was wandering in the sky chanting the Holy Name, at his sweet will. Suddenly he found that he was just near Yamalaya where Yama, the lord of death, holds court for judging the sinners of this world. He came upon the court of Yamaraja, where Yamaraja himself was sitting with Brahma, Narada, and others discussing the meaning of two verses spoken by Sri Krsna in Bhagavad-gita (9.30-31); but they could not solve the problem of discerning the proper meaning of the slokas.

As Yamaraja, Brahma, and Narada discussed this point, a question came up. Krsna says: bhajate mam ananya-bhak - "One who is My exclusive devotee." The question arises: "What is exclusive devotion or ananya-bhajana?" Krsna says: "Give up all other religious conceptions and surrender unto Me alone." sarva dharman parityajya, mam ekam saranam vraja - (sloka 434). That is exclusive devotion. But if one is practising exclusive devotion, then he is already dharmatma, he is already righteous. How is it then that in the very next verse, Krsna says: "Soon he becomes dharmatma?" How are we to adjust to this? Krsna says:

ksipram bhavati dharmatma, sasvac-chantim nigacchati kaunteya
pratijanihi, na me bhaktah pranasyati

"He soon becomes righteous (dharmatma) and attains lasting peace. O son of KuntT, declare it boldly that My devotee never perishes." (B-g, 9.31)

This is the general meaning of this verse. Krsna tells Arjuna: "He soon becomes dharmatma. My devotee is never ruined. Go and declare this to the public." Krsna says that after the devotee became ananya-bhak - that is, he gave up all sorts of duties and surrendered to Krsna - then again he will be a dutiful man.

As Brahma, Narada, and Yamaraja discussed this point, they saw Bhaktivinoda Thakura walking in the sky and taking the Holy Name. Then one of them suggested: "There is a pure devotee. He should be able to give the real meaning." Then Bhaktivinoda Thakura was invited in their midst and was asked: "How shall we adjust these points? Krsna has said that this person is an exclusive devotee, that he has renounced all sorts

of duties and surrendered to Krsna. And yet, in no time it will be seen that he is very dutiful. How can we understand this?"

Bhaktivinoda Thakura explained that "he quickly becomes righteous" refers not to the exclusive devotee, but to one who considers the exclusive devotee pure in all circumstances. "Even if he performs some abominable act, he is really a sadhu, a saint." One who can think of an exclusive devotee in that way will soon become dharmatma. This was Bhaktivinoda Thakura's explanation.

In this way, in my commentary on Bhagavad-gita, I have followed Bhaktivinoda Thakura's explanation. I also saw that it was redundant to say that an ananya-bhak devotee becomes dharmatma. Krsna says that an exclusive devotee should be thought of as a sadhu, and honest man. One who says that an exclusive devotee, a surrendered soul to Krsna, should be thought of as pure whatever be his external practices - the man who is making this remark - he becomes righteous. This is the proper conclusion. What he says is cent per cent truth. And the next thing Krsna says is that he who can remark in such a way will be purified very soon.

Krsna says that by such appreciation of the exclusive devotee, a person will soon come to his eternal duty and attain eternal peace. "So I ask you, O son of KuntT, Arjuna, to go and promise in public that My exclusive devotee will never be lost." (kaunteya pratijanihi, na me bhaktah pranasyati). Then you will get the benefit of the man whose remark improves his life.

Otherwise, why should Krsna tell Arjuna: "Make a public announcement that My devotee is never ruined." What effect will there be for Arjuna? But one who declares: "an exclusive devotee of Krsna is saintly no matter what he does" soon becomes righteous. If Arjuna declares this, he will become dharmatma. He will get the benefit. So Krsna tells him: "You make this remark. Take a bold step; take a risk and make this remark. Then you will also get that benefit I have described." Of course, Arjuna is aparsada, an eternal associate of Krsna, but using him as an example, Krsna tells him: "You do it." Arjuna has taken the position of an enquirer independent of his parsada character.

When I was publishing my commentary on Bhagavad-gita, a godbrother

once told me: "If you give such an explanation, then in the name of ananya- bhak-bhakti, exclusive devotion, less advanced devotees will take advantage of this. What you are revealing here is a very hidden meaning. It is not meant for the public. It is a confidential point. api cet suduracaro, bhajate mam ananya- bhak, sadhur eva: 'He may be the worst debauchee in his outer life. But if he is ananya-bhak, a surrendered soul, he should be considered a really honest man.' If you explain things according to your interpretation, everyone will say, 'Oh, I am an ananya-bhak devotee' and they will go on with their debauchery. So please don't express this interpretation of yours so explicitly."

But I published my commentary over this objection because the principle underlying this verse is an important one. One who has surrendered to Krsna is accepted as His own. And just a Krsna has rights over everything and is never a trespasser, so His own man should never be considered a trespasser at any

time. This is confirmed elsewhere, in the Srimad-Bhagavatam (11.29.34): atma bhuyaya ca kalpate (see sloka 68): "My devotee belongs to Me." So one who works by inspiration from Krsna should never be considered a trespasser. He can enjoy anything on Krsna's behalf if he is really a surrendered soul. He should be considered as Krsna's. He has free access to everything that belongs to Krsna. But some objected, saying: "Don't be so broad in your interpretation. If you do so, then the people at large will do abominable things in the name of pure devotion. They will say: "Oh, I am a Vaisnava. I am acyuta-gotra, I am one of Krsna's men. What is His property is mine. I can enjoy everything."

Then of course the question comes: "How do we recognise ananya-bhak-bhakti, exclusive devotion? The real trouble is here. Merely professing that I am a pure devotee won't do. Rather, a real devotee will think: "I am not a real devotee." That will be his understanding, his inner feeling. Exclusive devotion is not a small thing. A genuine devotee thinks: "I can't be an ananya-bhak- bhakta. I have not attained that stage. It is very difficult. Rather I am going away from that." That will be the general tenor of his attitude.

What to speak of lesser devotees, Srimati Radharani Herself says: "People associate Me with Krsna. They say that I have an illicit connection with Krsna. But what they say is all false. My grief is that I

could not give My entire heart to Krsna. I cannot say that I am completely His. My internal trouble is that I could not become wholly His and they falsely think that I am. I have no objection to becoming fully His, even to having an illicit connection with Him; but that I can't become so, this is My great fault."

That will be the general attitude of a real ananya-bhak-bhakta. Just the opposite tendency will come. The fact is that one who has accepted Krsna exclusively has no taste for any other thing, so really he is not duracara - he is not capable of acting in an abominable way. Internally he is always connected with Krsna. In external life he is indifferent. So what he is doing is not done by him. One who acts in that plane of reality may destroy thousands of universes, but does not do anything (hatvapi sa ima! lokan na hanti na nibadhyate (B-g, 18.17) "One who acts in that plane of reality may destroy thousands of universes, but he does not do anything. He is acting in the transcendental plane." (see sloka 175). He is not to be seen in terms of what is good or bad in the calculation of this world. He is absent here. (SEOC, p 126-131) + (SOTGOD, v 1, p 77-79)

"If a person serves Me with heart exclusively devoted, even if his practices are abominable he is to be revered as a true saint (sadhu), because his life's resolve is perfect in all respects."

By the potency of the purging effect of devotion for Krsna, glaring inauspicious traits may arise in the character of a person who is exclusively devoted to the service of the Lord. Although such faults may seem to be abominable, they are not condemnable as born of evil motivations (as in a non-devotee). On the contrary, due to the natural, marvellous pristine glory of his exclusive devotion (ananya-bhajana), that devotee is to be known as a true saint. (SSPJ, p 154)

43 aprakṛta-deha tomara 'prakṛta' kabhu naya

aprakṛta-deha tomara 'prakṛta' kabhu naya

Sri Caitanya Mahaprabhu said: "Sanatana, you are a Vaisnava. Your body is not defective. Krsna is testing Me. I am a sannyasi, and He is examining whether there is any partiality in My dealings with a Vaisnava simply because of his externally having so many sores. He is examining whether I will shrink from the association of such a Vaisnava and cast him aside. But your body is already pure, and only for the purpose of testing the public, Krsna has created this; and if I cannot see this, I will have failed His test and will have been deceived by Krsna. It is a mere show, it is nothing; your body is pure because you are a Vaisnava, a devotee of Krsna. This impurity is only an appearance in order to serve Krsna's divine purpose. Wherever there is Vaisnavata, true saintly devotedness, there can never be any contamination. Only to test My devotion has Krsna sent you to Me in this condition." So Mahaprabhu embraced him and demonstrated that he was absolutely pure.

Whether externally pure or impure, the whole principle is that our exclusive devotion for Krsna is the only necessity. In the ordinary sense, the gopis are also sinners. They crossed the laws of society and the sastras, so they are 'sinners.' But they hold the highest position of purity by their exclusive devotedness to Krsna and no other. They cannot help but serve Krsna cent-per-cent, even at the risk of crossing the entire code of morality. They are considered to be the highest devotional ideal. But that sort of devotion is not so cheap that everyone will go on with their activities in this world, taking advantage of such ideals. That won't do. The real measure of devotion must be there, not that anyone may do anything passing in the name of pure devotion, like the prakṛta-sahajiyas. That can't be allowed. (SOTGOD, v1, p85-6)+see sloka 335.

prabhu kahe - vaisnava-deha 'prakṛta' kabhu naya 'aprakṛta'deha
bhaktera 'cid-ananda-maya' dikṣa-kale bhakta kare atma-samarpana sei-
kale kṛṣṇa tare kare atma-sama sei deha kare tara cid-ananda-maya
aprakṛta-dehe tanra carana bhajaya

Sri Caitanya Mahaprabhu said: "The body of a devotee is never material. It is considered to be transcendental, full of spiritual bliss. At the time of initiation, when a devotee fully surrenders unto the service of the Lord, Krsna accepts him to be as good as Himself. When the devotee's body is thus transformed into spiritual existence, the devotee, in that

transcendental body, renders service to the lotus feet of the Lord." (C-c, Antya-lila, 4.191-3)

Srila Sanatana Goswami contracted sores all over his body due to the contact of bad water in the jungle, when he was returning from Vrndavana to Puri. Sri Caitanya Mahaprabhu used to welcome him by embracing him, but Sanatana would try to withdraw. He objected: "Don't touch me! This is the body of a sinful man." The sores were oozing and emitting a bad odour, but Mahaprabhu embraced him forcibly. Sanatana had decided: "I shall either leave this place or I shall invite death by falling under the wheel of the cart of Lord Jagannatha." But as the Lord in the heart of all, Mahaprabhu knew Sanatana's mind. He chastised him, and embraced him, forcibly. All the sores disappeared, and Sanatana's body immediately became like gold.

44 aprarabdha-phalam papam kutam bijam

aprarabdha-phalam papam kutam bijam phalonmukham kramenaiva
praliyeta visnu-bhakti-ratatmanam

"The four types of sin known as aprarabdha, kuta, bija and phalonmukha are gradually eradicated for persons exclusively attached to Devotion for the Supreme Lord Visnu." (B-r-s)

Prarabdha is the karma or action which has been attached to be enjoyed or suffered in this body; and aprarabdha is that which is deposited to be experienced in the future. Prarabdha means 'that which has already begun,' and aprarabdha is 'that which has been reserved for the future.' The stages of progress from manifest to unmanifest are classified in three: kutam, bijam and phalonmukham. We can find this discussed in detail by Srila Rupa Goswami, with various scriptural quotations, in his Sri-Bhakti-rasamrta-sindhu. Kutam means 'the undetectable portion of our past action.' We cannot read the actions and results contained there, present in a microscopic way. They are undetectable to us. So kutam is that which is undetectable, like a plane of action, that will gradually

manifest and demand its satisfaction. Bijam or 'seed' means something which is more detectable, more clear. We can identify a particular seed and know which type of plant it will produce; and phalonmukham refers to actions that are waiting to achieve their realisation very soon. They are demanding.

In the stage of prarabdha, the previous actions have reached their satisfaction in this body. These are the divisions. The general Vedic scholars are of the opinion that prarabdha or that which has already begun to be experienced in this body cannot be changed. It is out of hand. And reactions that are reserved for the future may be finished by our good activity, and we may not have to undergo them.

But the Gaudiya Vaisnava school says that this prarabdha can also be removed. What is already destined to be experienced in this body can also be removed by Harinama, and by no other means. Only Krsna-nama, Harinama, can purify one from that which is already begun to be experienced in this body. He may be purified. A sUdra or mleccha properly taking Harinama may be converted into Brahmanism. It is possible by Harinama. The Gaudiya school has given quotations from different places, and by analysis of the meaning of those quotations (see sloka's 90 and 586) it holds that one may be freed from the prarabdha-karma which has already begun to be experienced in this life. (SOTGOD, v 2, p 154-6)

45 aradhananam sarvesam, visnor aradhanam param

aradhananam sarvesam, visnor aradhanam param tasmāt parataram
devi, tadyanam samarcanam

Once, Parvati-devi asked Lord Siva: "Of all kinds of worship, whose worship is best?" Then Lord Siva told Her plainly, "The worship and devotional service of Lord Narayana, Visnu, is the highest." Then Parvati became a little mortified and disappointed thinking: "But I am serving Siva, so I hold a lower position. But higher than the worship of Narayana

is worship of the devotees of Lord Narayana. That is even greater than devotion to the Lord Himself." Then, Parvati smiled, thinking: "Then I am serving the devotee of the Lord. Siva is a devotee: So I am doing the best thing." (P P) + (SGAHG, p 122-123) + (see also sloka 607)

46 ara saba mare akarana

ara saba mare akarana

"Others, who have not yet been able to tie themselves with the Holy Feet of their guardian or guru are in an uncertain position, and they may be deviated by any agent. Their future is deplorable." (Narottama Dasa Thakura)

If through our sraddha we can have a real ideal in life and acquire a real guardian, then certainly our future is ensured practically. Our daily duty will be towards our guardian, our gurudeva, and all other duties will be automatically accomplished. So to run throughout the length and breadth of this wide world, this land where nothing but various types of exploitation and various planes are existing, is to run as a ship without a rudder that can be swept away by seastorm this side and that, endlessly, without purpose. It is through sraddha that we can connect with our highest goal of our achievement and fulfilment. This matter must be solved. Then, real life begins. (SOTGOD, v 2, p 84) + (see sloka 60)

47 arcayam eva haraye, pujam yah sraddhayehate

arcayam eva haraye, pujam yah sraddhayehate na tad-bhaktesu
canyesu, sa bhaktah prakrtah smrtah

"A devotee who faithfully worships the Deity, but does not properly

respect the Vaisnavas or the people in general is called a materialistic devotee, and is considered to be in the lowest position of devotional service." (S-B, 11.2.47) + (SGAHG, p 62)

isvare tad-adhinesu, balisesu dvisatsu ca prema-maitri-krpopeksa, yah karoti sa madhyamah

"The devotee in the intermediate stage of devotional service is called a madhyama-adhikari. He loves the Supreme Personality of Godhead, is a sincere friend to all the devotees of the Lord, shows mercy to the innocent and disregards the envious." (S-B, 11.2.46) + (SGAHG, p 62) + (see sloka 190)

sarva bhutesu yah pasyed, bhagavad bhavam atmanah bhutani
bhagavaty atmany, esa bhagavatottamah

"The first class devotee sees Krsna in everything, and everything within Krsna."

(S-B, 11.2.45) + (SGAHG, p 63) + (see sloka 433)

These are three stages of devotees. Sri Caitanya Mahaprabhu explains these three stages in terms of those devotees who chant the Holy Name of Krsna. One who has even once heard or uttered the Holy Name of the Lord may be considered a third class devotee. One who chants the Name with faith is an intermediate devotee. And the first class devotee is so powerful that whoever sees him will feel the tendency to chant the Holy Name of Krsna. That is the nature of the highest kind of devotee.

The second class devotee may have some mundane touch, but he deprecates this completely and fully attends his spiritual realisation. He is fully engrossed in spiritual life. His attraction for Godhead is there, but he has not fully escaped from the influence of maya, or illusion. Although he is weak, still his attempt to help others is laudable. He has not completely disassociated himself from his mundane nature, but he is conquering it gradually. He is gaining battle after battle and moving towards Krsna

consciousness. He has good will. He is a preacher. He has reached the stage just before he finally disassociates himself from this world, takes his final leave, and enters the spiritual world.

The neophyte devotee may go to the temple and worship there, strictly following the rules of the scriptures, but as soon as he is outside the temple, he may do anything and everything. In his relationship with others, he may not deal in a spiritual way; scriptural dictations have only a partial influence over him. In his dealings with others, he may have no spiritual principles at all. But the intermediate devotee applies the principles of the scriptures in his ordinary life. From the point of view of the scriptures, he considers who he should make friends with, what sort of trade he should accept for his livelihood, and how he should select his friends.

When a devotee's social life is also affected and controlled by his spiritual principles, he becomes a second class devotee. When he adopts such a form of life, he is fit to help others. He won't be affected by foreign, unfavourable association, and because he has already practised and is settled in that form of life, he knows how to deal with others and keep up his spiritual vitality. Because he has practised in that way, he can be eligible to initiate disciples. He is qualified to help others because he has already transformed himself in his dealings with the outside environment. He can keep up his standard by fighting with the agents of maya. He has already proved that he has kept up his spiritual position, so he can be relied upon and entrusted with the power of acarya.

Still there is another standpoint by which the qualifications of a devotee have been expressed to us in the revealed scriptures. One whose reliance, regard, and faith is in the sastra, who attentively observes all the rules and regulations and practices that are found in the scriptures, whose practices and social activities are coloured by his faith in God, is an intermediate devotee. And one who acts according to his faith in Krsna, in every stage, whatever circumstances there may be is a first class devotee. His faith in Krsna is his main guidance. In whatever circumstances he may be in, with body, mind, and soul, in thought, word, and deed, in every way, he does everything for the service of Krsna. He is the topmost devotee of Krsna. So, from these different standpoints the

stages of a devotee, a servant of Krsna, have been expressed to us in the scriptures. (SGAHG, p 62-65)

48 arta-bhakta-soka-santi-tapi-papi-pavanam

arta-bhakta-soka-santi-tapi-papi-pavanam laksa-koti-loka-sanga-krsna-dhama-dhavanam rama-keli-sagrajata-rupa-karsanadaram prema-dhama-devam eva naumi gaura-sundaram

"Sri Gaurangadeva soothed and pacified His devotees who were heartbroken due to the painful experience of His long separation and forgave many offensive anxiety ridden persons such as Capala Gopala and others. Overwhelmed with wonderful attraction He joyfully began to run towards Vrndavana, the abode of Krsna. An ocean of people followed in His wake up to Ramakeli where He was attracted by His two eternal associates Rupa and his elder brother Sanatana, to whom He expressed His deep affection. I sing with joy the unending glories of my golden Lord Gaurasundara, the beautiful divine abode of pure love." (PDDS, 35) + (SBRBM, p 10)

49 arthesu abhijnah svarat

arthesu abhijnah svarat

"Only He knows what is what, and He is the Absolute Autocrat."

(S-B, 1.1.1) + (see sloka 197)

Don't go to calculate the transcendental truth by the objective process. The factor of His will can never be eliminated, and that is the real factor. If you approach to calculate about Him, the most realistic thought you must keep in your mind is that it depends on His Supreme Will. He is abhijna, omniscient, and svarat, fully independent. Only He knows what is what and what should be what. It is His monopoly, within His fist. You may conjecture so many alternatives, but to no avail. He knows what He will do; and at the same time, He is not under any obligation to anyone. He cannot be compelled to give any explanation for His deeds. Only He knows what is what, and He is the Absolute Autocrat. (arthesu abhijnah svarat) He does not care for the consideration of others. If we approach Him with this kind of understanding and impression, we must advance towards the divine realm. (SOTGOD, v 1, p 160) + (see also sloka 10)

50 artho 'yam brahma sutranam, bharatartha-vinirnayah

artho 'yam brahma sutranam, bharatartha-vinirnayah gayatri bhasya rupo 'sau, vedarthah paribrimhitah

" Srimad-Bhagavatam represents the real purport of Vedanta-sutra. And although it is very difficult to draw out the real purpose of the one hundred

thousand verse epic Mahabharata, the great history of the world, Srimad Bhagavatam has come to give its real meaning. The mother of all Vedic knowledge is the Gayatri mantra. Srimad Bhagavatam gives the gist of Gayatri in a very full-fledged way. And the supplementary truths of the Vedas are also found within Srimad Bhagavatam." (GP)

Sri Caitanya Mahaprabhu said to Sarvabhauma Bhattacharya: "The sutras or codes of Vedanta are lustrous in themselves. They are self-evident. The proper reading of the sutras leads towards Parabrahman, Krsna." Therefore, Vedanta

must be explained in the line of truth which has been expressed in the Srimad Bhagavatam. Only then can the real meaning be understood. (TGVODL, p 14-15) + (see also sloka 71)

The wonderful development may be traced in gayatri. In a nutshell - how, from the beginning, we can reach the highest zenith. Gayatri, pranava omkara also. Om is the seed of gayatri. There, the meaning is "Yes!" I thought: "How? Why?" (about spirit), and then, in one word, the answer - "Yes!" That can be the seed of the highest good. How is that possible? "Yes!" Yes is the word that contains the highest good. That means, our inner quest. Everyone has got an inner search, they are searching for something - for happiness, pleasure, rasa, anandam. And, in one word - "What you are searching for? Yes! It is! It is!" In one word - the answer. The whole Vedic truth, revealed truth in its most concise form - it becomes "Yes." That is a general reply to everyone. "What you are searching for? That is, yes, that is; now, go on searching!" Encouragement, "Yes!" and from there, gayatri comes. artho 'yam brahma sutranam.

In this material plane, if you adopt this process, gayatri will take you to the zenith of your hankering. And from the Veda it is coming to Bhagavatam. Veda means Upanisad (and Bhagavad-gita is Gitopanisad). Search after the central thing by knowing which everything will be known, and by getting which everything will be attained. That is the beginning, and that is the

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fulfilment of life, according to the Srimad Bhagavatam: The ripe fruit, the rasam, the lila - the pastimes in the centre. That is the acme of all our achievements. That section of pastimes of the Absolute - that is the goal. To understand, to participate and to be conscious of the fact. And for that - "Yes!" from "Yes", it is going to the rasa. rasa generally means dancing; this rasa of Sri Krsna, dancing is going on. In the beginning, "Yes." What you are searching for - it is! It exists! And what is that? Come to enquire and gradually, you will get. And gayatri, in a nutshell, the connecting thread from the lowest to the highest - gayatri -then Purana, this Srimad-Bhagavatam. (SS, v 4, # 1, '86, p 7-8) + (see also sloka 100)

The meaning of the brahma gayatri must bring us to the conclusion of

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Srimad-Bhagavatam. The gayatri mantra and the Srimad-Bhagavatam are one

and the same. It is the very gist of the Vedanta-sutra. Srimad-Bhagavatam is the elaborate commentary of gayatri. The meaning of the gayatri-mantra must

be in the line of Srimad-Bhagavatam. If we analyse how this is possible, we

shall uncover the steps leading the gayatri-mantra to the Srimad-Bhagavatam.

What is the meaning of gayatri ? The word gayatri is a combination of two Sanskrit words: ganat (what is sung) and trayate (gives deliverance). This means: "A kind of song by which we can get our salvation, relief, emancipation." Gayatri is known as veda-mata, the mother of the Vedas. And Gayatri has produced the whole Veda. If we examine the Vedic conclusion from its most condensed aphorism to its most extensive expression, we shall find that it begins with omkara: the Vedic symbol om. That truth is expressed as the gayatri-mantra, then it appears in the form of the Vedas, and then as the Vedanta-sutra. Finally, the Vedic conclusion is given its fullest expression in the Srimad-Bhagavatam. Since the meaning, the purpose of Vedic knowledge progresses in this line, the gayatri-mantra must contain within it the meaning of Srimad-Bhagavatam - that is, that the Krsna conception of Godhead is the highest.

This must be the meaning of the gayatri-mantra, but the problem is how to

extract Srimad-Bhagavatam - the Krsna conception - from within the womb of gayatri. I heard that Jiva Goswami has given such an interpretation, but I could not find where it is written. I heard that he has given the meaning of gayatri leading to Krsna consciousness. Anyhow, the tendency awakened in me to draw the meaning to the Krsna

conception.

The general meaning of gayatri is "that song which grants liberation." Liberation must have some positive meaning. Liberation means not freedom from the negative side, but positive attainment. This is the definition given in

Srimad Bhagavatam: muktir hitvanyatha rupam svarupena vyavasthih - unless and until we attain the highest possible positive position, real mukti, real salvation, has not been effected. Mere withdrawal from the negative plane cannot be called liberation. Hegel has said that the object of our life is selfdetermination. We must determine our normal function in the organic whole - not mere emancipation from the negative side, but participation in a positive function in the domain of service. This is considered to be the highest attainment of life. This is the real meaning of gayatri. The word gayatri comes from two Sanskrit roots: ganat and trayate. Trayate means positive attainment to the final stage (sva-rupena vyavasthih). And ganat means not mere sound, but musical sound. That musical sound which grants us the highest positive deliverance indicates the sankirtana of Sri Caitanya Mahaprabhu and the flute song of Krsna.

The purport of the brahma-gayatri mantra is as follows: The first word is om. Om is the seed mantra which contains everything within it. The next word is bhur. Bhur is where we are - Bhu-loka - the world of our experience. The next word is bhuvah. Bhuvar-loka is the world of mental acquisition in the mental plane, our karmic mentality of sensual predilection. It is the support, the background of our experience. Our present position of experience is the effect of our mental acquisition. That we are here in the world of experience is not an accident; we have acquired this position by our previous karma. The physical sphere, this present world of experience, is only the product, the outcome of our previous mental impulses. And the subtle world of previous karma, the mental sphere, is known as Bhuvar-loka.

The next word in the mantra is svah. Above Bhuvar-loka is Sva-loka. The mental world (Bhuvar-loka) means acceptance and rejection: what to do and what not to do - "I like this, I don't like that." Sva-loka, however, is the plane of decision, the world of intelligence (Buddhiloka), the intellectual plane. svah means buddhiloka, the plane of fine decision, the choice of movement up or down, the faculty of reason. Our intelligence tells us:

"You may like this, but don't do that, for then you will be the loser." That plane, the plane of reason, is known as Sva-loka. In this way, this material world is composed of three general layers, bhur, the physical world, bhuvah, the mental world, and svah, the intellectual world.

Of course, a more detailed analysis will reveal seven layers: Bhur, Bhuvah, Svah, Maha, Jana, Tapa, and Satyaloka: The mundane world of seven planes, up to Satyaloka, where resides Lord Brahma, and those saints, the Four Kumaras. Then Viraja River, equipoised verge of negative side; Then Brahmaloka, equipoised verge of positive world; Then the world of reality, dedication, loving service, the soul's nature proper in the Sivaloka residence. Then further to Vaikuntha, Ayodhya, Dvaraka, then Mathura and finally Vrndavana, Krsnaloka. These are the planes of life in the material negative side, as explained in detail by Srila Sanatana Goswami in his Brhad- Bhagavatamrtam. Here, these seven strata have been summarised in three planes of existence: physical, mental, and intellectual. In this way, this material world is composed of three general layers, Bhur, Bhuvah, and Svah, and these three planes of existence have been summarised and reduced to one entity, in a word, tat.

The next word in the brahma-gayatri is savitur. Savitur means the sun, which illuminates all objects. The word savitur, generally means surya, the sun. And the sun means, figuratively, that which shows or illuminates; that by which we can see. The three gross and subtle strata within this world are shown to us by a particular thing, savitur. What is that? The soul. Actually, the world is not shown to us just by the sun, but by the soul also, the observer, he's the subject. What really gives us perception and allows us to see gross things? It is not actually the sun that helps us to see; we see with the help of the soul. This is found in Bhagavad-gita, (13.34). (see sloka 599). The soul reveals this world to us just as the sun does, and can show colour to our eyes, the ear can reveal the sound world, and the hand can reveal the touch world. But really in the centre is the soul. It is the soul who gives light to this world, who gives us an understanding of the environment, the world of perception. All perception is possible only because of the soul. Here, the word savitur, which generally means sun, can only mean soul, for the soul, like the sun, shows us everything.

All seven strata of our existence - represented by bhur, the physical

plane, bhuvah, the mental plane, and svah, the intellectual plane - have here been reduced to one entity: tat - "that." "That" is shown by the sun, which in this context indicates the soul. Here soul means individual soul. The individual soul is the cause of his world. Not that the mind is in the world, but the world is in the mind. The Irish philosopher and Anglican bishop George Berkeley (1685-1753) has said that the world is in the mind. Here it is being expressed that everything is seen with the help of the sun. If there is no sun, everything is dark - nothing can be seen. So without light, nothing can be seen. And in a higher sense, light means the soul. The soul is the subject and the soul's object is the seven planes of experience within this world. Bhur, Bhuvah, Svah, Maha, Jana, Tapa, and Satyaloka.

The next word in the gayatri mantra is varenyam, meaning puja: worshippable, venerable. Indicating that although within this plane, the objective world, the soul is the subject, there is another domain which is to be venerated and worshipped by the soul. Above the soul, which is more subtle than the soul, higher than the subject, is the Super-subject, Supersoul area, the abode of the super-subjective plane. That worshippable plane of transcendental existence is known as bhargo, bhargo means the supersubjective area, the area of the Supersoul. This is mentioned in the first verse of Srīmad-Bhagavatam: dhamna svena sada nirasta-kuhakam satyam param dhimahi (see slokas 121 & 197). Śrīla Vyāsadeva says that here he is going to deal with another world whose pristine glory is so great that by its own ray, all misconceptions are brushed aside. The subject is the soul, and its object is all these worlds of experience. And the super-subject is the venerable area which is superior to the subject, the soul, that is the super-subjective area.

Here in this world we are presently being deceived through misunderstanding. We have entered a plane of existence where the whole world is full of misconception, falsity, and miscalculation. We are presently living in the world of maya. Maya means ma-ya: "What is not." I am seeing something which is really something else. The domain of Supreme Truth where all maya is dispersed. In its own pristine glory, it shows the highest goal, a higher powerful light which illuminates the soul: That worshippable plane of transcendental existence is known as bhargo.

The word bhargo means "more subtle than the soul," and "holding a more important position than the soul." So this means the Supersoul, the

Paramatma. In general, of course, the word bhargo ordinarily means light. Just as an X-ray can show us what the ordinary eye cannot see, bhargo is svampa-sakti, higher, more powerful light that can reveal the soul, and that energy (bhargo) belongs to deva. Deva means "who is beautiful and playful," that is Sri Krsna, Reality the Beautiful. He is not a non- differentiated substance, but is full of lila, pastimes. Deva means pastimes and beauty combined, and this means Krsna.

What, then, is the inner meaning and purport of the word bhargo? bhargo vai vrsabhanuja-atma-vibhava-eka-aradhand-sri-puram. Bhanu means the sun, or "who shows us by light." Radharam is the daughter of Vrsabhanu. So I selected the word bhanu. To represent Her personal extended self, I have given the word vaibhava, meaning, "what comes out," or "extended self." Prabhava is the central representation and vaibhava is the outer extension. The very gist of svarupa-sakti is Srimati Radharam, and the whole svarupa- sakti is Her extended self. The town of Her beautiful service, that is, the country, the abode of Her beautiful service is the whole svarupa-sakti.

Just as rays of light extend from the sun, the whole internal potency is an extension of Mahabhava, Sri Radhika. She has developed Herself into such a beautiful area of brilliance, of internal energy, and thereby She serves Her Lord. All these necessary things have sprung from Her. To help Her in serving Her Lord, they all come out. When the entire internal energy is condensed in a concise form, it is Mahabhava, Radharam. And when Radharam wants to serve, She extends Herself in limitless different ways.

And with some contribution from Baladeva and Yogamaya, the whole spiritual world, including Vrndavana, Mathura, and Vaikuntha, evolves to assist Srimati Radharam in the service of Sri Krsna. His domain is bhargo, brilliant, and it is varenyam, to be venerated by the jiva soul. The nature of the svarupa-sakti is that it is the vaibhava (the extension) of Srimati Radharani. She holds the full service responsibility and the energy to serve Krsna. So bhargo is no less than the vaibhava, the extended body of Srimati Radharam, which contains everything for the service of Krsna. Bhargo represents Mahabhava, the Predominated Moiety, and deva, Krsna, is Rasaraja, the Predominating Moiety. (SEOC, 156-164)

Devasya - it's His potency, the Lord of sweet pastimes, Reality the Beautiful, to be worshipped at all times. That bhargo has expanded from King Vrsabhanu's daughter, Embodiment of Mahabhava - none other than Sri Radha. All energy, responsibility to serve Lord Krsna is Her domain, the loving plane of service to the centre. She knows how to serve Krsna, to please Him like no other, so if we want to serve Him, we must pray to get Her order! In the gayatri-mantra, we are addressed and requested, bhargo devasya dhimahi: "come and meditate." What sort of meditation is possible in that plane of dedication? Culture, cultivate our veneration, worship, our service in devotion: Engagement in the positive, not abstract meditation. Not an idle, fleeting, mundane experiment, but a spiritual culture - cultivate our serving temperament. Not abstract meditation, but service cultivation, krsnanusilanam.

Dhimahi means "to participate in the spontaneous flow, the current of devotion in Vrndavana." Dhimahi means aradhana (worship), puja (adoration), and seva (loving service). It cannot but be explained in terms of aradhana, puja and seva. The word dhi is derived from the word buddhi, which generally means that which we cultivate with the help of our intelligence. But here, dhi is a reference to that venerable intelligence which descends into this plane to help us cultivate devotional service. So dhimahi does not mean abstract meditation, but devotional service. This is the underlying, inner meaning of Gayatri mantra.

And what will be the result? (dhiyo yo nah pracodayat). What is the effect? The capacity of our cultivation will be increased. As we serve, a greater capacity and willingness to serve will be given to us in remuneration - just as interest is added to capital in the bank (dasa kare vetan, more deha prema-dhan) - the more you give, the more you get desire to carry on: the more service is increased, it's added to the treasure as interest, our willingness increases without measure. In this way, our dedicating principle will be increased again and again.

Gayatri, the song for deliverance, also means sankirtana. Kirtana is also sung, and it also improves us towards the highest goal. The sankirtana of Sri Caitanya Mahaprabhu also reinstates us in our highest serving position. So brahma gayatri in connection with Sri Caitanya Mahaprabhu comes to mean sankirtana, Krsna-kirtana, then it reaches Vrndavana and

the flute'-klrtana.

In Vrndavana the sweet sound of Krsna's flute helps to engage all the Lord's servants in their respective duties. When the flute is sounded, the gopls and others are adjusted in their respective duties. At night, the gopls, hearing the sound of the flute, will run to the Yamuna, thinking: "Oh, Krsna is there." And when Yasoda hears the song of Krsna's flute, she thinks: "My son is there. He is coming home soon." In this way, the sound of the flute engages all the servants of the Lord in their respective positions and inspires them to be mindful of their service.

In my Sanskrit commentary on the Gayatri mantra, I have written dhir aradhanam eva nanyad iti tad radha-padam dhimahi. All other services are represented fully in Radhika. Like branches they are part of Her. Madhura- rasa is the chief or mukhya-rasa, the combination of all rasas. Srimati Radharani is Mahabhava, She represents the entire serving attitude, so our service must be to surrender ourselves in the service of Srimati Radharani, to accept Her directions, Her suggestions, to obey Her orders.

Such is the mature behaviour there and such a place is eternally existing. Because there should be such a happy, most ecstatic place and that is natural. That kind of quality is only possible through love. But not in any impure way. Only love is able to practically substantiate or promote that thing. Love means in other words, deep attraction, adoration, dedication, devotion and surrender. The very primary stage of that is called sraddha (faith). The more that sraddha is condensed or intensified, the more She takes someone in Her divine abode, the land of ecstasy. Thus, the abode of Sri Goloka is manifested in that family life in this world, it means that She is only discovered exclusively through sraddha. She is always there, but only when we remove the cover is it possible for us to see Her. In this way, the ultimate meaning of the gayatri mantra has been drawn to radha-dasyam (exclusive devotional servitude to Her). Selfdetermination (svarupena vyavashitih).

In the meantime, the partial representations in vatsalya and sakhya rasa are also part and parcel of the original mellow of conjugal love, madhura rasa. The vatsalya rasa devotee will serve Nanda and Yasoda, the sakhya rasa devotee will serve Sridama and Sudama, but ultimately, the whole system in one conception is included in Srimati Radharani. Radha-

dasyam, the service of Srimati Radharani, is the ultimate meaning to be extracted from the gayatri-mantram. That is the supreme end of our life. It cannot but be so. Krsna's flute does not make any other tune except the glorification of Srimati Radharani, and that is the real meaning and gist of the gayatri- mantram. (see also slokas 100 & 350).

Srila Bhakti Sundar Govinda Maharaja, when he was 17 years old, in 1947, joined the Mission of Srila Bhakti Raksaka Sridhara Deva Goswami Maharaja and later became his disciple. After talking with him, Srila Bhakti Raksaka Sridhara Deva Goswami Maharaja decided within seven days that he would train him to be his successor. He accepted sannyasa from his Gurudeva on the 6th November 1985. Before Srila Bhakti Raksaka Sridhara Deva Goswami Maharaja departed on the 12th of August, 1988, he appointed Soman Bhakti Sundar Govinda Maharaja as his successor Acarya and President of all the Temples and asramas, with full responsibility of giving Harinama, diksa, sannyasa, etc.

Srila Govinda Maharaja recalled: "You joined the Krsna consciousness movement in the last chapter of Srila Guru Maharaja's Pastimes, therefore you did not hear actually three fourths, but what you heard was the last chapter, the final chapter. Before reading other lessons if you read the final lesson, that can sometimes be very harmful to digest. By the time the Western devotees came to Srila Guru Maharaja he could not wait and therefore he expressed his fourth lesson. gayatry-arthaviniiryasam gita- gudhartha-gauravam. He expressed the explanation of the gayatri-mantram which previously no one had done widely. I have been with Srila Guru Maharaja for many years and know his nature. Therefore I queried humbly: "Why are you expressing the gayatri-mantram interpretation? We have not seen this distributed anywhere. The previous Acaryas have not given it. My thought is that it is not necessary to broadcast this. Why are you giving it?"

Srila Guru Maharaja smiled and said: "Firstly, it has come in my heart and I cannot check myself. Secondly, if I do not give it then I am thinking that nobody will be effective in giving it in the future. In the past it has not been given and if in the future it will not be given, then I must give what I have now. You may control how it is published, but I must express my

heart."

Srila Govinda Maharaja recalled: "I heard from Srila Guru Maharaja that maybe Srila Jiva Goswami gave some essence of that gayatri explanation but Srila Guru Maharaja had not seen that. Recently I did find it given in Srila Jiva Goswami's writings, but there he gives only a hint of the meaning. Srila Guru Maharaja's conception is very high, and he gave that gayatri explanation in the last chapter of his life. But it is also necessary to know his previous presentation. We can receive that from his book Sri Sri Prapanna- jivanamrtam."

Srila Bhakti Sundar Govinda Maharaja reveals: gayatri muralista-kirttana-dhanam radhapadam dhimahi.

"Srila Guru Maharaja composed this verse, and only he is able to. I have never seen in any book from Mahaprabhu's time right up to Srila Bhakti Siddhanta Saraswati Thakura's time the type of explanation of gayatri as given by Srila Guru Maharaja. Actually Mahaprabhu is our parent, and the seeds came from Krsna. Madhavendra Puri was the actual tree, and the fruits are Rupa Goswami, Sanatana Goswami, and others. Srila Guru Maharaja is also in the line of the fruits. It is not that the persons are the fruits, but what they gave are the fruits of Mahaprabhu's conception.

Sri Chaitanya Saraswat Math, where sankirttana is always going on, is inside the flute of Krsna, and from there comes this sound Om, and the explanation of gayatri has been given by Srila Guru Maharaja. The flute is the specially adopted symbol of our Math but before we depicted this in the logo of our Math as our symbol, it was not to be found anywhere. Now many others also have copied this, but it first came from here, Sri Chaitanya Saraswat Math. What is the song of the flute?"

muralista-kirttana-dhanam radhapadam dhimahi.

"Krsna's flute does not make any other tune except the glorification of Srimati Radharani."

And that is the real meaning and gist of the gayatri-mantram.

51 asabharair-amrta-sindhu-mayaih kathancit kalo

asabharair-amrta-sindhu-mayaih kathancit kalo mayatigamitah kila
sampratam hi tvam cet krpam mayi vidhasyasi naiva kim me pranair
vrajema ca varoru bakarinapi?

This sloka is a direct prayer to Srimati Radharani. It expresses a particular type of hope which is so sweet and reassuring that it is compared with an unlimited ocean of nectar. Raghunatha Dasa says: "With that hope I am somehow passing my days, flagging my days, dragging my life through these tedious times only for that hope. That hope is sustaining me, the nectarine ocean of hope is attracting me and sustaining me. Somehow I am dragging my days to my only safety. Otherwise, I have lost the direct association of Mahaprabhu, Svarnpa Damodara and so many other great souls, and still I am living. Why? I have a particular ray of hope. And the prospect and quality of my hope is very great and high. But my patience has reached its end. I can't endure it any longer. I can't wait. I am finished, I can't wait any more. At this moment if You do not show Your grace to me, I am finished. I shall lose the chance forever. I shall have no desire to continue my life. It will all be useless. Without Your grace, I can't stand to live another moment.

And Vrndavana, which is even dearer to me than my life itself-I am disgusted with it. It is painful; it is always pinching me. What to speak of anything else, I am even disgusted with Krsna. It is shameful to utter such words, but I can have no love even for Krsna, until and unless You take me up within Your confidential camp of service. Such a charm I have come for. I have seen the clue of such a charm within the service of Your camp. Without that, everything is tasteless to me. And I can't maintain my existence even in Vrndavana. And even Krsna, what to speak of others, has no charm for me." (VKA, 102) + (SGAHG, p 150) + (LSFTLS, p 97)

"O Queen of my heart, for a long, long time I am waiting with great

patience to have Your Mercy, which is so sweet to me that I cannot avoid it. It is heartmelting, heart-attracting, heart-crushing. It is so deeply touching me - I can't avoid Your Service Connection. Somehow I have managed to come such a long way, to endure such a long time, but I am impatient now. Be gracious; if You are not gracious upon me, I have got no hope. I will come to the end of my patience. My life will end here. So much so, that, what shall I do with this Vrndavana? Vrndavana is of no use to me! What is the utility of living my life? It is useless - it will end with no utility. I can't love even Vrndavana, which is associated with the lila of Krsna. To say nothing of Vrndavana, I can't relish the company of even Krsna, without You. Without You, even Krsna is meaningless to me. I can't tolerate, I can't relish either my own life, or this environment, or even Krsna - if He Himself comes to grace me I can't relish that, without Your connection. So please be gracious upon me. You are all-in- all. Without You, Krsna consciousness is not Krsna consciousness. Your position is so great, so beautiful in Krsna-lila - You are the centre of all the lila of Krsna. Without You I can't conceive of any life worth living. I utterly surrender unto You, my Queen."

(This sloka has given us the highest conception of our attainment in the school of Sri Caitanya Mahaprabhu. Srila Raghunatha Dasa Goswami is addressing Srimati Radharam, in his prayer in his, "Vilapa-kusumanjali," 102) (SOTGOD, v 2, p 127)

"O Varoru my beautiful, most magnanimous Goddess, my heart is flooded with an ocean of nectarean hopes. I have somehow been passing time until now eagerly longing for Your grace, which is an ocean of ever cherished nectar. If still You do not bestow Your mercy on me then of what use to me are my life, the land of Vraja, or even Sri Krsna who without You, is simply a mighty hero, the destroyer of demoniac forces like Baka." (VK, 102) + (SBRBM, p 39)

asa maho carana-renu-jusam aham syam vrndavane kim api gulma-
latausadhinam ya dustyajam svajanam arya-patham ca hitva bhejur
mukunda-padavim srutibhir vimrgyam

"The gopis of Vrndavana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Krsna, which are sought after by even the Vedas. O grant me the fortune to be born as a blade of grass in Vrndavana, so that I may take the dust of those great souls upon my head." (S-B, 10.47.61, Uddhava)

Uddhava has shown us the high position of the gopis. And between all the gopis and Srimati Radharani, there is also a categorical difference. That was proved in rasa-lila. When Krsna and the gopis openly displayed Their transaction of heart, with that divine rasa flowing, and inundating all directions, Radharani was also there. She gave the highest contribution to the common rasa-vilasa display of the parakiya-madhurya-rasa, paramour mellow. Then, suddenly, dissatisfaction came in Radharani's heart. She began to think: "Am I also counted in the common flow of rasa?" Some reaction came within Her mind, and suddenly She left. After displaying her peculiar type of superexcellent dancing and singing, introducing a flow of new type there, suddenly She departed. She left the circle of the rasa dance.

And Krsna suddenly found: "Radharani is not here. It is tasteless." The flow of rasa was there, but the gist, the quality, is a little down. He felt: "Why is it not so satisfactory to My inner heart?" He felt some ebb in the tide. And then by inspection He found that Radharani was absent. Disappointed, He left the circle of the rasa dance, and went to search after Her.

Although the parakiya-madhurya-rasa, the highest mellow of conjugal love, Vrndavana, and the gopis were all there, still there is a categorical difference in quality and quantity, in every way, between the other gopis and the particular camp of Radharani. Jayadeva Goswami, in his Gita Govinda (3.1) has described how Krsna left the circle of the rasa dance.

(SGAHG, p 151) + (TGVODL, p 157)

+ (see also sloka 222)

Uddhava says to Narada: "There I have disclosed my heart fully. The quality of love for Krsna that I found in the damsels of Vrndavana is so exalted that I could not but aspire to be born in Vrndavana as a piece of grass, so that the foot-dust of those divine damsels might touch my head. So, what are you saying Devarsi? If you would like to see real devotion, real divine love, you should go to Vrndavana. Don't put us in an awkward position, saying that we possess devotion to Krsna; this is rather a mockery, a foundationless utterance. I found Krsna's real devotees in Vrndavana."

Sanatana Goswami tries his best in Brhad-bhagavatamrta to take us through the path, by showing us the gradual development of devotion to Krsna. Lord Brahma is the ideal of karma-misra bhakti (devotional service mixed with fruitive activity), and Lord Siva is the ideal of jnana-misra bhakti. He still maintains some affinity for an independent position, and not for cent per cent acceptance of service to the Supreme Lord, Narayana. We have been directed to trace the development of suddha-bhakti (pure devotional service), beginning with Prahlada Maharaja, because he is situated in Santa rasa (bhakti in neutrality). Above that there is dasya rasa (bhakti in servitude), as shown by Hanuman. Above that there is sakhya rasa (bhakti in friendship), exemplified by the Pandavas. Uddhava is somewhat sakhya, connecting with vatsalya (bhakti in parental love), and finally the gopis in madhurya (conjugal love). In this way we can trace the progressive development of devotion. Our close adherence to Krsna develops in this way to Vrndavana. The acme of devotional service is found there. (TSFSK, p 867) + (see also slokas 226 & 515)

Risk enhances the mood of love. It is a necessary part of the highest form of love: to risk so-called worldly achievement. The quest of divine love must be undertaken even at the risk of so much so-called purity of this world. That commands the highest position. Still, it should be very carefully taken. It should follow the line of humility shown by Newton, who

was considered by scientists of his day to know everything. He said: "I know nothing." That is the way of proper realisation: as much as one is in the midst of genuine purity, so much s/he thinks that: "I am impure." That is the nature of the infinite measurement. Because the charm is so infinite, it cannot but be estimated in that way. The more they achieve, the more they thirst, the more earnestness is found within them. This is the characteristic of realisation of the infinite. (LSFTLS, p 63) + (see also sloka 298)

Srimad Uddhava says: "Although the most exalted devotion of the gopis is only hinted at in the Vedas, I can now understand their most exalted position. O when shall I take birth as a creeper in Vrndavana, so that I can take the dust of the lotus feet of the gopis upon my head? Those great souls gave up society, friendship, love, their relatives - and even the Vedic principles - to take shelter of the holy lotus feet of Krsna."

Here, one thing should be mentioned: parakiya-bhava has a broader application. It does not only mean paramour devotion. This feeling of crossing scriptural and social rules for an "unsanctioned" relationship is found not only in madhura-rasa or consortherhood. Parakiya literally means "belonging to another." Vatsalya-rasa, parental affection, and sakhyarasa, friendship, are also infused with the sentiments of parakiya. This is the method of love for those who follow raga-marga.

In the case of Yasoda, parakiya takes the following form: Yasoda says: "Some people say that Krsna is not my son. They say that He is DevakT's son!" This feeling enhances her heart's affection towards Krsna, for then she thinks: "I could lose Him at any moment." This idea draws more intense affection towards Krsna. It increases the affection of her service.

In sakhyarasa, the sentiments of parakiya are also found: "Some say Krsna has come from Mathura and He may again go to Mathura. He does not belong to us; He is not exclusively our friend." This apprehension also fills the minds of the cowherd boys, and they become anxious thinking: "We may lose Him at any time." So that sentiment makes friendly service towards Him more intense. In this way, the whole sentiment in Vrndavana is parakiya.

In the mood of servanthood, or dasyarasa also, there is some sentiment

like that. Devotees feel: "Some say that Krsna comes from Mathura, that He is the son of Vasudeva. He is here only for a while; He is not an ordinary man like us." This idea is more or less current in Vrndavana.

So parakiya is not only found in madhura-rasa; Krsna may capture all with that sentiment. But parakiya is a very special thing in madhura-rasa. Its speciality is that in madhura-rasa it is more objectionable both to the scriptures and to society. But for the gopis it is not objectionable. In madhura-rasa they have to cross over the directions of both the Vedas and society - they must take that great risk.

But in other rasas there is only the fear that: "We may not have Krsna permanently, He may go away, He does not belong among us." This suspicion increases the intensity of their service. But in madhura-rasa, they must cross the positive directions of the Veda and society. They must go against these authorities, as if to take the risk of committing sin. This is the special feature of parakiya in madhura-rasa, so there the intensity of devotion is in its highest condition.

So the inspiration towards parakiya (yena mam upayanti te - sloka 517) that Krsna discusses here with special reference to those who are ramanti, who are connected to Him in consorthood, is also present in all the servitors in Vrndavana.

(SEOC, p 148-50) + (see also sloka 516)

"Ignoring society and even scriptures, the gopis have given themselves up to the Absolute. They gave up their own relatives, and what is socially considered to be holy; they gave up everything for the cause of the service of the Lord. I aspire after a birth as a blade of grass or some plant in Vrndavana, so that the feet-dust of the gopis easily fall on my head."

So high is the position of the gopis and Vrndavana. Sri Caitanya Mahaprabhu recommended that very thing, with the added feature of distributing it to others. Giving it to others, one may have a wholesale dealing with a life so divine. All conceptions of dharma (duty), adharma (irreligion), jnana (knowledge, renunciation, liberation), etc., they are very, very low in comparison to these affairs in Vrndavana. Here, the heart is everything. Whoever has tenacity to follow this line has the greatest hope of success in life. (SOTGOD, v 1, p 192-3) + (see also sloka 295)

53 asan varnas trayo hy asya, grhnato 'nuyugam tanuh

asan varnas trayo hy asya, grhnato 'nuyugam tanuh suklo raktas
tathapita, idanim krsnatam gatah

"In past incarnations, this boy has appeared with different complexions: white, red, and gold, according to the particular age in which He appeared. Now He has assumed this blackish colour" (S-B, 10.8.13)

Once, Vasudeva sent the astrologer - priest Garga RsT to Vrndavana to perform the name-giving ceremony for Krsna. At that time, Garga RsT came to the house of Nanda Maharaja and explained that Vasudeva had sent him. He said: "Your child is now a little grown up and the name-giving ceremony must be performed. Krsna comes in a white colour in Satya-yuga, red in Treta- yuga, and He also comes with a golden complexion. Now in this Dvapara- yuga He has come in a black colour." So the reference to the golden colour (pita) is found here, because only that colour has been left for this present age of Kali. (TGVODL, p 3)+(see also slokas 36, 258 & 568)

54 asato ma sad gamayo tamaso ma jyoti gamayo

asato ma sad gamayo tamaso ma jyoti gamayo mrtyor ma amrta gamayo

"I am mortal, make me eternal. I am ignorant, filled with nescience, take me to science, knowledge. And I am threatened with misery, guide me towards bliss."

(Brhad Aranyaka Upanisad, 1st Adhyaya, 3rd Brahmana, 23rd mantra)

Actually, the first principle of any living body is to save oneself. That is the

first principle, and that should be our starting point. We should begin our research work in these three phases: how to save one's own self and save the world, how to remove darkness and attain light, and how to remove misery and taste nectar, the sweet life of eternity, knowledge, and bliss (sac-cid-anandam, satyam, sivam, sundaram). (TSFSK, p 32)

The first principle of any living being is to live, to save oneself. That should be the starting point of our whole endeavour for progress or knowledge. In the Upanisads we find: asato ma sad gamayo tamaso ma. This indicates what should be the primary tendency of our quest in three phases. First, I am transient and mortal, make me eternal. Next, I am ignorant and in nescience, take me from ignorance to knowledge, from darkness to light. Then, I am in sorrow and misery, guide me to anandam, joy, and a fit life there. These should be the real goals of life, and any research must begin here only. sac-cid- anandam, satyam, sivam, sundaram. These should be the subject matter of our research, the line of our approach: to save oneself and save the world, to remove the darkness of ignorance and get the light of knowledge, and to remove misery and get the nectar of the sweet, sweet life. Scientific knowledge which avoids or ignores this is simply false, wild goose-chasing. (GOD, p 10)

As a student of nescience you are moving in the opposite direction from truth. You are being taught that you and other souls of your type are the subjects - the centre of the universe - and everything else - is an object meant only for your exploitation. You are being taught that we are exploiters and that the entire environment is for our exploitation. That is the foundation upon which the present system of education is based - a conception which is completely false.

In reality, we are not the subject, the centre of the universe. The cause is in the higher world. Krsna is the Supreme Absolute Truth. Simply by His will, everything is brought into existence. He said: "Let there be light," there was light; "Let there be water," there was water; "Let there be earth," there was earth. His will is all-powerful. To know this is real education - subjective learning. What we experience sprang up from the

divine will. Just as if He were a magician, He can show one thing to you and something entirely different to me. The Supersubject, the universal subject, has such power.

55 asat sanga tyaga - ei vaisnava acara stri sangi

asat sanga tyaga - ei vaisnava acara stri sangi - eka asadhu,
'krsnabhakta' ara

"A Vaisnava should always avoid the association of ordinary people. Common people are very much materially attached, especially to women (and women to men). Vaisnavas should also avoid the company of those who are not devotees of Lord Krsna." (C-c, Madhya-lila, 22.87)

Sometimes there may be some confusion about the relative and the absolute consideration. The absolute consideration is our own internal Krsna consciousness, and the relative refers to the environment. One must not be influenced by the environment of the mundane world. That does not mean s/he won't seek an environment of the spiritual realm. That is found through sadhu- sanga. In the spiritual plane the environment contributes much. Even Radharani says that Krsna alone cannot satisfy Her without the environment, so She doesn't want Krsna as such. For instance, in Kuruksetra when She met Krsna, She wanted to take Him back to Vrndavana where Their meeting could be more intimate. The devotee also says: "Only Krsna, that is nothing to me if we do not find Radharani by His side."

So the environment has a great contribution to make in that realm. Everything there, every minute particle of the environment will help promote my attention towards Krsna. That will be very desirable. But here in the mundane plane, just the opposite is found, the perverted reflection. Everything comes to take me away from Krsna in this plane, and there everything pushes me towards Him. So there in the plane of dedication everything will be healthy. But in the plane of exploitation and

renunciation, everything is just the opposite, taking me away from the centre, asat sanga.

"Sadhu sanga means promoting towards My cause." The mundane plane is the perverted reflection, but just above that is the real plane which is just the opposite of this. So we must not be maladjusted. (asat sanga tyaga, - ei vaisnava acara) The practises of a student of Vaisnavism is only one, to renounce the environment; but that does not mean that the sadhu is eliminated also if he is found. ('stri - sangi' - eka asadhu, 'krsnabhakta' ara). There are two types of asat. One is stri sangi or yosit sangi, those who are attached to sensual pleasures. And the other is Krsna abhakta, one who has no attraction for Krsna but is engaged in other errands, bhukti kami siddhi kami, who have other desires such as for liberation or material perfection.

bhukti-mukti-siddhi-kami 'subuddhi'yadi haya gadha-bhakti-yoge tabe krsnere bhajaya

"Due to bad association, the living entity desires material happiness, liberation, or merging into the impersonal aspect of the Lord, or they engage in mystic yoga for material power. If such a person actually becomes intelligent, they take to Krsna consciousness by engaging themselves in intense devotional service to Lord Sri Krsna." (C-c, Madhya-lila, 22.35)

They should be eliminated. We should be careful, cautious about these two. One may be a scholar, a yogi, a tyagi, and all these things, but if s/he is not a devotee of Krsna s/he should be eliminated." (GOD, p 25)

56 ascaryavatpasyati kascid enam, ascaryavad vadati

ascaryavatpasyati kascid enam, ascaryavad vadati tathaiva canyah
ascaryavac cainam anyah srnoti, srutvapy enam veda na caiva kascit

"Some see the soul as astonishing, some describe him as astonishing, and some hear of him as astonishing, while others, even after hearing about him, cannot understand him at all." (Bhagavad-gita, 2.29)

The Supreme Personality of Godhead, Sri Krsna, the ultimate cause of all harmony, is so wonderful that simply by approaching Him, we will be charmed by His ways. He is known as Urukrama, for His strides are wonderful, unthinkable, unknown, and unknowable. There is no end to His wonders. *ascaryavat pasyati kascid enam ascaryavad vadati tathaiva canyah*. At every step towards Him, one feels wonder. We find no end to that feeling. Krsna is infinite; He is the wonderful wonder of wonders. As much as we search Him out, we will find no end to His wonders. (LSFTLS, p 41)

57 asid idam tamo bhutam, aprajnatam alaksanam

asid idam tamo bhutam, aprajnatam alaksanam apratarkyam avijneyam, prasuptam iva sarvatah tatah svayambhur bhagavan, avyaktavyam jayan idam mahabhutadi vrtaujah, pradur asin tamonudah

Just before the creative movement began, the marginal potency of the Lord was in a state of equilibrium. *tatastha* means equilibrium: *asid idam tamo bhutam*. Everything was in darkness, fully enveloped by ignorance. *alaksanam* means there was no possibility of any estimation; no symptoms of reality existed by which any conjecture or inference about the nature of reality would have been possible. And it was *aprajnatam*: science has no capacity for investigating the nature of that stage of existence. We can only say from here that it was completely immersed in deep sleep. The analogy of deep sleep may give us some conception of that period: *prasuptam iva sarvatra*. Material existence was as if in a sound sleep. (MS, 1.1.5-6)

At that time, movement began from within the spiritual plane, and light came. Light was seen by the seers. That light was pre-existent, but at that time the seers received the vision to see light. They began to see. The first conception of this material world after light was water. The light revealed a substance like water.

That primal light is compared with personality. Light means consciousness and consciousness means personality. That light, or personality, first gave birth to the onlookers - to the feelers of material existence - and then to an objective substance like water. That water is known as viraja, or causal substance. What is known in Vaisnava vocabulary as brahmaloka - the world of consciousness - is represented by light, and viraja, or causal substance, is represented by water. The conscious world is represented by light and the first objective reality is represented as water. Then the seeds of consciousness are sown in the causal water which is the shadow of that light. Although the actual element of water was created long after this, the first conception of matter is compared to water because water is an accommodating, moving solution. The Sanskrit word for water - apa - means "of lower conception." In this way, the lower creation began.

Then, in connection with the seeds of consciousness and the primal water, the next production was known as mahat-tattva: the energy of consciousness represented by light, mixed with matter as a mass. When the mass of matter is infused with the energy of light-consciousness, that is known as mahat-tattva. After further development, that entity was divided into many units of ahankara, the element of ego. mahato ahankara. First there is ahankara, mass ego as a whole. The element of conglomerate ego (that is to say, all the ahankara, the "mother" ahankara) is called mahat-tattva. praktermahan ahankara pancatran mahatrani. As objective substance evolves by the influence of consciousness, it expresses itself in five main ingredients: that which can be seen, smelled, heard, tasted, and touched. These five elements are the primitive principles of material existence.

And that fivefold principle evolved in three phases: sattva, raja, tamah: goodness, passion, ignorance. Expressing itself as ether, sound, hearing, and the ear; air, mass, touch, and the skin; fire, colour, vision, and the eye; water, tastes, the sense of taste, and the tongue; and earth, aroma, the sense of smell, and the nose. There are twenty-four elements. The

self, three subtle elements - prakrti, mahat-tattva, and ahankara, five gross elements, five senses, five sense objects, five sense-gathering instruments - in this way, the development of the material world has been described to have come down through a process of subtle to gross, from consciousness to matter. Again when this material existence is withdrawn by superior will, the gross dissolves into the subtle. Beginning with the most gross, gradually the whole material existence becomes more and more subtle until it finally enters into the subtle expression of material existence known as prakrti - the subtle causal watery substance. With the dissolution of material energy, the atma or individual soul is absorbed in Brahman, the non-differentiated mass of consciousness. The position of the different kinds of spiritual energy has been described by Krsna in Bhagavad-gita (15.16-17). (see sloka 139) + (SEOC, p 24-6)

This world, in the beginning, was sheer darkness of ignorance. Aprajnatam - no one could have estimated what was there. Avijneyam - no scientific knowledge was possible at that stage. Alaksanam - no symptoms were to be detected. Prasuptam iva - just as in deep slumber. Then, Syamabhur Bhagavan, and in this way, it began expressing. So, it was dark before Gauranga came here and gave the news of that aprakrta world - the highest world. Even it was not known to the Vedas nor even LaksmT Devi. She aspired after rasa-lila, but She could not enter. She was not given permission to enter into rasa-lila. It is such. We are talking high things - very, very high things - I close for now. (SS, v 4, # 1, '86, p 10)

58 aslisya va pada-ratam pinastu mam

aslisya va pada-ratam pinastu mam, adarsanan marma-hatam karotu va yatha tatha va vidadhatu lampato, mat-prana-nathas tu sa eva naparah

"Krsna may embrace me in love or trample me under His feet. He may

break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life." (S, v 8)

This is the greatest medicine for the devotees. We have come to measure the immeasurable, but we must always embrace this principle. In attempting to connect ourselves with the infinite Lord of love and beauty, we must remember that He is infinite. He is only one to us, but He has many devotees like us to deal with. He may embrace us with much affection and adoration, but we must be prepared for the opposite. We may stick to His feet, but He may cruelly trample us. We have caught hold of His holy feet with great hope, with our whole heart; still we may find that He tramples us and does not care for all our attempts and affection.

We may be giving our best and find that our offering is being hatefully dishonoured. He may embrace us, but at the same time we must be prepared that His dealings may be extremely cruel. He may trample all our offerings beneath His feet. We must be prepared for both His adoration and His hateful negligence. We should be prepared for any adverse circumstances.

Krsna may be indifferent. He may not care. And when He is punishing us, He is nearer, but when He is indifferent it is even more intolerable than punishment. The devotee thinks: "Krsna is ignoring me, neglecting me so much that He does not like to keep any connection with me. Doesn't He know me? Am I a foreigner, unknown to Him?" We may accept punishment as a boon, but indifference is even more heart-rending.

The pain of separation felt by a devotee may even go a step higher. Krsna may affectionately embrace another right before our eyes, in front of our face, without caring even a little for us. We may think: "This is my claim, my right," but that may be given to another right in front of our faces. That will be a source of increasing trouble to us.

This is the law of affection. The law of love cannot tolerate indifference. It is too much to tolerate, but we must be prepared for that. We must be prepared from the beginning that this is the meaning of krsna-prema, divine love for Krsna, because He is an autocrat. He is love. Divine love means mercy, and not justice. There is no law there. And we have

selected divine love to be our highest fortune, so we must be prepared to be treated without justice. There is no justice in divine love; it is free. It may flow anywhere and everywhere. This is the very nature of divine love, so we can't make any claim - we have no rights.

This is the nature of the highest thing, and it is extremely rare. But unhesitating adherence to that principle is required from our side. It is real love, and you must be prepared for that. In all adverse circumstances, this is the real nature of krsna-prema: die to live. If you can accommodate all these different stages, good or bad, then you can enter this exalted plane. Justice is within law; mercy is above law. Prema, divine love, is also above law, but it has its own law. Another verse (see sloka 559) whose meaning runs parallel to this one is given by Srila Rupa Goswami. (TGVODL, p 143-5)

aslisya va pada-ratam pinastu mam, adarsanan marma-hatam karotu va. Our duty is to devote ourselves cent-per-cent and most intensely for Him. We are only to serve Him. And service does not mean that we must necessarily come into direct contact with Him. Remote service is also service; through His devotee it becomes tangible. We should try to serve Him through His devotees, without any expectation of any reward. We should have no desire except to serve, even without expecting to see Him once, to have His darsana. We shall only want to be utilised by Him. The little energy we have must be utilised for His cause. We are His potency, and we should prove that we belong to Him.

Mahaprabhu says: "He may embrace me or reject me, or He may even be indifferent towards me. Whatever He likes He may do, but I have no alternative but to serve Him."

We must adopt such an exclusive and unconditional attitude. Not that, "If He doesn't want to reciprocate according to my will, I won't like to approach Him; so I shall join the atheists or the mayavadis. If You don't come forward to satisfy me, then I shall seek my own way - I don't want You!" If there is any tinge of such an attitude, we are far, far away.

yatha tatha va vidadhatu lampato, mat-prana-nathas tu sa eva naparah.

"We have no alternative but to serve You." To search means to serve: "I want to be utilised for His cause. However petty the service may be, nothing is petty when in His connection, the least connection, even from far away. He need not please me, even by giving His darsana in a lightning way. Everything depends on His will."

Unconditional offering unto Him shows faith of the highest type. If our offering is conditional, we shall have to remain far from Him. The characteristic of the highest faith is absolutely unconditional: "I am only to be satisfied with just the chance to serve Him from afar, through some medium; or many mediums, not only one."

dasa-dasa-dasanudasatvam - servant of the servant of the servant of the servant - I have His connection from afar, and my energy passes through the devotees, towards Him, towards the centre of fulfilment. Whatever my position may be, I want my connection with the greatest fulfilment of the whole world!" (SOTGOD, v 1, p 2-3)

"Krsna may warmly embrace this maidservant of His lotus feet, claiming me as His own, or He may break my heart by not appearing before me. He is wayward, and he may exploit me as He wishes, but He will always be the

only Lord of my life."

The acme of self-dedication is surrender to the whim of Sri Krsna, the paramour of Vrndavana. (SSPJ, p 119)

59 asocyan anvasocas tvam, prajna-vadams ca bhasase

asocyan anvasocas tvam, prajna-vadams ca bhasase gatasun
agatasums ca, nanusocanti panditah

"O Arjuna, you are mourning for that which is unworthy of grief, and yet speaking words of wisdom. But the wise lament neither for the living nor

the dead." (B-g, 2.11)

"What is this? This killing and being killed? This is only material, but atma, your soul, your real self, is created for a higher plane of life. Body consideration, good-bad, in body consideration, in the plane of exploitation - all false. This is all false. You will have to give it up wholesale! And then you will awaken in the kingdom of soul." (SS, v 4, # 1, '86, p 5) + (see also sloka 237)

60 asraya laiya bhaje tanre krsna nahi tyaje

asraya laiya bhaje tanre krsna nahi tyaje

"If one can get a bona fide guardian, his future is ensured." (Narottama Thakur)

Krsna cannot very easily dismiss the guardian, because the guardian has a solid position in the Lord's relationship; so if I enter into the domain of my guardian's care, my position will be ensured. (SOTGOD, v 2, p 83) + (see sloka 46)

61 asvatantra iva dvija

asvatantra iva dvija

"O My dear brahmana, I am subordinate to My devotee, and therefore I am like one who has no independence. The sadhu devotees have captured My heart. And not to speak of My devotees, those who are devoted to My devotees are also dear to Me." (S-B, 9.4.63) + (SSPJ, p

171) + (SOTGOD , v 1, p 133, 161 + SOTGOD v 2, p 95) + (LSFTLS, p 57) + (TGVODL, p 151) + (see sloka 10)

62 ataeva kama-preme bahuta antara kama

ataeva kama-preme bahuta antara kama--andhatamah, prema--nirmmala bhaskara

"There is a gulf of difference between lust and love; lust is dense darkness, love is the brightest sun." (C-c, Adi-lila, 4.171) + (SOTGOD, v 1, p 104)

(see also slokas 220, 375 & 420)

63 atah sri-krsna-namadi na bhaved grahyam

atah sri-krsna-namadi na bhaved grahyam indriyaih sevonmukhe hi jihvadau svayam eva sphuraty adah

There are many sayings in the scriptures to encourage our realisation of the Holy Name in different ways, but Srila Rupa Goswami has given us a central thought. He quotes from the Padma Purana: atah sri-krsna-namadi na bhaved grahyam indriyaih. Our senses, physical or mental, are ineligible to come in touch with the transcendental. The Name is nonmaterial (aprakṛta), without mundane limitation (vaikuntha). It belongs to another plane. So, nothing about Kṛṣṇa, His Name, Form, Qualities, or Pastimes can be touched by our physical or mental senses. But when we have a serving attitude, He comes down to us of His own accord. Only then can our tongue really pronounce the Name of Kṛṣṇa. Otherwise, only the physical sound of the letters of the Name can be produced. Our tongue, our hands, physical sound, all these mundane things cannot

come in touch with Krsna. Some intervening medium is necessary to connect this body with the supramundane. And that connection is our earnest desire to serve Krsna, to satisfy Him. A bulb won't light if there is no electricity. Only when the electrical current is there will the bulb be illumined. So, the name may appear on the tongue and in the ear, in the mind, or in writing, but we must have a connection from Vaikuntha to this mundane world. And that connection is devotional service, a functional serving attitude. That alone can connect the physical realm with Vaikuntha and Vrndavana.

Krsna will appear of His own accord. He will descend upon your tongue, and then your tongue will be able to chant the Name of Krsna. A gun that has no bullet, but only a blank, may make some sound, but no bullet is actually fired. Similarly, chanting the Name of Krsna without an attitude of service produces a sound, but that is only tongue deep. It is like firing a gun with blanks instead of bullets. Our chanting of the Holy Name of Krsna must be surcharged with a serving temperament, the tendency to satisfy Krsna.

Otherwise the sound we produce is bogus. It is only an imitation, or a permutation. The Holy Name cannot be experienced by our senses. It is supramental and transcendental. An ordinary sound of this mundane world cannot be the Name of Krsna. Our ear cannot even hear the Name if that mediator, the serving attitude, is not there. The earnestness to satisfy Krsna's will must mediate between Krsna and the ear, through the mind. Then only will Krsna's Name enter our ear and reveal to us His Form, Qualities, and Pastimes. The Holy Name is not physical, it is aprakṛta, transcendental, supramundane. Only through our service attitude will it come down to this mundane world.

Our guru maharaja laid the highest stress on developing a serving attitude. Otherwise it is all bogus, all imitation. And people will say: "Oh, there is no Krsna there. These men are all hypocrites. They are only dancing and making noise, they are not surcharged with a serving spirit." Only through service can we directly come in contact with Krsna. The real point is to practice how to attain the spirit of service, vaisnava seva. The Vaisnava is doing service, and we must imbibe from him, or her, the methods of attaining this serving attitude.

Under the order of a devotee we must practice to give ourselves. Self-

abnegation and self-dedication are necessary. And that positive thing we will receive from a devotee. If children are given pen and paper in the beginning, it will not be fruitful, so a stone is given, and on the earth they practice writing. So, in the beginning, we must try to practice how we can develop a serving attitude, dedicating habit. It is our innate wealth, and that is our solace.

If we try to develop a serving attitude, the pure devotee will help us. It is said that if one is miserly, s/he should at least give some trash to anyone. One says to a miser: "At least give some ash to others and practice your hand to give." So, the serving spirit is a high thing. We must practice to give ourselves in the service of Krsna.

We must not be afraid that we are not attaining the highest form of service in namabhajan, the worship of the Holy Name. We should not think: "Why have I been asked to sweep the temple? An ordinary man can do this." We must not be afraid of that. It is necessary for us to acquire a service attitude. Self-giving, selflessness, and self-forgetfulness are required. It is said that Socrates is an example of self-forgetfulness and Jesus Christ is an example of self-sacrifice. And for what purpose? For the cause of the Supreme. And for that we must have a positive connection with a devotee. Under his order we will connect with the plane of service. Our energy may go to the transcendental plane only by his grace or mediation. So, our guru maharaja, Srila Bhaktisiddhanta Saraswati Thakura, laid ninety percent stress on developing a service attitude for preaching, and that should be our aim, whatever our position may be.

(PP) + (B.r.s, 1.2.234 & 2.109) + (TSFSK, p 114-6) + (see also sloka 313)

Simply the external sound of the name is not the real name. The most important thing is the spiritual realisation backing the name - that is the real name. Otherwise, a tape recorder can produce that Holy Name of Krsna. Even a parrot can pronounce the name - but the physical sound is not the thing itself. In the background there must be spiritual truth, which is conscious. That superknowledge is beyond the knowledge of this mundane plane. This understanding is confirmed by Srila Rupa

Goswami Prabhu in this verse. atah sri-krsna-namadi.

He says that Krsna's Name, Form, Qualities, and Eternal Associates - everything about Him - is not mundane, but purely spiritual. It cannot be perceived by our gross senses. Simply by vibrating the sound Krsna, our tongues cannot produce Krsna, our noses cannot catch the transcendental fragrance of His body, our eyes cannot have a vision of His beautiful figure which is supramental. This is true not only for our physical senses, but for the mind also. Our minds cannot conceive of Krsna. He is transcendental and supramental. His existence transcends all the knowledge in our possession.

We cannot be the subject and make Krsna our object. He is the subject. He exists beyond both the atma and paramatma. We should never forget that. We should always be mindful of the plane in which He exists. As finite souls we are tatastha jivas - the marginal potency of the Lord. The tiny soul can think and know only those things which are more gross than himself. But in trying to know that which is more subtle than himself, he is helpless. A connection with that higher spiritual realm is only possible when the higher area wants to bring the lower up into that plane. Therefore, to understand Him is possible only through surrender. (sevonmukhe hi jihvadau). (LSFTLS, p 86-7)

Sadhu-sanga krsna-nama. The Holy Name must be taken with the attitude of service to the saints. Serving means die to live; to throw oneself wholesale for the higher existence. Mr Gandhi risked his whole life at every point of action. His attitude was: "Whatever I told to others, I am to maintain that throughout the whole of my life." What am I taking the Name for? To have some fame as a sadhu? No! That should not be our objective. kanak, kamini, pratistha - not for money, not to attract women, and never to attract popularity. Rather, I should be ready to sacrifice myself for whom I am serving, for whom I am taking the Name. It is not a limited thing, but complete surrender, then the whole thing is guaranteed. My pursuit, my attempt should be backed by my whole energy, whole prospect and everything. This is the attitude I should have to search for a drop of Vaikuntha nectar. Otherwise our effort will be useless.

Die to live means sacrifice or seva (service). Seva means death. Seva

means to give one's own self for a particular cause, for Krsna. That this mad,

mundane concocted self should be saved is not a very laudable thing. It is a mortal thing, and the depot of many reactions. So one should get rid of this centre as soon as possible, and enter into the land of confidence, goodness, fairness, and sweetness. Try to enter that land with a sincere and wholesome attitude. Your campaign must be wholesome not partial. Taking one step forward and three steps back won't do. There should be no such hesitation. You are finite and you want to get the advantage of the infinite? You are so small, and do you think that by sacrificing only a part of your smallness your aspiration for the whole can be fulfilled? Is it reasonable to expect such? No, it is not so easy.

atah skṣ-kṛṣṇa-namadi na bhaved grahyam indriyaiḥ. If only our superficial senses are engaged in Kṛṣṇa cultivation, as if it is nothing, then you cannot produce the Name, but only mundane sound, sevamukhe hi jihvadau svayam eva sphuraty adaḥ. Your tongue can produce mundane sound, but that is not Kṛṣṇa. For the Name to be Kṛṣṇa, Kṛṣṇa has to come down. Don't be selfdeceptive, thinking that, "Taking the Name, I am a great sadhu." It is not like that. Kṛṣṇa has come down to you in the form of sound and He is spiritual, transcendental. So seva mukhe or your complete surrender to Him will attract Him, and He graciously descends to save you by His Name. In your arcana, in performing your duties, at every step He will come when you are giving yourself to Him, then He will accept you. He will come and embrace you. He'll be within you and without you, everywhere. But only those whose eyes are clear, and are not captured by any prejudice from selfish end or ordinary things can see Him. Those who are not captivated by any prejudice, in whom all prejudice is cleared, can directly see the highest power or highest principle, underlying all. (GOD, p 19-20)

Without sadhu-sanga we cannot connect with the higher level. Therefore even chanting the Name may not be Vaikuntha-Nama. atah sn-kṛṣṇa-namadi So the universal necessity is to learn and acquire a serving attitude, and if that is applied to Nama-bhajan, or any bhajan, that will be of great help to you. Jihva means the tongue, and namadi means the nama, rupa, guna, and lila. On the tongue the Lord's Name (nama) will appear; within the eye, His form (rupa); within the mind, His qualities (guna); and in the heart, His pastimes (lila): all these will come down to

you, and everything about you will connect with that Vaikuntha-tattva. So it is not just a question of increasing the quantity, but the quality must be present. To be real bhakti, sevamukha and seva presupposes surrender, and all this presupposes sadhu-sanga. It all originates from the association of a sadhu. From the positive direction it can come to us, so we must be thankful to that positive source. The Lord is there, but His grace is coming through His agents. So His agents should be welcomed and dealt with properly. (SGD, SGPI, p 14)

So, this ordinary name, this superficial, this mayic name and that Name has got great difference. That Name is one and the same with Him, and that comes down to our level. We cannot chant it by dint of our tongue or lip. Not lip-deep, but heart-deep. And beyond heart also it reaches to the land of Krsna. Krsna comes here; the Name Krsna, He comes through the heart on the tongue - that is Krsna-Nama. Krsna, in the form of sound, He is coming down from the transcendental world into my heart, and from my heart, controlling all my nervous system, He is coming to the lip and dancing here. That is Krsna- Nama; the initiative is in the transcendental world, and not produced from the physical plane. Spiritual sound has to, reality has to come down to this plane. He can come down, but we cannot go up there easily. He is super-subject, and we are object to Him. So, we cannot interfere with His independence; only by the negative, by our attraction, by our surrender we can attract Him to come down to our level. *atah sri-krsna-namadi na bhaved grahyam indriyaih*. "It is not a production of our senses. When we are with a very intense serving attitude, He Himself comes down attracted by our serving nature, which is out of His grace." And then He can influence this element and produce sound, and there is dancing there. That is the Vaikuntha-Nama, the real Name. We cannot produce it. Our sound of our production, physical or mental production, that is not He. He is separate, and He can come everywhere, in any form, in any plane, controlling them. (see sloka 23 & 145) (SVT, v 2, # 1, Jan - Feb. '93, p 18)

atha nihsattvah-

nisarga-picchila-svante, tad abhyasa-pare 'pi ca sattvabhasam vinapi
syuh, kvapy asru-pulakadayah

"Whenever shedding tears, horripilation, etc, are seen in persons whose hearts are soft externally and hard internally, and who are habituated to crying, rapture, etc, even though they do not possess a semblance of divine emotion - such an imitative sentiment should be known as totally unsubstantial and lifeless." (B.r.s. Daksina, 3.89)

Our own experience should not be easily relied upon, such as thinking: "This is God, this is my conception - I have a touch of God." There was a Babaji who was thought by many to be a great devotee. Whenever he took the Name, he shed incessant tears. Liquid also oozed from his nose, and he was seen to be in some abnormal meditating position. On either side of him his attendants would be constantly cleansing his tears and face with napkins, as he madly chanted the Name. Some atheistic persons considered that he was displaying religious fanaticism, while common people who had some simple faith in God estimated him to be a very high-class devotee. But our Guru Maharaja, Srila Bhaktisiddhanta Saraswati Thakura Prabhupada, rejected him and his antics as devoid of proper God conception.

Mental imitation of devotion is possible, even without a tinge of pure devotion. In a drama also we may find a man who is fully drunk playing the part of a devotee, shedding tears and dancing madly as if he is a great devotee. By practising, one can show many feats as though he were a real devotee. Merely the display of some peculiar external characteristics does not prove the presence of pure devotion. Real devotion is sudurllabha, a very, very rare achievement. (SOTGOD, v 1, p 8)

65 athapi te devapadambhuja-dvaya-prasada-lesdnugrhita

athapi te devapadambhuja-dvaya-prasada-lesdnugrhita eva hi janati
tattvam bhagavan-mahimno na canya eko 'pi ciram vicinvan

(After Lord Brahma was defeated by Krsna when he stole the calves and cowherd boys in order to test Krsna, he prayed to Krsna): "My Lord! If one is favoured by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your Personality. But those who speculate in order to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the Vedas for many years." (S-B, 10.14.29) + (C-c, Madhya-lila, 6.84)

"Only one who is blessed with the mercy of the Lord can know His true nature. On the other hand, those who try empirically to understand His inconceivable glories can study and speculate forever without arriving at the proper conclusion."

Here, through Bhagavatam, Krsna tells us: "You may devote yourself for eternity in an erroneous direction, with no possibility of coming to the end of understanding. But if you try to approach the Absolute Centre, then in no time you will be able to know what is what." That is the direction given by the Upanisads and Srimad-Bhagavatam, that is the direction we must take, and that is devotion. It is so satisfying that once you have attained it, you won't care to know any other thing. We need only concentrate on Krsna's service. (LSFTLS, p 68-69) + (see sloka 206)

Sarvabhauma Bhattacarya (who was the greatest scholar of the day) argued that Sri Caitanyadeva could not have been an incarnation. Gopinatha Acarya told him: "You do not know the sastra."

"No, no," Sarvabhauma said: "In the scriptures it is mentioned that the Lord doesn't appear in Kali-yuga, but only in three ages and is therefore known as Triyuga."

Gopinatha Acarya replied: "You think that you know so much about sastra, but in the Srimad-Bhagavatam (see slokas 36, 53 & 258) and

Mahabharata (see sloka 488) there is a direct mention of the avatara of Kali- yuga (see also slokas 32, 74, 128, 372, & 568). Have you no knowledge, no recognition of that?"

Then Sarvabhauma apparently defeated, said: "You go and take prasadam, and afterwards come and teach me."

Then Gopinatha said: "Not by the dint of one's study or intelligence can one understand God, but only through His grace." (athapi te deva padambhuja- dvaya-prasada-lesanugrhita eva hi) (SGAHG, p 90) + (see also slokas 3 & 206)

66 athato brahma-jijnasa

athato brahma-jijnasa

In his Uttara-mimamsa of the Vedanta-sutra, Vedavyasa wrote this.

Sri Sankaracarya says that in relation to this aphorism athato -means anantaram - 'after this.' After what? "After one has attained sama, dama, titiksa; all these qualifications, one who has qualities such as having controlled his senses and his mental speculations (sama, dama), having a very tolerant and persevering spirit (titiksa), and so on, he will come to study this book. After he has acquired a certain grade in such qualities, he will come to study this. It is not for the ordinary people who will misunderstand, misinterpret and mutilate it thus creating trouble in society."

So for the benefit of society Sankaracarya says that only such persons will come, and they will gain a clear and proper understanding. They will then preach that to the public in particular instalments and all will be benefited thereby.

Ramanuja says: "No, athato does mean that. athato means, 'after finishing the purvva-mimamsa of Jaimini.' There is purvva-mimamsa (primary teaching) and uttara-mimamsa (higher teaching). So, after one

has finished the course of purvva-mimamsa, that is, niskama varnasrama-dharma, he will then come to understand the study of this uttara-mimamsa. When he has finished successfully the karmadhikara he will come to enter into jnanadhikam and that will be beneficial to him." This is Ramanuja's opinion.

And Baladeva Vidyabhusana says: "Whoever he may be, whether a karmi or jnani, atha means he must have sat-sanga, sadhu-sanga. From any position, if he can get the association of a proper sadhu, he is qualified to study this book and he will understand the real meaning."

So everywhere there is consideration of adhikar - that is, योग्यता, or 'fitness.' He must acquire the standard of qualification, then he will come to tackle the particular plane, and he must have healthy association. (SOTGOD, v 3,p 17-8) (see also slokas 360 & 588)

Our necessity is to find how that inner thirst can be quenched. Our feeling should be: "The world is here and I am here, but I am unsatisfied. How can my inner self be satisfied?" We are in want, therefore by what process can this want be removed? For the present we have this fleshy body, but to know anything and everything about the body - about the bones, nervous system, blood, etc., - is all unnecessary. To know about the composition of the blood, etc., is just unnecessary detail. Our enquiry should be regulated in this way: "Who am I, and why am I troubled? I do not know how to rid myself of these problems." This is the general question and we are to be concerned with that. athato brahma-jijndsa. "From where have I come? How am I living, and what is my future?" These are the main questions that should concern us, and we must concentrate the whole of our energy to find the solution. This does not apply just to one person - myself - but this is the concern of all creation.

To seek the source of everything is the nature of proper enquiry, but to enquire after this and that and so many hundreds of things is simply a waste of energy. The sastric (scriptural) enquiry has been couched in such a way: "From where have I come? What sustains me? What is my future? Why am I uneasy, and how can I acquire my inner fulfilment?" All enquiry should follow this standard way, otherwise there is some disease of enquiry. More and more curiosity may arise without end, therefore we

must learn how to question, how to enquire, and in that way our energy will have some value and won't be wasted. Enquiry is bona fide when it is directed towards how to fulfil the real goal, therefore we are to save our energy and regulate it in the proper channel. (HC, p 18-9) + (see sloka 418)

67 athava bahunaitena, kim jnatena tadvrijuna vistabhyaham

athava bahunaitena, kim jnatena tadvrijuna vistabhyaham idam krtsnam ekamsena sthito jagat

"But Arjuna, what is the need of your understanding this elaborate knowledge of My almighty grandeur? By My fractional expansion as the Supreme Soul of material nature, Maha-Visnu (KaranarnavasayT Visnu), I remain supporting this entire universe of moving and stationary beings." (B-g, 10.42)

"Arjuna, the infinite of your conception is in My one negligible part. I am so great that the infinite of your conception is contained in only a fraction of Me."

Then what is our chance of approaching Him? We may think: "Krsna is only a reflection of a picture in my mind. There is Krsna. The whole forms His one part, and I am approaching Him? My only solace will be that I am going through His agent. He has sent His agent to recruit me, and that is my hope. He has sent His men to recruit me. He's so kind and benevolent, and that will be my hope. I must be thankful for that, and not be a traitor to His agent." We must be cautious to see that we do not play treachery with His agent for thereby we play treachery against ourselves. (SOTGOD, v 2, p 178)

Only faith can give some connection. Our reason and all our other

'weapons' must come to failure. Only faith can somewhat connect us, give us some touch. How spacious is the faith we can accommodate in our tiny selves? In the infinite, we shall have to accommodate infinite possibilities. Krsna says: "In your conception of infinite, thousands of infinite forms are only a negligible part of Me."

athava bahunaitena, kirn jnatena tavarjjuna. You cannot imagine a connection with Him - it is only possible by His Grace. Then, the question is, how to get His Grace? Total surrender and attempt to please Him; to enter into His sympathy by fully inviting and accepting His ways, in whatever meagre we can know to do so.

We must approach Him through His bona fide devotees. They are our wealth and ultimate resort. His devotees, His agents, are our shelter. We should only try our utmost to connect with His bona fide agents. To attain the infinite is to make the impossible possible. Being finite, we aspire after a connection with the infinite. Apparently it is impossible. Yet, it is possible, and only possible through our most humbled attitude; to directly admit that we are nothing, we are so mean. We are so mean, so small, so negligible, so meagre. When we come to realise our proper position, the law of relativity will take us to Him. He will come, out of mercy.

(SCS, p 43) + (see sloka 553)

68 atma bhuyaya ca kalpate

atma bhuyaya ca kalpate

"My devotee belongs to Me."

(S-B, 11.29.34) + (SEOC, p 130) (within sloka 42 + see sloka 289 & 521)

69 atma nivedana dainya ghucao janjal

atma nivedana dainya ghucāo janjal

What is surrender? What is that, "die to live," by which we can live properly? That surrender: that is the basis! Wholesale is the degree of surrender we are after. The degree of surrender: that is the basis to get all these things. "Give and you will get." Give and get. You are to give, as a proper gift, not only ordinary, useless things, but the most precious! Wholesale! You are to give yourself wholesale! Hegel's words are very good here: "Die to live." atma nivedana dainya ghucāo janjal. Difficulties are coming, but, the only way to do away with them is to give yourself more and more and more - there lies the solution! Difficulties are coming and what is the cure for that? Give more; learn to give more. Individuality is also there; but, it is on the surrendered plane. To die in the physical sense is nothing. (C-c) + (SS, v 3, # 1, '85, p 8) + (see sloka 429)

70 atma pariṇana-mayo vivado, hy astiti nastiti bhidartha

atma pariṇana-mayo vivado, hy astiti nastiti bhidartha-nisthah vyartho 'pi naivoparameta pumsam, mattah paravṛtta-dhiyam sva-lokat

One party says:"God exists!" The other says:"God does not exist!"

Srimad-Bhagavatam says that the atma is self effulgent, but still we find that one class of men say, "He exists, we see Him, He can be seen," and another says: "He has never existed." This quarrel has no end because one of the parties hasn't got the eye to see what is self-evident. This quarrel is a useless waste of time, but still it will never stop; it will continue forever. (S-B, 11.22.34)

Why? Because there are those who have the eyes to see God and those who have no eyes to see Him or their own self. One of these classes of men have deviated from God consciousness. There is a barrier between

them and God consciousness, between them and self consciousness. So the disagreement will only continue on account of their ignorance. This misconception will continue for those who deny the existence of both the soul and the Supreme Soul.

Those who have eyes to see will say: "The sun exists; here is the sun." And those who have no eyes will say: "No, no, there is no sun." This argument will continue forever, but that does not mean that the sun is not existing. It can show itself. For those who have direct experience, however, there is no question: it exists! But for the owl section who cannot admit the existence of the sun, the sun does not exist. It is something like that. Our own realisation of a thing will be the greatest proof of its existence.

Srila Bhaktisiddhanta Saraswati Thakura gave an analogy in this connection.

A boy is born in a dungeon, a dark prisonhouse. And he grows up there without any experience of sunlight. One of his friends from outside the prison would come and visit him. One day, the boy's friend said: "Let us go and see the sun. Come with me, I shall show you."

The boy replied: "Yes, I shall go," And he began to take a lantern with him.

His friend remarked: "It is not necessary to take the lantern to see the sun."

The boy said: "What do you say! Do you think that I am a fool? Can anything be

seen without the help of a lantern? I am not a fool!"

Then his friend forcibly took him by the hand into the sunlight and showed him the sun.

The boy said: "Oh, this is the sun! By its own light everything can be seen."

The soul is like that. God is like that. He is seen by His own light, and it is only by His light that we can see anything. He is self-effulgent. By His own light He can show Himself to others. He is the source of all

knowledge. This is the proper conception of Godhead. He is automatically existing. He cannot be seen by our knowledge, just as the sun cannot be seen by the help of any other light. It is not necessary that we try to acquire God consciousness through intellect or knowledge. Knowledge of God is independent. It can come and go of its own accord. And if He comes to me, everything comes to me. But nothing can force Him to come within our vision. The sun cannot be taken into your dungeon, but you have to go to the sun and see things by its grace; in the same way, the Lord is self-effulgent. He can be seen only by His own light. (LSFTLS, p 74-5) + (see also sloka 206)

71 atmaramas ca munayo, nirgrantha apy urukrame kurvanty

atmaramas ca munayo, nirgrantha apy urukrame kurvanty ahaitukim bhaktim, ittham-bhuta guno harih

"Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Sri Krsna, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world." (S-B, 1.7.10) +(SSPJ, p 176)

"Atma means self, and arama means to take pleasure. Even the liberated souls fully satisfied in the self are irresistibly attracted by the superexcellent qualities of Krsna and surrender to Him with unalloyed devotion."

After Nimai Pandita accepted sannyasa and became known as Sri Caitanya Mahaprabhu, He went to live in Jagannatha Puri. There He philosophically defeated and converted one of the greatest scholars of the day, Sarvabhauma Bhattacarya, who was the brother-in-law of one of His followers, known as Gopinatha Acarya.

After meeting Sri Caitanya Mahaprabhu, the great scholar Sarvabhauma Bhattacarya questioned Gopinatha Acarya about the avatara of the present age Kali-yuga. (see slokas 109, 258 & 488)

Later, Sarvabhauma Bhattacarya told Sri Caitanya Mahaprabhu: "I would like to teach You Vedanta philosophy, so that You can keep up the standard of Your renunciation. I will teach You that this world is nothing, so that You never feel any charm to again enter into mundane life."

Sri Caitanya Mahaprabhu said: "Yes, you are My guardian. Whatever you say, I must do. I will come and learn Vedanta philosophy from you at whatever time is suitable for you."

Then Gopinatha Acarya told Sri Caitanya Mahaprabhu: "Sarvabhauma is saying this because he doesn't know Your real identity."

Sri Caitanya Mahaprabhu replied: "Why are you speaking against him? He is My guardian. He was My father's classmate, so he has great affection for Me. It is out of great affection that he poses himself as My guardian and looks after My welfare. I don't find any fault in that."

In a few days, Sri Caitanya Mahaprabhu began to hear Vedanta from Sarvabhauma Bhattacarya, and as Sarvabhauma would speak, He would remain silent like a good boy, as if He were hearing with a submissive attitude. Sarvabhauma tried his level best to establish the impersonal doctrine of Sankaracarya, which is in direct opposition to the conclusions of pure dedication. He used the most deceitful means in the art of word jugglery and tried to pervert the sense of the words. But after he had been teaching Sri Caitanya Mahaprabhu for seven days, Sarvabhauma had some doubt in his mind.

He thought: "What is the matter? I am such a great scholar in Vedanta and logic, and I am trying my best with all my intelligence to put before Him the inner meaning of Vedanta, but I withdraw no response from Him. He is only quietly attending my discourse as if He is deaf and dumb. And I can't say that He does not understand me, for He has a sharp intellect. I am sure of this, but still He gives no appreciation, no response whatsoever. He raises no question and gives no indication whether He understands or not, nothing of the kind. Then what am I doing?"

He could not keep it to himself any longer. He put the question straight to the Lord: "For more than seven days I have been explaining the inner meaning of Vedanta to You. Many sannyasis come to me to learn about Vedanta, but You don't have any question about my talk, my explanation? You maintain a strange and wonderful silence. What is the reason?"

Then, Sri Caitanya Mahaprabhu revealed Himself. He said: "Sarvabhauma, what you explain is on the basis of Sankara's philosophy known as vivartavad and is practised by followers in the ascending method of understanding, and who are interested in their external self-adoration. Such worship is the product of a demoniac intellect and backed by atheistic perseverance. But I heard that it was by the order of the Lord that Sankaracarya concealed the real purpose of Vedanta. Its author, Vyasadeva, is a completely theistic person, and he has prepared this Vedanta, but what you say is all based on atheistic scholarship."

Sarvabhauma idly heckled the arguments or assertions of the Lord without attempting to prove the opposite side, and he tried to find the weak points in the Lord's arguments. However, because Sarvabhauma was a very intelligent man he realised: "In a very gentle way, He wants to tell me that what I am explaining is all bogus. I am labouring diligently to explain Vedanta to my utmost capacity for the last seven days, and now He shows His true colours and says that what I am explaining is all false. What is He saying?" Still, in a gentlemanly way, with some hesitation, Sarvabhauma asked Srīman Mahaprabhu: "You say that what I have been explaining for the last seven days is all unsubstantial and unreal. Then can You give the proper meaning? If this is all improper and false, then what is the real meaning of Vedanta?"

Sri Caitanya Mahaprabhu humbly replied: "If you order Me to explain Vedanta, I will try. The sutras or codes of Vedanta are lustrous in themselves. They are self-evident. The proper reading of the sutras lead towards Parabrahman, Kṛṣṇa." Sri Caitanya Mahaprabhu began with this introduction. He said that Srimad-Bhagavatam is the real explanation and commentary on Vedanta. It is mentioned in the Garuda Purana and Hari-Bhakti-Vilasa, (10.394): "Srimad-Bhagavatam represents the real purport of Vedanta-sutra. And although it is very difficult to draw out the real purpose of the one hundred thousand verse epic Mahabharata, the great history of the world, Srimad-Bhagavatam has come to give its real meaning. The mother of all Vedic knowledge is the gayatri-mantra.

Srimad-Bhagavatam gives the gist of gayatri in a very full-fledged way. And the supplementary truths of the Vedas are also found within Srimad-Bhagavatam." (see also sloka 50)

"Therefore, Vedanta must be explained in the line of the truth which has been expressed in the Srimad-Bhagavatam. Only then can the real meaning be understood."

When Sri Caitanya Mahaprabhu mentioned Srimad-Bhagavatam, Sarvabhauma, being a learned pandita could not deny its validity. He said:

"Yes, I also like Srimad-Bhagavatam. And I especially like one very beautiful verse." At that time, Sarvabhauma, to regain his lost prestige, began to

explain this atmaramas ca munayo verse of Srimad-Bhagavatam: (1.7.10).

"Even the liberated souls fully satisfied in the self are irresistibly attracted by the super-excellent qualities of Krsna and surrender to Him with unalloyed devotion."

Sarvabhauma Bhattacharya explained this verse in nine different ways to Sri Caitanya Mahaprabhu, who, as before, sat silently hearing. After he had finished his explanation, Sarvabhauma thought that he had regained his lost position to a certain extent. Still, as a courtesy, he asked Sri Caitanya Mahaprabhu: "Are You satisfied with this explanation? If You can give any more light to this verse, I will listen to that."

Sri Caitanya Mahaprabhu told him: "If you order Me, I may try." Then He gave eighteen different types of explanations of that verse, leaving aside the nine already given by Sarvabhauma.

At that time, while listening to the explanation of Sri Caitanya Mahaprabhu, Sarvabhauma gradually saw that he was losing his position. His pride was finished. Astounded, he thought: "This youth, this

young boy, is not an ordinary person. No ordinary intellect can refute my arguments. Leaving aside all of my attempts to explain this verse, He gave eighteen wonderful explanations of this particular verse. What is this? Such consistent, irresistible, devotional, and beautiful explanations are coming, superseding all those that with great energy and effort I explained. No human being can surpass my explanations. No human intellect can cross mine. This is a different sort of explanation. It is all-encompassing. But it is coming from this young boy? What is this?"

Gradually, he lost his faith in himself and became baffled. And then he recalled how Gopinatha Acarya had said that Sri Caitanya Mahaprabhu was not a human being and thought: "It is not possible for a human to explain things in this way, it is something supernatural."

Then Sri Caitanya Mahaprabhu revealed to Sarvabhauma His spiritual position as Narayana and Krsna combined. In a trance, Sarvabhauma saw all these things and fell at the Lord's feet, and almost completely lost consciousness. When he arose from his trance, he found that boy still sitting there like a student with great humility. Then Sri Caitanya Mahaprabhu asked him: "May I go for today?"

Sarvabhauma said: "Yes, You may go now." The Lord went away, and Sarvabhauma remained there, and after some time, he recovered, and began to think: "What have I seen? Four-handed Narayana, then Krsna playing the flute? I was not defeated by a man, that is my solace."

Sarvabhauma Bhattacharya had all truths revealed to him by the Lord and composed a book of one hundred beautiful verses, known as Susloka-sataka. These verses were composed so quickly it has been said that even Brhaspati, the priest of the heavenly planets, could not compose verses as quickly. Sri Caitanya Mahaprabhu happily embraced him after hearing the verses, whereupon Sarvabhauma was immediately overcome with symptoms of ecstasy and fell unconscious. He then shed tears as he exhibited an ecstatic mood, he perspired, shook and trembled, danced, chanted, and cried, falling at the feet of Mahaprabhu. Much to the delight of Gopinatha Acarya and the other associates of Sri Caitanyadev.

Sarvabhauma became a changed man and composed two verses on palm leaves and gave them to Jagadananda Prabhu, requesting he give

them to Sri Caitanya Mahaprabhu. But Mukunda Datta took the palm leaves from Jagadananda before he had chance to deliver them to Mahaprabhu. Mukunda Datta then copied the two verses on the wall outside the room before giving them to Sri Caitanya Mahaprabhu, and all the devotees present there read the verses and kept them within their hearts. As soon as Sri Caitanya Mahaprabhu saw the verses, He immediately tore them up.

(TGVODL, p 11-20) + (The two verses mentioned are slokas 215 & 539)

As well as philosophically defeating and converting Sarvabhauma Bhattacarya by giving eighteen different of explanations of the atmarama verse, leaving aside the nine already given by Sarvabhauma, Sri Caitanya Mahaprabhu also explained this atmarama verse to Sanatana Goswami, describing sixty-one meanings, all pointing towards devotional service. When Mahaprabhu explained the atmarama verse to Srila Sanatana Goswami, He highlighted eleven points in this verse: (1) atmarama, (2) munayah, (3) nirgrantha, (4) api, (5) ca, (6) urukrama, (7) kurvanti, (8) ahaitukim, (9) bhaktim, (10) ittham-bhuta-gunah, and (11) harih.

The word atmarama is explained in the Visva-prakasa Sanskrit dictionary as having seven synonyms - Brahman (the Absolute Truth), body, mind, endeavour, endurance, intelligence, and personal habits.

The word munayah indicates - those who are thoughtful, those who are grave and silent, the ascetics, the persistent, the mendicants, sages and saints.

The word nirgrantha indicates - one who is liberated from nescience, one who has no connection with scriptural injunctions, a capitalist, and one who is without money.

The word urukrama means - "One whose activities are glorious," indicating Lord Vamana whose krama, or step, covered the whole universe.

The word kurvanti indicates - doing things for someone else, as for example the atmaramas who perform devotional service for the Lord,

Urukrama.

The words ahaitukim and bhaktim indicate - performing devotional service for the satisfaction of the Supreme Personality of Godhead with no desire for one's personal benefit.

The word ittham-bhuta is explained in the Hari-bhakti-sudhodaya as "complete bliss."

The word hari indicates here - the Lord who removes all inauspiciousness and obstacles for His devotees and gives them pure transcendental love.

Also with the addition of the words api (in spite of), and ca (also), one can increase the imports unlimitedly, as Sanskrit grammar gives seven synonyms for the word api.

jnatvajanatvatha ye vai mam, yavan yas casmi yadsah bhajanty ananya-bhavana, te me bhaktatama matah

"My devotees may or may not know exactly what I am, who I am, or how I exist, but if they worship Me with pure love, then I consider them the best of devotees."

(S-B, 11.11.33)

Srila Visvanatha Cakravarti Thakura mentions that although yavan indicates Krsna is unlimited, He allows Himself to appear limited by the love of His pure devotees. The word yadsa indicates that Krsna is atmarama, completely self-satisfied. However, due to the affection of His devotees, He sometimes appears to be anatmarama, completely dependent on the love of His devotees. Similarly, the word aptakama indicates that Krsna is able to automatically fulfil all His desires, and again, due to the affection of His devotees, He sometimes appears to be anaptakama, completely dependent on the cooperation of His devotees to fulfil His desires.

72 atma-siddha-sava lila-purna-saukhya-laksanam

atma-siddha-sava lila-purna-saukhya-laksanam svdnubhdva-matta-nrtya-
kirtanatma-vantanam advayaika-laksya-purna-tattva-tat-paratparam
prema-dhama-devam-eva naumi gaura-sundaram

"The highest conception of the Absolute Truth must also be the highest form of ananda, ecstasy. Mahaprabhu's dancing indicates that He is full of ecstasy, and His kirtana is distribution of that rasa. So, if we scientifically search out who Mahaprabhu is, we cannot but find that He is the Ultimate Reality. He is mad in tasting His Own internal nectar, and His dancing is the outcome of His transcendental ecstasy. And He is chanting, distributing that to others. So, studying quite closely the character of Sri Caitanya Mahaprabhu, we cannot but think that He is the Supreme Absolute Truth, in Its fullest, and most dynamic expression." (PDDS, 66) + (TSFSK, p 151)

"This is the all-conquering conclusion. The highest conception of the Ultimate Reality must also be the highest form of ananda, ecstasy. Sri Caitanya Mahaprabhu is Krsna, ecstasy Himself, tasting His own sweetness and dancing in ecstatic joy. His own Holy Name is the cause of His ecstasy, expressed as dancing, and the Holy Name is the effect of His ecstasy, expressed as chanting. The cause is the effect. The dynamo is creating ecstatic energy which makes Him dance, and His chanting distributes that to others. "

In this way, by every word from His lotus mouth and every gesture and movement of His beautiful golden figure, Sri Caitanya Mahaprabhu performs His ecstatic pastimes of divine love. (TGVODL, p xiii) + (see also sloka 388)

73 atyaharah prayasas ca, prajalpo niyamagrahah

atyaharah prayasas ca, prajalpo niyamagrahah jana-sangas ca laulyam
ca, sadbhir bhaktir vinasyati

"One's devotional service is spoiled when he becomes too entangled in the following six activities: (1) atyahara - eating more than necessary or collecting more funds than required; (2) prayasa - over-endeavouring for mundane things that are very difficult to obtain; (3) prajalpa - talking unnecessarily about mundane subject matters; (4) niyamagraha - practising the scriptural rules and regulations only for the sake of following them and not for the sake of spiritual advancement, or rejecting the rules and regulations of the scripture and working independently or whimsically; (5) jana-sanga - associating with worldly-minded persons who are not interested in Krsna consciousness; and (6) laulyam - being greedy for mundane achievements."

(U, 2)

This verse from Srila Rupa Goswami's Upadesamrta describes the six mentalities which will be detrimental to devotion proper. The first is atyahara which means that whatever comes in front of me I must collect that, unnecessarily hoard that (which causes prayasa), and also it means I must feed myself until I am fat, not just with food but with any material acquisition. (Atyahara is a combination of ati - much, and ahara - eating or collecting). This temperament is called atyahara.

Then there is prayasa. Bhaktivinoda Thakura has interpreted prayasa to mean to endeavour with great enthusiasm after some false errand, a great attempt for something false, a "wild goose chase."

(Prayasa can be described as jnana-prayasa and karma-prayasa. For further explanations of jnana-prayasa see slokas 206, 335 & 458. As for karma-prayasa, Srimad-Bhagavatam (1.2.8) says: "The occupational activities a man performs according to his own position are only so much useless labour if they do not provoke attraction for the message of the Personality of Godhead.")

Next is prajalpa - which means to allow one's mind to become slack and to enter into the discussion of anything and everything. With no self-control, whimsically discussing the world events or any other

unnecessary topics that are not related to devotion.

Then niyamagraha - this means to give abnormal attention to any particular rulings, as if those rulings in themselves were our desired goal. (There are two kinds of niyamas, or rules - vidhis, or prescriptions, and nisedhas, or prohibitions. The word agraha means 'too much attachment to,' and the word agrahah means 'too much neglect of.') Rules are meant only to help us in a particular stage and after passing through that stage then that particular rule may no longer be applicable to me. Another higher ruling I shall have to accept. For example, according to the Vedic scriptures, on the day of Ekadasi (eleventh lunar day) one must observe full fast. This means not even taking one drop of water, and by following this one can become firmly established in sattva-guna, or purity of consciousness. But there is a higher general rule which supersedes this injunction, which is that for the service of the Lord one should keep his body fit. So the devotees, they may take some water, some anukalpa, some root vegetables, etc., so that their service may not be hampered. The higher law should not be hampered by preoccupation with any particular ruling, that is niyamagrahah. (see slokas 460 & 493)

Jana-sanga means to be very approachable to the general people in a mundane way, to engage in mundane socialising. (The word jana means both male and female human beings; and sanga means association). To entertain their any and every mundane conception and allow oneself to be captivated by that.

Laulyam means to be weak-willed - to be greedy to enjoy everything. When I go to the market, so many things, hundreds of things capture my attention. That is laulyam or weakness of heart, weakness in our object of life. Whatever I find other than devotion, whether in the market or anywhere, it attracts my attention and I engage myself greedily in that. We must save ourselves from being victims of these six types of natures, and there are others (see sloka 535) also mentioned."

(U, 2) + (C, # 2, Sum. '91, p 5) + (SSPJ, p 61)

atyanta sangrahe yarn sada citta dhaya, atyahari bhakti-hina sei
samjnapaya prakṛta vastura ase bhoge yarn mana, prayasi tahara nama
bhakti-hina jana kṛṣṇa-katha chadi'jihva ana katha kahe, prajalpi tahara
nama vrtha vakya

kahe

bhajanete udasina karmmete pravina, bahv-arambhi se niyamagrahi ati
dina

kṛṣṇa-bhakta-sanga vina anya-sange rata, jana-sangi ku-visaya-vilase
vivrata nana-sthane bhrame yei nija svartha-tare, laulya-para bhakti-hina
samjna

deya nare

ei chaya nahe kabhu bhakti adhikari, bhakti-hina laksya-bhrasta visayi
samsara

1. For over-acquisition, one whose mind does always run: avaricious non-devotee - he should thus be known.
2. One who hankers to exploit some object mundane: non-devotee - overendeavourer - as such he is known.
3. One whose tongue speaks all but holy talks of Kṛṣṇa: he is just a gossip of insignificant banter.
4. Apathetic to devotion, skilled in exploitation: so wretched - proud usurper of the higher devotee's position.
5. Associates with all except Lord Kṛṣṇa's pure devotees: a mundane socializer in the mud of fleeting fancies.
6. Who wanders hither and thither for his own selfish plan: fickle-minded non-devotee - is known such a man.
7. In these six ways, never fit to render pure devotion: bereft of love divine - fallen, materialistic person."

(Bengali verse by Srila Bhaktisiddhanta Saraswati Thakura)

74 'avatirno bhavisyami kalau nija-ganaih saha saci-garbhe

'avatirno bhavisyami kalau nija-ganaih saha saci-garbhe navadvipe
svardhuni-parivarite'

The Lord said: "In the age of Kali, in a pious family on the banks of the river svardhuni (Ganga) in Navadvipa I will appear in the womb of Saci accompanied by My eternal associates." (A-S) + (ARO, p 23)

(see also slokas 32, 36, 53, 128, 138, 254, 258, 315, 367, 372, 488, 572)

75 ayi nanda-tanuja kinkaram, patitam mam visame bhavambudhau

ayi nanda-tanuja kinkaram, patitam mam visame bhavambudhau krpaya
tava pada-pankaja-sthita-dhuli-sadrsam vicintaya

"O son of Nanda Maharaja, I am Your eternal servant, yet because of my own karma, I have fallen into this terrible ocean of birth and death. Accept this fallen soul and consider me a particle of dust at Your holy lotus feet." (S, v 5)

Here, Sri Caitanya Mahaprabhu prays: "O Lord, please consider me; I want to enter into the realm of Your merciful glance. I do not know how to take proper care of myself, and so I invite Your care. Please accept me and give me entrance. You are my guardian. I want to live under Your protection." And who is He? We hear of different conceptions of God -

Krsna, the son of Nanda Maharaja. This is found only in Vrndavana. (TGVODL, p 127-8) + (see also sloka 480 & 321)

By the exercise of energy (karma), we can attain a good destination; without faith in the achievements of karma, we may try for salvation by raising our consciousness (jnana). But if we enquire into the solution of life with the help of the experts of that higher spiritual realm like Nanda and his party, we can enter into the land of love and dedication.

My faith, my common sense about religion, tells me that if I see that Supreme Absolute Truth who is so rare and I find Him real, concrete, and intimate, appealing directly to my heart, then why should I engage myself in wild-goose chasing? I shall appeal directly to the object of my search. If someone tells me that a hawk has snatched my ear, should I chase the hawk without first touching my ear to see if it is still there? If I can have the Absolute Truth so intimately, why should I allow myself to run hither and thither? If I find that the Absolute Truth has kindly come with all His charm, and that charm is not a secret and many great personages are being attracted by Him, then should I run after the phantasmagoria of the meditationists, the abstractionists and renunciationists? Never.

It is common sense. The straight understanding is given by the authorities that Krsna, the son of Nanda, is Supreme. So when we have come up to that standard, then we can ask: "O son of Nanda, Krsna, king of the country of love: I appeal for Your affection. I am Your servant. I feel within myself that I have some connection with You. I am subordinate to You, but somehow, I am in adverse circumstances. I feel that there are so many enemies within me that are trying to take me away from You that I can't give my attention to You all the time. At the same time, I feel from the inner plane of my heart that You are my master, You are all in all to me. My heart won't be satisfied without Your companionship. So I appeal to You: I am under unfavourable circumstances; I am suffering, and without Your grace, I don't find any means of relief from my present imprisoned position."

Here it is said: "I feel that I am not eternally connected with You; if it were so, then this separation would have been impossible. Unlike an avatara, I am not Your plenary portion." Other incarnations of the Supreme Lord are

plenary expansions of Him (svamsa), but the jiva is a partial representation of His potency (vibhinnamsa). In Bhagavad-gita Krsna says that the living entities are His eternal parts and parcels. The soul comes from the marginal potency. (krsnera tatastha-sakti, bhedabheda prakasa - see slokas 75 & 260). And the soul is an atomic fragmental part of the Lord's potency like a ray of the sun.

But here, the devotee prays: "I am not part and parcel of Your own body, I'm not even a ray, but my representation is nearer to that of a particle of sand, a particle of dust - not even a particle of the ray coming out of the lustre of Your body."

In this way, Sriman Mahaprabhu is presenting on our behalf that our petition must be of this type: "I cannot indulge myself in thinking that I possess such fortune that I may be considered an inseparable part of You. I am a separable part, but I also want Your grace. Please be kind upon me; I invoke Your mercy for a special grant. Accept me in any position in Your connection - even the lowest position. At least this must be sanctioned. Consider me a particle of dust at Your feet. This is my prayer."(TGVODL, p 130-2)

Mahaprabhu says: "Just consider Me a speck of dust at Your feet. Oh Krsna."

"O Nandanandana, the son of King Nanda, although I am Your eternal servitor, I have fallen into the terrible ocean of material existence due to the fructification of my own deeds (karma). Please graciously consider me to be a particle of dust at Your feet."

That may be our guidance. "Consider me to be one of the specks of dust that are at Your feet." That is too much?! No, our faith should come to such a grade of quality that we may be satisfied to become a speck of dust at His feet. Then by His sweet will, anything may happen. But our humble aim should be to have even the least connection of the Divinity, the reality, and not a concocted Krsna. (SSPJ, p 92) + (SGD, '96, p 32)

Sri Caitanya Mahaprabhu prays: "O Lord, please consider me as the dust

of Your holy feet." (vibhinnamsajiva). Foot-dust is generally inanimate. But when Caitanya Mahaprabhu prays: "Consider me foot-dust," the dust He speaks of is not matter; it is a unit of consciousness filled with knowledge and love.

B

76 bahye visajvala haya, bhitare anandamaya

bahye visajvala haya, bhitare anandamaya krsna premara adbhuta carite

"The wonderful characteristic of divine love of Krsna is that although externally, it works like fiery lava, internally it is like sweet nectar that fills the heart with the greatest joy." (Krsnadasa Kaviraja Goswami) (C-c, Madhya- lila, 2.50)

To love Krsna means that we shall have to "die to live." In the beginning, divine love seems like lava, death, but really it is nectar, life. Many persons in this ordinary world are also frustrated in love. They sometimes go mad and commit suicide because they can't tolerate the pain. But the pain which comes with separation from Krsna, although compared with lava, is not injurious like lava.

bahye visajvala haya.

Although He felt the greatest pain of separation from Krsna, still, within His heart, Sri Caitanya Mahaprabhu experienced the deepest ecstatic joy. The ecstatic symptoms manifest by Sri Caitanya Mahaprabhu have never been found in the history of the world or even expressed in any scripture. In Him, we find the highest conception of the Ultimate Reality.

This is explained in my Prema Dhama Stotram, verse 66. (TGVODL, p xii) + (see also sloka 72)

In the last verse of His Siksastakam, Sri Caitanya Mahaprabhu has given another fine and high type of solace. And this has been confirmed by Krsnadasa Kaviraja Goswami, who has written: bahye visajvala haya - "Don't be afraid. Outwardly you may feel a horrible pain of separation, but internally, you will feel an unparalleled type of rasa, the most pleasing feeling of peace, joy, or ecstasy." Externally, there may be pangs of separation, but internally there is the greatest satisfaction. In this way we are advised by the scriptures, and our practical experience corroborates our faith with this subtle matter. (TGVODL, p 149) + (see also sloka 352)

"The amazing characteristic of Love for Krsna is found in the symptoms of burning anguish without, and ecstasy within." + (SOTGOD, v 2, p 18)

Only the person who realises: "My interest is assured in the highest quarter of management," (see also sloka 94), can attain real peace of heart. They will feel: "Yes, I have no worry, no anxiety." In the lila, however, we find so many kinds of anxiety and worry, but that is something else. It should not be equated with the life of this plane, rather it comes under another category: bahye visajvala haya. This means that union-in-separation is the highest form of union. It cannot be attacked or challenged by any circumstances. It appears to be very painful, but internally the position is one of greater intensity and ecstasy. The real gist of the whole meaning of the study of this higher subject is this, and we are to understand and follow it with particular attention and intelligence. (SOTGOD, v 3, p 38) + (see also sloka 542)

The conception and feelings of all the great devotees are of such type. Srila Prabhodananda Saraswati similarly expressed: "It is there. I can see and feel that it is there but I am deprived." (sparso 'pi mama nabhavat - see also sloka 542)

Radharani Herself says: "Krsna is qualified in every way. I can't blame Him in any way at all, but still He is so cruel to us all. He left Vrndavana and so we are all feeling extreme pain, but I cannot accuse Him in any way. This is My durddaiva-vilasa ("Pastime of separation.")

This is union in separation and it is a peculiar type of achievement. Externally there is suffering but internally there is transcendental ecstasy. *bahye visajvala haya, bhitare anandamaya*. When one actually has the thing, he says: "No, I don't have it." This is the special characteristic of the Infinite. One who has it in his possession says: "No, I have nothing." This is because it is a statement from the negative to the Positive. And when he says: "I have it," then he has not! The negative cannot assert at all but can only attract.

Assertion is only with the Positive. So the negative can hanker, he can express his own reality in the negative characteristic. He can express his degree of want. The measurement of his position is according to his negative tendency: his necessity, his depth of attraction - not of gain. It is just the opposite to the general measurement of one's standing in this mundane world. The real measurement is in the negative side: the depth of necessity and the depth of attraction, but not of gain. Only the Positive can assert His existence. (SOTGOD, v 3, p 42) + (see sloka 142)

77 bahubhir militva yat kirtanam tad eva sankirtanam

bahubhir militva yat kirtanam tad eva sankirtanam

Srila Bhaktisiddhanta Saraswati Thakura emphasised that kirtana means not only loudly singing the Holy Name, but preaching. Srila Jiva Goswami has given a definition of sankirtana: *bahubhir militva yat kirtanam tad eva sankirtanam*: "When many people come together and glorify the Supreme Lord, Krsna, it is known as sankirtana." Sri Caitanya Mahaprabhu came and introduced sankirtana - *sango sakti kalau yuge* - "In this age of Kali, if the Holy Name is chanted congregationally, the combined efforts will be fruitful." There is the difference between the

preaching mission of Srila Bhaktisiddhanta Saraswati Thakura, and the so-called bhajana of the sahajiyas, or imitationists. (TSFSK, p 109) + (see also sloka 430)

(So, with sankirtana-yajna, the recommended sacrifice for this age, devotees are like an auspicious sticks of wood fully dedicating themselves for the exaltation of their Guru Maharaja by entering into the sankirtana fire sacrifice.)

78 bahu-grantha kalabhyasa vyakhyavada-vivarjanam

bahu-grantha kalabhyasa vyakhyavada-vivarjanam vyava hareha
pyakarpanyam sokadyavasavartita

When our Guru Maharaja (Srila Bhaktisiddhanta Saraswati Thakura) was delivering lectures from Bhakti-rasamrta-sindhu on the 64 kinds of devotion, I noted: "Establishing temples and programmes on a large scale is prohibited," there, but our Srila Guru Maharaja is doing that very thing. On a big scale he is making propaganda and money, and he is spending also in great quantities to construct the temples and other things. In Bhakti-rasamrta-sindhu Srila Rupa Goswami has prohibited this but yet our Guru Maharaja has undertaken all these things. What will he say when this point comes up for discussion?" Then I found that in one or two words he explained the whole thing. He said: "It is a question of personal capacity. One man may manage an empire and may still find time for leisure whereas another man is barely able to manage his family and cannot find any leisure-time." So it depends on the capacity of the individual whether something will be considered great or small. It is a question of personal capacity, and according to our capacity we must try our best.

(B.r.s, Madhya, 2.79.76) + (SOTGOD, v 3, p 23)

79 balarama hailo nitai

balarama hailo nitai

Sri Nityananda Prabhu is supposed to be the incarnation of Baladeva in Vrajamandala. Narottama dasa Thakura and Sanatana Goswami mention this.

(GOD, p 27)

brajendra-nandana jei, saci-suta hoilo sei, balarama hoilo nitai dina-hina
jata chilo, hari-name uddharilo, tara saksijagai madhai

"Lord Krsna, who is the son of the King of Vraja, became the son of Saci (Lord Caitanya), and Balarama became Nitai. The Holy Name delivered all those souls who were lowly and wretched. The two sinners Jagai and Madhai are evidence of this." (SOTVA, p 69) 80

bandhur atmatmanas tasya, yenaivatmatmana jitah anatmanas tu
satrutve, vartetatmaiva satruvat

"For the soul who has conquered his mind, his mind is his friend and well-wisher. For a person unable to control it, his own mind remains constantly engaged in his disservice, like an enemy." (B-g, 6.6)

Note that you are your own friend. But that you are your own enemy also. You are your own enemy if you don't take good care of your own development for your real progress. But you can be your own friend, and none can give as much help to you as you, yourself, can do. If at all you can have any selfcontrol then collect your energy from going astray and direct it to the proper channel where you can really thrive, and then you will be your real friend. However, if you allow yourself to be led by the various senses of lower nature which are always trying to move in the

land of exploitation, reaction, and suffering then you are your own enemy. Consider all these things. (HC, p 22) + (see also sloka 530)

81 barhapidam nata-vara-vapuh karnayoh karnikaram

barhapidam nata-vara-vapuh karnayoh karnikaram bibhrad vasah
kanaka-kapisam vaijayantim ca malam randhran venor adhara-
sudhayapurayan gopa-vrndair vrndaranyam sva-pada-ramanam pravisad
gita-kirtih

"While the gopis were describing the sweet vibration of Krsna's flute, they also remembered their pastimes with Him; thus their minds became enchanted, and they were unable to describe completely the beautiful vibrations. While discussing the transcendental vibration, they remembered also how Krsna dressed, decorated with a peacock feather on His head, just like a dancing actor, and with blue flowers pushed over His ear. His garment glowed yellow- gold, and He was garlanded with a vaijayanti garland made of tulasi, kunda, mandara, parijata, and lotus flowers. Dressed in such an attractive way, Krsna filled up the holes of His flute with the nectar emanating from His lips. So they remembered Him, entering the forest of Vrndavana, whose soil experiences the pleasure of consorhood upon being embraced by the touch of Krsna's lotus feet." (S-B, 10.21.5) + (see also sloka 544)

Krsna consciousness means full-fledged theism, up to consorhood. All conceptions of fulfilment are found there in their purest and most desirable position. This material world, however, is only a shadow, a black imitation of reality. Full-fledged theism means Krsna consciousness. In the full-fledged conception of theism, the infinite embraces the whole of the finite. It comes down to completely embrace and welcome the finite. This kind of full-fledged theism is found in Vrndavana. There, one negligible part of the finite may find the bliss of the embrace of the whole infinite. In Vrndavana, not a corner of the finite

is left unfulfilled; every particle of sand and every creeper is well represented there, with complete personality in the loving pastimes of Sri Krsna.

Here in this material world, however, a particle of sand is nothing; it is ignored. But there, everything is well-attended. In Vrndavana there is no ignorance. No interest of anything is ignored there; everything is harmonised, and therefore the conception of Vrindavana in Krsna consciousness is the highest conception of full-fledged theism. Srimad-Bhagavatam says: "Whenever Krsna sets His lotus feet within Vrndavana, the Earth personified says: 'My fate is fulfilled, I have achieved my highest fortune.'" In Vrndavana, the earth, the very dust, feels the pleasure of the highest type of conjugal love merely by the touch of His lotus feet. Wherever Krsna puts His footsteps, the Earth's joy knows no bounds. By His touch, the Earth feels the most intense type of ecstasy.

In Vrndavana, Krsna is madhurya, sweetness personified. He is ananda, ecstasy personified. And Krsna responds to our own inner demands in every way. The Supreme Centre has the peculiar capacity of responding to all our needs and satisfying the thirst of all existence. According to their capacity, rank, and dignity, Krsna distributes to all souls the juice from the sweet sea of transcendental mellow. *yo yam sraddha sa eva sah*.

One can taste the sugar-candy sweetness of the Absolute, according to one's capacity, just as sugar-candy is tasted in different ways. For a normal tongue sugar-candy is very sweet, but if there is a boil on the tongue even sugar-candy is bitter.

When a man is working, his manager will see him as a worker; his child will see him as a father, and his wife will see him as a husband. His servant will see him as a master. Dogs and other animals will view him in another way. The same person will be seen differently according to the relationship between seer and seen. Similarly, Krsna appears differently to those who view Him according to their respective rasa. In this way, the differentiated character of the Absolute is revealed according to the soul's subjective qualifications. (SEOC, p 80-2) + (see also sloka 544)

baulake kahiha - loka ha - ila baula, baulake kahiha - hate na vikaya
caula

baulake kahiha - kaye nahika aula, baulake kahiha - iha kahiyache baula

"Tell our Prabhu, who acts as madmen do, that everyone has lost their
sanity,

And rice once high in price has no value.

In love of God, half-crazed humanity neglects this world and all they once
held

dear; tell Him a madman brings this to His ear."

Just before Sri Caitanya Mahaprabhu began to manifest His final pastimes of divine ecstasy, Advaita Acarya Prabhu wrote these mystic lines of poetry which He sent to Mahaprabhu, through Jagadananda Pandita. When Sri Caitanya Mahaprabhu read that mystic poem, His mood became serious. Svarupa Damodara was there: "What is written here?" he said. Mahaprabhu replied: "I do not know what is the real meaning, but Advaita Acarya is a great 'worshipper,' and a certain class of 'worshippers' are accustomed to think: 'We shall invite the Deity, and for some time we shall try to keep Him here for worship. Then, when we are finished with our worship, finally we shall bid Him adieu.' Perhaps Advaita thinks, 'Now it is time for the Deity to go.' I don't know what is the real meaning, but perhaps this is his purpose."

Svarupa Damodara took the poem, read it, and became very thoughtful: "Oh, Advaita Prabhu is saying that the requirements for Sri Caitanya Mahaprabhu's appearance have been fulfilled, and now, He is no longer needed to preach the Holy Name of Krsna as the incarnation of this age. The avatara's duty is finished, and so He may go." (C-c, Antya-m, 19. 20-1) + (TGVODL, p 43-4)

83 bhagavan bhajaniya-sarva-sad-guna visistha

bhagavan bhajaniya-sarva-sad-guna visistha

Jiva Goswami has given the essential meaning of Bhagavan in his Bhakti- Sandarbha. He says: bhagavan bhajaniya-sarva-sad-guna visistha. By Bhagavan, he describes this aspect of the infinite: bhajaniya, worshippingable. When we come in touch with Him, then we want to surrender ourselves for His satisfaction - that type of infinite. There are various types of infinite. The highest conception of the infinite is bhajaniya guna visistha: He is so beautiful and attractive that He is attracting all to surrender unto Him. No other conception of the infinite, neither infinite space, nor time, nor anything else can approach this highest conception of the infinite: the all-attractive infinite. All other aspects of the infinite - infinite time, infinite space, infinite power - are external. But infinite love which attracts love and self-surrender is the highest type of infinite. And that is Krsna. (B-S) + (LSFTLS, p 54)

Srila Jiva Goswami Prabhu has given a beautiful definition of the word 'Bhagavan:' bhajaniya-sarva-sad-guna visistha - "The Supreme Lord, Bhagavan, is of such a nature that everyone who comes in contact with Him will want to serve Him and to sacrifice themselves for His satisfaction." (B-S)

This is the result of faith in its developed form. He is so noble, we shall think that if we die to satisfy Him, our life's objective will be fulfilled. His noble quality is such that it draws so much sacrificing spirit for Him; it draws everything towards Him. "Die to live." Faith is such. (SOTGOD, v 1, p 39)

84 bhaja gauranga, kaha gauranga laha gauranger nama

bhaja gauranga, kaha gauranga laha gauranger nama, yei jana gauranga
bhaje sei amaraprana:

"Worship Gauranga, speak of Gauranga, chant Gauranga's Name.
Whoever worships Sri Gauranga is My life and soul. Come straight to the
campaign of Sri Caitanya and you will safely attain Vrndavana."

As Baladeva is to Krsna, Nityananda Prabhu is to Sri Caitanya
Mahaprabhu. The aim of Soman Mahaprabhu's descent was to distribute
the devotional service of Vrndavana most generously. On the other hand,
Nityananda Prabhu used to sing this: bhaja gauranga, kaha gauranga.
Nityananda Prabhu tried His best to make the people at large accept Sri
Caitanya Mahaprabhu.

Of course, Navadvipa , the abode of Sri Caitanya Mahaprabhu, is no
less valuable than Vrndavana, the abode of Krsna. The same rasa which
is found in Vrndavana is present in another feature in Navadvipa . Some
devotees have a special attraction for vrndavana-lila, others have a
special attraction for navadvipa-lila, and a third group represents both
camps, but Navadvipa is the most generous. In Vrndavana, the
pastimes of Krsna are confined to a confidential circle, but in Navadvipa ,
those pastimes are distributed. Gaura- lila is more generous than krsna-
lila (TGVODL, p 25) + (see also sloka 251)

Sri Nityananda Prabhu came and appealed: "Come to Gauranga, He is
the depot, He is the dynamo to send you there very easily. All you people
come and take refuge under the Divine Feet of Gauranga, give up
everything and come fall at the Feet of Gauranga. Take His Name,
remember Him and throw yourself wholly at His disposal. He is My own
life, I consider Him to be My life, My soul, My everything." Nityananda
Prabhu saying this began to roll at the door of the householder:
"Householders! You must do this." He is rolling and crying: "Accept
Gauranga, you don't know what great benefit you will receive by doing
this." He is rolling in the dust at the door of the householders with such
an appeal. He came to the ordinary masses to give them shelter at the
lotus feet of Gauranga, that is Nityananda Prabhu. He came to give
Mahaprabhu even to Jagai and Madhai and He appealed to all from door

to door to accept Gaurangadeva. "You do not know what will be your prospect in life, the highest prospect in life!"

Nityananda Prabhu is our only hope, He is so benevolent, so generous, so gracious, that very easily we can draw His attention and we can get His recommendation. Gaurangadeva will not be able to disregard His recommendation, and when we have got the grace of Gauranga then the Radha-Krsna lila is within our fists. Nityananda Prabhu's grace means to get Mahaprabhu's grace within our clutches and to get Mahaprabhu, means to get Radha-Govinda, Vrndavana, and then everything within our fists. (GOD, p 30)

So, Nityananda Prabhu found it would be difficult to preach krsna-lila, but He found it would be easy to preach gaura-lila, where Krsna has come to distribute Himself to the public with so much capital in His mind. Gauranga means a dynamo which wants to distribute Krsna, surcharged with the most magnanimous, intensified, pity and kindness for the ordinary people, with the greatest affection even for the criminals. Nityananda Prabhu wanted to bring them in connection with Gauranga, for then, krsna-lila would automatically be within their fist. So, He began to preach about Gauranga, not Radha-Krsna, as commanded by Mahaprabhu. So, Nityananda Prabhu says: bhaja gauranga kaha gauranga, laha gauranger nama: "Worship Gauranga, speak only of Gauranga, and chant the Name of Gauranga."

There is another instance of the relationship between Krsna and Balarama and Gauranga and Nityananda, which is described in the Caitanya- bhagavata. One day, Mahaprabhu's mother, Sac! Devi, had a dream that Krsna and Balarama were on a throne and Nityananda Prabhu was addressing Baladeva: "Come down from Your throne! It is no longer Dvapara-yuga. The age of Kali has come and My master Gauranga must occupy Your position on this throne. Your days are over. You come down. Now My Lord Gauranga will be installed."

Balarama began giving some opposition: "No, no, why should We come down? We have been sitting on this throne for such a long time." Baladeva refused: "No. I have My Lord, Krsna."

There was a fight, but Nityananda Prabhu was stronger and He began

forcibly taking Baladeva down from the throne, saying: "Your day has gone. Now the time for My master, Gauranga, has come. You are a trespasser, a usurper, You must come down." And Baladeva submitted slightly as He could not defeat Nityananda, who took Him down from the throne. Nityananda Prabhu said: "My master Gauranga wants to take the position now. The age for Him has come. Krsna is far off. My Lord is Gauranga."

So, we must be very grateful to Nityananda Prabhu, for He is our guru. And guru's grace is so important that Raghunatha Dasa Goswami says: "O, Radharam, I want Your grace. Without You, I don't want Krsna separately. I never want Krsna without You." That should be the healthy attitude of a devotee. This has been explained by Srila Visvanatha Cakravarti Thakura, in his Gurvastakam. (see also sloka 594) (SGAHG, p 32-3)

85 bhajanera madhye srestha nava-vidha bhakti

bhajanera madhye srestha nava-vidha bhakti 'krsna-prema,' 'krsna'dite
dhare maha-sakti tara madhye sarvva-srestha nama-sankirttana
niraparadhe nama laile paya prema-dhana

"Of all forms of Divine Service, nine forms are superior, which with great potency bestow upon the devotees Love for Krsna, and their personal relationship with Him; and of the nine, the best is Nama-sankirttana. By offencelessly taking the Holy Name, the treasure of Love for the Lord is attained." (C-c, Antya-lila, 4.70-71)

Mahaprabhu also accepted five (see sloka 416) principal limbs from the nine (see sloka 456) that are mentioned in the Bhagavatam. (SOTGOD, v 2, p 25)

bhakativinoda, samyoge, viyoge tahe jane pranesvara tara sukhe sukhi,
seipmna-natha se kabhu na hayapara

"I will receive pleasure and pain, happiness and sorrow equally for His cause. Whether in union or separation, Bhaktivinoda always knows Him as none other than the supreme beloved Lord of his life." (TSOBT, p 142)+(SBRBM, p 30)+(see sloka 578)

87 bhaktih paresanubhavo viraktir

bhaktih paresanubhavo viraktir, anyatra caisa trika eka-kalah
prapadyamanasya yathasnatah syus, tustih pustih ksudapayo 'nughasam

"As with every mouthful an eater feels the threefold effects of his satisfaction, his stomach being filled, and his hunger being dispelled, in the same way when a surrendered soul serves the Lord he realises devotion of three natures simultaneously: devotion in love, the personal appearance of the Lord who is the abode of love, and detachment from all other things." (S-B, 11.2.42)

"Progress can be measured by detecting this kind of transformation within. paresanubhavo: somehow, a conception of the Supreme must grow clearer and clearer in me. What is He? Who is He? viraktir anyatra: and indifference to everything 'non-Krsna' grows in me also. I avoid what does not concern Krsna, and when it appears anyway, it produces some apathy or even some irritation in me, "Oh, why has this thing come to me?" The measurement from the negative direction will be how much I am apathetic to 'non-Krsna' things. tustih pustih ksudapayo 'nughasam: and also, the inner hunger should be felt to be fulfilled. "Yes, I am feeling fulfilment." I shall feel self-approval that I am walking in the right direction. I shall have inner sanction of my clear conscience. "Yes, yes, I am doing right." I will feel satisfaction."(SOTGOD, v 1, p 139) + (see also sloka 93)

88 bhaktis tu bhagavad-bhaktasangenaparijayate

bhaktis tu bhagavad-bhaktasangenaparijayate sat-sangah pmpyate
pumbhih sukrtaih purvva-sancitaih

"Actually we can recognise a sadhu by sukrti. Apparently we can know him from the sastras, the scriptures, because the sastra helps us to know who is a sadhu, and the sadhu gives us the interpretation of the sastra. So sadhu and sastra are interdependent, but the sadhu holds the more important position and the sastra has the secondary position. The living sastra is the sadhu, but to know who is guru, who is sadhu, we are to consult the descriptions given about them in the scriptures. The symptoms of the sadhu, both of the guru as well as the disciple, have been written in the Bhagavatam, in the Gita and in the Upanisads. (BNP) + (SOTGOD, v 3, p 58) (see also slokas 500,507)

89 bhaktis tvayi sthiratara bhagavan yadi syad daivena

bhaktis tvayi sthiratara bhagavan yadi syad daivena nah phalati divya-
kisora-murtih mukti svayam mukulitanjali sevate 'sman dharmartha-
kama-gatayah samaya-pratiksah

"O Supreme Lord, if our devotion (bhakti) for You were more steadfast, Your adolescent form would naturally arise (appear) within our hearts. Oh Devotion, you are of such a magnanimous nature, if there is any way that we can have your least favour, then mukti (salvation or liberation) will wait to serve us with open arms. What to speak of mukti, even dharma (ritualistic virtue), artha (affluence), and kama (material enjoyment) will be waiting far, far away for whenever their calling bell is sounding. Then, they will rush to our feet saying: 'What do you want?' Then there would not be the slightest necessity to pray for the triple pursuits of religiosity, gain, and sensual desire (dharma, artha, kama), and their negation in

the form of liberation, because mukti will personally attend us as a concomitant subsidiary fruit of devotion in the form of deliverance from ignorance, her hands cupped in prayer (like a preordained maidservant); and the fruits of bhukti (transitory pleasure culminating in attainment of heaven) will eagerly await their orders, from us, should any necessity arise for them in the service of Your lotus feet." (SSPJ, p 47)

"Oh Devotion, you are of such a magnanimous nature, if there is any way that we can have your least favour, then mukti (salvation or liberation) will wait to serve us with open arms. What to speak of mukti, even dharma (ritualistic virtue), artha (affluence), and kama (material enjoyment) will be waiting far, far away for whenever their calling bell is sounding. Then, they will rush to our feet saying, 'What do you want?'" (Bilvamangala Thakura). (K K, 107)

The bhakta is there. They are always eager to serve him but he does not want. He does not have any attention for such appeal. No attention - no time to spare for thinking about them: He is deeply engaged in the service of Krsna.

(SS, v 2, # 1, '84, p 7-8)

90 bhaktyaham ekaya grahyah sraddhayatma priyah

bhaktyaham ekaya grahyah sraddhayatma priyah satam bhaktih punati
man-nistha svapakan api sambhavat

"I, who am dear to the sadhus, can be reached only by devotion born of unalloyed faith. Even a dog-flesh-eating outcaste who dedicates himself to exclusive devotion for Me is delivered from the influence of the wretched circumstances of his birth."

(S-B, 11.14.21) + (SSPJ, p 163)

"I, the Supreme Lord and the most Beloved, am attainable by the pure saints, by virtue of the potency of their Exclusive Devotion born of faith (sraddha). Exclusive Devotion in Me purifies even the lowest outcastes known as candalas. sva means dog. Even the dog-eaters, that is, the lower section, can also be purified from their lower birth." (SOTGOD, v 2, p 157) + (see also sloka 586)

91 bhaktya mam abhijanati, yavan yas casmi tattvatah

bhaktya mam abhijanati, yavan yas casmi tattvatah tato mam tattvato jnatva, visate tad-anantaram

"By the potency of that supreme devotion, he is able to completely know My nature of Almighty Lordship and majesty. Thereafter, acquiring the perception of his divine relationship with Me, he enters into a group of My intimate personal associates, whose nature is nondifferent from Mine." (B-g, 18.55)

"Only through love and devotion can I be understood as I am. Thereafter, fully understanding Me, you can merge into My entourage." This "merging" is explained by Krsna: "They enter into Me to become a person in My family. Among the circles of My friends, he enters: visate tad-anantaram. He becomes as if My own. That means that without losing your personality you can be fully My own." To enter into the Lord's family is a living merging, not a physical or dead merging into Brahman, spirit. That is the result of prema, divine love.

That ideal is above the general conception of merging into the oneness of Brahman, where one loses oneself in the ocean of consciousness as if in a sound sleep. We are not interested in that. Rather, through Krsna consciousness, we become lost swimming in the ocean of sweetness. This has been accepted by Sri Caitanya Mahaprabhu.

(LSFTLS, p 58) + (see also sloka 289)

A pure devotee should not have any separate interest. Rather, he should try to merge within the interest of the Lord. In whatever position he is, it does not matter, whether he is a brahmacari (celibate student), a sannyasi (a renunciate), a grhastha (a householder), a vanaprastha (retired life) or any other position, he must be willing to merge (visate tad-anantaram).

He will not like to keep any separate account. His sole objective will be to enter into the family of the Godhead. This is the very basis of pure devotion. We want to surrender, to be one of common interest with the Lord, and not to approach, ask some questions, pocket the answers, and then make trade with them elsewhere in any way. Once when I was being asked many questions, I replied: "This is not an enquiry office." The inquisitive want to satisfy their idle curiosity; or, they want to be master of many keys - that they will be able to give solutions to everyone's problems, and attain some status. They have many motives but they cannot understand the real necessity. (SOTGOD, v 1, p 53-4)

92 bhayam dvitiyabhinivesatah syad, isad apetasya viparyyayo

bhayam dvitiyabhinivesatah syad, isad apetasya viparyyayo 'smrtih tan-mayayato budha abhajet tam, bhaktyaikayesam guru-devatatma

"Fear arises when a living entity misidentifies himself as the material body because of absorption in the external, illusory energy of the Lord. When the living entity thus turns away from the Supreme Lord, he also forgets his own constitutional position as a servant of the Lord. This bewildering, fearful condition is effected by the potency for illusion, called maya. Therefore, an intelligent person should engage unflinchingly in the unalloyed devotional service of the Lord, under the guidance of a bona fide spiritual master, whom he should accept as his worshippable deity and as his very life and soul."(S-B, 11.2.37)

"A person who turns away from the Lord forgets his own innate identity by dint of the maya potency of the Lord, and his perception becomes topsy-turvy whereby he thinks, 'I am the body.' From this, he becomes absorbed in separate interest, identifying himself with the body, senses, etc. This is the cause of all apprehension. Therefore, a judicious person should worship that Supreme Lord with exclusive devotion, casting aside all spurious desires, and with knowledge that gurudeva is one's worshipful Lord and dearest friend."

To think: "I can thrive individually," is to ignore the collective line and try for one's separate interest. This fine point is said to be responsible for all the disturbance: "I wanted to seek my own pleasure, separating myself from the consideration of collectiveness."

The next stage is, *isad apetasya viparyyayo 'smrtih*: deviation from consideration of my master. The first stage is self-interest, and then next is deviation from guardian consciousness, or to lose the consciousness that "I have my master, my guardian." Separate interest means: "I am my own guardian."

Then, *tan-mayayato*: why is it so? Because I am *tatastha*, marginal. On the other side is maya, and somehow that influence has captured my weak decisive faculty. I am an infinitesimal particle of consciousness with minute independence. But without my co-operation, the *mayika* or mundane transaction is impossible. So my consent was necessary. With the consent of a minor child, the guardian can do anything and everything. The minority or infinitesimal character is inherent in me, and that makes room for this error.

tan-mayayato budha abhajat tam: but because maya is not independent, she also has to work under the guidance of the Supreme Authority; so don't go to maya, but go to He who is the Master of maya. *tan-mayayato budha abhajat tam - na tu mayam*. Although maya is coming to capture the soul because of his weakness of co-operating with her, still, *budha*, which means *sumedha* - the pious souls - will go for relief to the Master of maya. This is the decision of

Srimad-Bhagavatam. *tan-maya* means *tasya maya* - His maya. Maya is not the highest entity; she also has her Master. So when the temptation

comes in you to perform a bad deed you must file an appeal for help to the Supreme Authority, and not to maya. (SOTGOD, v 1, p 163-5) + (see also sloka 113)

Lack of consciousness means misconception, disease. This is described in

Srimad-Bhagavatam: bhayam dvitiyabhinivesatah syad - the disease is separate interest. The deviation from our normal spiritual condition, the development of misconception, is based on the charm, the prospect of separate interest. That is the root cause of all misunderstanding. The conception of local, provincial interest has caused the difference between a proper conception of reality and misconception. We have gone away from the central conception. From universal consciousness we have come to this provincial plane. And according to the gradation of consciousness in its development from provincial to universal, we may find ourselves in so many different planets of planes of existence: bhur, bhuvah, svah, jana, mahar, tapa, satya, all these different stages of development are involved and this process of provincialism and universalism. But loss of consciousness of the centre is the root of this entire material existence.

One who is conscious of the organic whole, on the other hand, is in the most healthy position. That is proper adjustment, and maladjustment is the cause of our present diseased condition. Adjustment is life; it is liberal life, and to be the prey of maladjustment is to approach pain and misery. Everything within the environment is all right; the only difficulty is found in the conception of selfish special interest. Our aversion to the universal interest is the cause of our detachment from the conception of the whole and from happiness and health.

We have been deprived of the happiness of our healthy position, and the cause is selfish interest.

The Absolute Autocrat is absolute good. So there is no room for complaint against Him. Krsna says: suhrdam sarva-bhutanam (see sloka 94) - He is the owner of everything - in comparison, we are nothing. But still, He is our friend. We should not forget that. We are represented in Him. Our detachment from Him is the cause of all the miseries that we

are suffering. We and others like us have lost faith in Him, but He is our friend. We are jealous of Him and are thinking: "I am not the master? Someone else is the master - this is intolerable. No taxation without representation!" But our interests are well- represented in Krsna. He cares about us even more that we can conceive. Why do we forget that?

If we only reinstate ourselves in that faith, we will be all right. It is our fault that we are suffering; otherwise there is no difference in vision from the universal standpoint. *isad apetasya*, we have turned away from our master. But we should remember that He is our master, He is our well-wisher, He is our guardian. Deviation from that consciousness is misery of an infinite magnitude. Its cause is very subtle and very minute; it is our mentality of separate interest. And as a result, we have been captured by the enemy camp.

Patanjali has said we are moving towards evil in an intelligent, organised way. That is not only mad but wicked; it is worse than mad, according to Patanjali. What will be the relief of a soul in such a deplorable condition? A madman is in possession of everything, he is only out of his mind. His consciousness has to be adjusted properly. Then he will find: "Oh, everything is all right - let me go back home." At present his consciousness is cast aside. He is not at home; his consciousness must be pushed homeward. (SEOC, p 189) + (see also sloka 194)

Everything, including our own self, belongs to Krsna. But the difficulty arises when we see something other than Krsna. Separate interest. The consciousness of separate interest is the root of all evils. We are one with Krsna, but whenever the seed of separate interest sprouts, and we think we have some separate interest, that we are not included in the interest of Krsna, that is the root of such misconception.

bhayam dvitiyabhinivesatah syad. In this way, the scriptures have given a diagnosis of the disease or concoction of false conception. We are living in a fool's paradise. And the very beginning of material existence that we can trace is at the inception of a separate interest. The first deviation from *advaya-jnana* (the one harmonising organic whole) is a conception of separate interest. (SEOC, p 50)

bhidyate hrdaya-granthis, chidyante sarva-samsayah ksiyante casya
karmani, drsta evatmanisvare

"Thus the knot in the heart is pierced, and all misgivings are cut to pieces. The chain of fruitive actions is terminated when one sees the self as master." (S-B, 1.2.21)

bhidyate hrdaya-granthis, chidyante sarva-samsayah ksiyante casya
karmani, mayi drste 'khilatmani

"The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead." (S-B, 11.20.30)

"Our inner aspiration for rasa, ecstasy, is buried in the heart and the heart is tied down and sealed. But hearing and chanting the glories of Krsna breaks the seal of the heart, and the heart awakens and opens to receive Krsna: the reservoir of pleasure, ecstasy Himself (rasa vai sah, akhila rasamrta murtih)."

(TGVODL, p 22) + (see also slokas 405 & 561)

Here Srimad-Bhagavatam is saying: "There is a knot within our hearts, but that knot will be torn asunder by Krsna consciousness. At that time, the flow of our innate tendency for divine love (svarupa sakti) will inundate the whole heart. When the knot of the heart is torn apart, then, as the sleeping soul awakens, the Goloka conception within will emerge and inundate his entire being."

But this is apparently a difficult problem. How is it possible that all our doubts may be cleared? Is it possible for the finite to know everything? This statement seems rather inconsistent. It seems absurd. The Upanisads, however, say: "Whoever knows Him knows everything; who gets Him gets everything." (see also sloka 590). How will the finite know

that he has everything, that he has known everything? It appears absurd, but it is confirmed in the scriptures. And if this problem is solved, then all problems are solved automatically. The finite will realise wholesale satisfaction; and all his inquisitive tendencies will be satisfied. This is confirmed not only in the Upanisads, but also in the Srimad-Bhagavatam. (LSFTLS, p 67) + (see also sloka 600)

"When the soul directly beholds Me as the Supreme Soul within all souls, his mundane ego is dissolved, all his doubts are slashed, and all his worldly deeds are annihilated." (S-B, 11.20.30)

This is a scientific measurement, and of course, science of the transcendental world is not to be applied in the nature of the mundane. By this standard of adjustment, we shall gradually make progress towards proper adjustment. If the centre is clear, then, of course, the circumference is properly located. Krsna consciousness is the centre, and in that consciousness every event can be found to be properly adjusted. In this way, by that inner satisfaction and realisation one can measure his personal progress.

But this does not mean that his thirst will be quenched; rather, it will increase. But the assurance will come that the direction is the right direction. "I am now making progress in the proper line, because many new things can be explained by that formula. They seemed to be unintelligible and meaningless. Now, what I am told to be the Absolute is harmonising all these things hitherto unharmonised. These points are being solved.

So, chidyante sarva-samsayah: the doubts are being cleared, and more satisfaction of a wide and spacious nature, the solution, will be felt in the heart of one who is a real student, a regular student of the Bhagavata school. chidyante sarva-samsayah is a great thing. We cannot accommodate this within the narrow shell of our brain! "All doubts should be cleared? What is this?" It is inconceivable that all doubts will be cleared. But everything will be solved if we accept the harmonising centre in such a point as advised by Srimad-Bhagavatam and Sri Caitanya Mahaprabhu - the Krsna-conception of the Absolute." (S-B, 11.20.30) +

(SOTGOD, v 1, p 141-2)

Then, bhidyate hrdaya-granthih: all the ties and entanglements, corners and angles, vanish. Crookedness vanishes. He finds himself in the midst of a straight, plain, graphic, spacious and all-embracing temperament. His atmosphere changes. All the ties of so many attractions to various achievements are at once dissolved. They have no necessity in this land.

Hrdayendbhyanujndto (Manu 2.1): Internal approval comes to assure you that you have arrived in your own land. chidyante sarva-samsaydh: there is no room for any doubt. You will find that all your hankerings are more than fulfilled here: "I was searching; my whole body was searching."

In Vaisnava-paddvali (Anthology of Vaisnava Songs, Jnana Dasa), there is an expression: prati anga lge kdnde prati anga mora. (See sloka 410). In the acme of Divinity, Madhura-rasa, where SrlmatT Radharan! is Sakti (the Divine Potency of the Lord), She says: "My every limb is crying for the respective limb of My Lord; not only My Self, but every part of My Body earnestly aspires for the corresponding part of My Master's."

chidyante sarvva-samsaydh - Every part bears witness: "Yes, we have reached the destination we were striving for, this is our full-fledged satisfaction. This is my soil, this is my home!" Every atom of the body will say it. No trace of any doubt will be found, for there is no longer any room for that. But every atom will find its fulfilment: "This is my home, this is my home! I am in home comfort, I find."

ksiyante cdsya karmmdni: (The Lord says about His devotee) "And the force of reaction won't come to trouble him, to drag him down or attract him backwards. That, too, is severed." mayi drste 'khildtmani: "I am the fullest of the full perfection. He will be able to trace My friendship."

†

This should be the course of our life, our cherished goal. Srīmad-Bhagavatam tells us this. Home, sweet, sweet home. You are a child of that soil. In one word, that is the goal. (Why is that the highest goal? - see also sloka 491)

(S-B, 11.20.30) + (SOTGOD, v 2, p 80-1)

For one who receives the seed of devotion, who is selfless and penitent, denouncing his inability to abandon mundane enjoyment despite realising it to be the embodiment of suffering, and who sincerely gives himself incessantly to all the practices of devotion - in the heart of such a devotee, the Supreme Lord ascends like the rising sun to annihilate all ignorance with its reactions, revealing His divine personality in all its pristine glory.

"He who has imbibed heart's faith in the tidings of My Name, nature and pastimes; who has become indifferent to all kinds of fruitive work and its rewards; who has learned that all kinds of enjoyment of sensual passions ultimately transform into misery, yet he is unable to fully abandon such passions - such a faithful devotee, being determined that his shortcomings will be dispelled by the potency of devotion, gradually comes to abhor those evil passions that enslave him, knowing the havoc they wreak - and he serves Me with love: when his object is pure and sincere, I give him My mercy."

"In this way, the introspective devotee unceasingly absorbs himself in all the practices of devotional service as enunciated by Me. And I, who am situated in the heart of My devotee, strike at the root of all the material urges that infect his heart, reducing them to oblivion."

"By bringing Me - the Soul of all souls - into his heart, no evil can remain there. Swiftly is the hard knot of mundane ego severed, all doubts are slashed, and all mundane action is exhausted for that earnestly aspiring devotee."

(S-B, 11.20.27-28-29-30) + (SSPJ, p 165)

Ultimately the conception of guru will come to Krsna. In this highest sense, Krsna is guru. Who can remove all our doubts, and satisfy all our enquiries? It is Krsna alone. Gradually our faith will develop and take us to the one who can clear all our doubts. We may have doubts upon doubts. One doubt may go and thousands of doubts may come, but guru is one who can clear all our doubts.

bhidiate hrdaya-granthis, chidyante sarva-samsayah. (S-B, 1.2.21). Who can do away with all the suspicion in our mind; it is He who is full. In this way we must progress. The birth of our faith may be in intellectualism, but its goal is transcendental. The birth of our search and its destination will come to meet together. The birth of faith is from the potency of Krsna, and after moving through the whole of the infinite it will come again to the potency where we will take our eternal position." (SEOC, p 122)

"Your quest will be fulfilled only when you come to such a stage. bhidyate hrdaya-granthis (S-B, 11.20.30): your heart is sealed. That seal will be

broken. There is a knot - that will be torn. The flow will come out towards Me. The heart is in bondage. If it is untied, the easy and natural flow will come to Me. The tie is removed and the heart will flow with love towards Me. chidyante sarva-samsayah: your searching trouble will be ended. No more search will be necessary. Always searching for better, better, better - that will be ended. ksiyante casya karmani: From your previous life, your obligation to the environment will also disappear. mayi drste 'khilatmani: when you will find that I am everywhere, I am the party with whom you have to deal with. So, I can satisfy you wholly."

As our Guru Maharaja said: "If there is fire, don't try to extinguish it and afterwards come to Krsna. There is no necessity of extinguishing fire. All your internal necessity is with Krsna. But you go to extinguishing fire as though you have some necessity with the thing to be burned? No, no. You have no such necessity. The whole thing may be reduced to ashes - you won't lose anything. All your necessity is in the Divine Feet of Krsna. He can supply, He can manage. He can give you the fullest engagement, naturally in your serving relationship with Him."

mayi drste 'khilatmani: "Wherever you cast your glance you will see that I am there. Maybe you want to do good to others? But you will see that I am there; so your attempt to do good is not necessary. I am fully conscious of any benefit. So you can bestow nothing." He has the best interest and the best liking for everyone. He is there. So all other considerations are cancelled. "There is only you, and Myself. All others are subsidiary." Of course, this is in a general sense. Then further, readjustment comes through Yogamaya, in a serving group. There,

another development will arise, where everything is similar but not the same. Crossing the layer of satisfaction, there is again dissatisfaction: "I am not getting the service of Krsna." Not a drop to drink - only hankering, hankering, hankering. "How can I get a drop of this nectar to drink?" That will be a further development. And Krsna's different aspects will be unfolded to our hankering, and we will find infinite love. (S-B, 11.20.30) + (SCS, p 35-7)

This famous sloka of Srimad-Bhagavatam (11.20.30), explains that when you eat something, your belly will give witness. It will say: "Yes I am eating." Hunger will be satisfied, the body nourished, and there will be the fulfilment of having been fed. The body will be nourished and will gain strength, and, along with all this, will be your own inner approval of having eaten. Furthermore there will be no longer any feeling of necessity to eat more and more. Similarly in spiritual life so many symptoms will come to give proof of your progress." (HC, p 23) + (see also sloka 534)

Everything is polaric and everything is good. To read negative, and to read bad is injurious. That is our false ego. We are to get out above that. The false calculating ego; that is ego in bondage. Ego in bondage means, the ego calculating falsely - false, mis-reading, miscalculation, misdeeds. However, through the help of the agents of the harmonious world, and by the advice and books that come from that harmonious world and with the help of sadhu- sanga, we can get relief from our present diseased condition. We are in disease. hrdaya-granthis - heart disease! The disease is in the centre. Heart is the feeler; that has been accepted as the centre and the brain, the calculation? The brain is like a computer, if it works as well; that is, if it can read the environment with a normal heart - through a normal heart! bhidyate hrdaya- granthis.

A wonderful sloka. Your heart is sealed! The feeling portion, the reading portion of you is sealed. Break up the seal and then you will come to feel everything is your friend. bhidyate hrdaya-granthis. Our attempt should be to break the seal by the real ego. The real ego has been covered, sealed. But, the seal should be broken! The natural feeling should be allowed to flow out, we should be allowed to feel. Then you will find that

everything is all right.

Your brain will say: "Yes, now I find every calculation reaches the desired result." The computer will say likewise. And the heart? The heart will be opened. Heart will be opened and ego, the selfish part, the cover of the heart, that will be broken, the seal will be broken. And the natural flow will come to feel properly what is good and what is bad. You will find what is tasteful and what is bitter. The real heart from within will come to justify. Then, the brain will come to see that everything is all right.

What is subservient to feeling - anandam ? sat-cit, cit-caitya, knowledge. Above that knowledge is that central thing - anandam, happiness, blissfulness, pleasure, joy. That is the signal for which everyone is searching. That feeling is the heart's food, not the brain's food. It is heart's food which we are searching for, and that misrepresentation of the heart, that false, selfish ego, that is our worst enemy! It is unsatisfied, and always giving reports: "This is not good, it is not good." And we are running hither and thither: "What is good?" We are searching for that! But, when the proper heart from within will come out, then, bhidyate hrdaya-granthis chidyante sarva-samsayah: all doubts will be removed, we are in perfect harmony.

ksiyante casya karmani: The past dues will all be cleared immediately. The past dues of our karma, reaction, birth, what is to come on me to have its realisation, that will be finished in no time! We shall enter our natural harmony. Then, we shall see that like some evil dream, something came in the middle - it was like a mad dream. But now, I am awake and the dream is nowhere. Only, the eternal connection. Gaura Haribol! That is a wonderful sloka. bhidyate hrdaya-granthis (S-B, 1.2.21).

Karma, that is reaction which I am to clear off from my previous activity. That will also disappear and the harmonious outlook will come in me. And how will it come? When the heart will be opened. We have to break open the heart! The heart! The feeling thing, that is the most original thing in us which feels joy, pleasure or pain. That feeling of pleasure and pain, that is the most important factor for us.

(SS, v 3, # 1, '85, p 3-4) + (see also sloka 602)

Our reinstating is possible. Reinstating ourselves to our lost cause, our real wealth, is possible independent of any kind of research into nature. Only break this seal. bhidyate hrdaya-granthis, break the seal of the fort of the ego and then, the natural flow of reality will come and recognise you. It will have its own thing automatically. Such an arrangement is there. To come home, we will also have to take the guidance of a director. But you will not feel any devious or laborious sentiment. It will be natural. You will be carried by your natural affection independent of all external guides. The plane can understand its own soil, i.e, the natural gift of attraction. No scientific research is necessary for that. The automatic attraction - that will - is living there. Home!

bhidyate hrdaya-granthis, chidyante sarva-samsayah, You will be able to put a stop to your intellectualism, intellectual ambition and aspiration - this is required. It is wild goose-chasing. It will never help me to reach my goal. You will reject that. chidyante sarva-samsayah, there will be no room for any suspicion at all. Natural selection (by affection), infallible, wholesale selection, is there. Try to find out that natural thing. It is not acquired, not by the result of any long program of fulfilling, fighting, war - all these things. Quite natural. Only, the artificialism in you, that is to be removed. That is to be bid adieu for all times.

bhidyate hrdaya-granthis, chidyante sarva-samsayah, ksiyante casya karmani,

The reactions that you took so long to acquire in your false journey will withdraw without any effort in and of itself. No problem. No problem! It is such. No karma. There is no reaction and no necessity of finding a new discovery or invention. Progressive knowledge, advanced civilisation, etc., - these are all redundant. Home selection has such capacity."

"When he finds Me everywhere - solution finished!" He is there - the duty is there - the Director, the All-dispensing Officer is there. He can make us leave everything. He is there - and what shall I feel is my duty towards this thing? All ties dissolved! No duty. Still, we will find some inclination to discharge our duty for Him, to serve Him. To help Him is such and that is our own reward.

Not that He wants it. That is: "Without my help in discharging duty or

service towards Him, He will be undone or He will be imperfect?" - not that! No. My fulfilment is there. No want of accommodation, no bankruptcy is there. He can give us engagement, any number of engagements we can get there for our interest. He is all right. With or without my help, He can go. He can do. It is not for that purpose, but for my fulfilment that I want the connection of the Infinite. My service will not add something to that. However, I will be happy in the highest sense. He is there! Everywhere! Is He." (SS, v 2, # 1, '84, p 5-6) + (see also slokas 382, 198 & 509)

94 bhoktaram yajna-tapasam, sarva-loka-mahesvaram

bhoktaram yajna-tapasam, sarva-loka-mahesvaram suhrdam sarvva-bhutanam, jnatva mam santim rcchati

"I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshipping object; I am Narayana, the indwelling monitor of all planes of life, and the Supreme Worshipping Personality who awards liberation. And I am the well-wisher of all - I am Krsna, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity." (B-g, 5.29)

The Absolute Autocrat is absolute good. So there is no room for complaint against Him. Krsna suhrdam sarvva-bhutanam, He is the owner of everything - in comparison, we are nothing. But still, He is our friend. We should not forget that. We are represented in Him. (SEOC, p 19)

Your first consideration should be that the guardian is not partial. Krsna says: "I am guardian, but I am friendly to you all. (suhrdam sarvva-bhutanam) Don't leave this thought! I am your guardian, but at the same

time I am your friend. Don't forget this, otherwise there alone is the danger in your whole life."

Be optimistic, don't be pessimistic. You are good and all around you is bad, and withdrawal from everything and everyone will give you real bliss? Don't be so selfish-thinking. That is your environment; they should be relied upon - they also have goodness in them. So try to adjust yourself with them.

(SOTGOD, v1,p 172) + (see also sloka 512)

So the key for service to the Master, Krsna Himself, is in His hand. And that Master is an autocrat! But He says: "Don't be jealous of Me. I am your friend. You are all My own, so don't be afraid. bhoktaram yajna-tapasam - "Your anxiety will subside when you come to understand that everything is in My hands and that I am not your enemy, rather I am your friend. I have a friendly relationship with you all. I am all-in-all, but I am your well-wisher and friend. When you come to realise this you will be in real peace, otherwise you will always have worry without end."

Our anxiety will end only when we shall see: "My own interest is fully represented in the Cause, in He who controls the whole. He must give me favourable consideration as He is my friend, and so there can be no fear of any misdeed or injustice." Only then can we find peace within our heart.

bhoktaram yajna-tapasam, sarva-loka-mahesvaram - the great Master of all that we can conceive is the recipient of everything. bhoktaram yajna-tapasam - everything, to the farthing, goes only to Him. suhrdam sarvva-bhutanam - and He is friendly to me. He is friendly not only to me, but the real interest of everyone is represented in His consideration. And, jnatva mam santim rcchati - only the person who realises: "My interest is assured in the highest quarter of management," can attain real peace of heart. He will feel: "Yes, I have no worry, no anxiety." In the lila, however, we find so many kinds of anxiety and worry, but that is something else. (see also sloka 76) (SOTGOD, v 3, p 38)

bhu-bhara-haranakari Avataras

It is mentioned in the story of the Kesavatara (Incarnations from hair) that Lord Visnu gave a boon that a black and a white hair from His head would go and save the Earth from the horrors of the burden of sins she was suffering from. Those hairs are said to have taken the forms of Krsna and Balarama. They took up those two robes, but in that instance They are only bhu-bhara-haranakari Avataras, or Descents appearing to relieve the earth of its burden, and not Svayam Bhagavan or the Supreme Lord in person. The Lord as He is in Vrndavana is entirely distinct.

So also it has been seen in many instances that the outer case is one thing, the inner man is another. (SOTGOD, v 2, p 45-6)

mausala-lila, ara krsna-antardhana kesavatara, ara yata viruddha vyakhyana mahisi-harana adi, saba - mayamaya vyakhya sikhaila yaiche susiddhanta haya

Illusory stories opposed to the conclusions of Krsna consciousness concern the destruction of the Yadu dynasty, Krsna's disappearance, the story that Krsna and Balarama arise from a black hair and a white hair of Ksirodakasayi Visnu, and the story about the kidnapping of the queens. Sri Caitanya Mahaprabhu explained to Sanatana Gosvami the proper conclusions of these stories.

(C-c, Madhya-lila, 23.117-118)

Sri Caitanya Mahaprabhu told Sanatana Gosvami that the word kaka means crow, and kesa means hair. To counteract the asuric understanding of Krsna as an incarnation of a crow, an incarnation of a sudra (a blackish tribe), and an incarnation of hair, Mahaprabhu explained that the word kesa means ka-isa, the word ka indicates Lord

Brahma, and Isa indicates Krsna (the Lord of Brahma).

Srila Rupa Goswami and Srila Baladeva Vidyabhusana have also refuted this argument about the hair incarnation, and Srila Jiva Goswami has also discussed this in his Krsna-sandarbha (29) and his commentary known as Sarva-samvadml.

The Mahabharata mentions some of Krsna's pastimes as mausala-lila, which include stories of the destruction of the Yadu dynasty, Krsna's disappearance, His being pierced by a hunter's arrow, the story of Krsna's being an incarnation of a piece of hair (kesa-avatara), and the kidnapping of Krsna's queens (mahisi-harana). There is also reference to Krsna and Balarama being incarnations of a black hair and a white hair in the Visnu- Purana as well as Mahabharata and Bhagavatam.

It's stated that Visnu snatched two hairs (one white and one black) from His head and these hairs entered the wombs of Rohini and Devaki (members of the Yadu dynasty). Balarama appeared from the first hair from Rohini, and Krsna appeared from the second hair from Devaki. It's also stated that all the asuras would be cut down by Visnu's white and black plenary expansions when He came to perform His wonderful activities.

Srila A.C Bhaktivedanta Swami Maharaja said these pastimes are not eternal, transcendental, or spiritual, but are related just to bewilder the asuras who have mistaken ideas about Krsna. In relation to kesa-avatara, in his commentary of Srimad-Bhagavatam (2.7.26) he states that just to diminish the distress of the world (caused by the asuras), and to expand His glories and encourage His devotees, Krsna descends with His plenary portion (Balarama) in His original Form, with beautiful black hair.

96 bhukti-mukti-sprha yavat, pisaci hrdis varttate tavat

bhukti-mukti-sprha yavat, pisaci hrdis varttate tavat bhakti-sukhasyatra,
katham abhyudayo bhavet

"How can the joy of holy devotion appear in the heart as long as it is haunted by the ghosts of desire for exploitation and renunciation?"

These two ideas of renunciation and enjoyment are foreign to us. They possess us, like ghosts. They have taken possession of our ego and are playing with it. We are prey in their mischievous hands, and we must escape from such a conspiracy of maya. We must be free - free members of the infinite world where the noble flow of dedication flourishes. (SOTGOD, v 1, p 6)

The desire for enjoyment, and also for renunciation or mukti, no engagement, are compared to two ghosts, pisaci. So how do you dare to express that bhakti, real love for Krsna, will descend into your heart? Those two demons are there, and do you think the noble lady of devotion will come and sit on the same bench with those demons? How can you expect that? Have you freed yourself from those nasty things that you dare to invite the lady of Krsna bhakti to come? (B.r.s, Purvva, 2.22) + (GOD, p 20)

97 bhumau-skhalita-padanam bhumir evavalambanam

bhumau-skhalita-padanam bhumir evavalambanam tvayi
jatdparadhandm, tvam eva saranam prabho

"For those who have stumbled and fallen upon the ground, that very ground is the only support by which they can arise once again. Likewise, for those who have offended You, O Lord, You alone are their only refuge." (SP) + (SSPJ, p 86)

In the beginning, when a child tries to walk, s/he falls down. But s/he gets up and tries again. In this way, we must proceed, but we must not stoop to deceive ourselves. That is maya, deception. To deceive our own self and others is deception. Such persons are deceiving themselves, and the environment also. (SOTGOD, v 1, p 106)

98 bhumir apo 'nalo vayuh kham mano buddhir

bhumir apo 'nalo vayuh kham mano buddhir eva ca ahankara ityam me bhinnaprakrtir astadha

"My deluding potency in this world is divided into eight ways: earth, water, fire, air, ether, mind, intelligence, and false ego." (B-g, 7.4)

Mind is separate (from faith). Sraddha is connected with soul, atma, and mind is matter. Mind is material: a part of material potency, and the jiva is a product of parasakti, the principal potency; and Svarupa-sakti, the Lord's Personal Potency, is higher than the jiva. The nature of the mind is mental speculation (manodharmma). That has nothing to do with truth. That is drawn from the material world, the world of misconception. The mind is full of misconception (avan-manaso gocarah). Mind cannot reach the stage of feeling or perceiving truth proper. It is only related to mundane things or exploitation.

Mind cannot be pure, just as a fossil cannot produce life. Similarly, the mind

cannot produce sraddha. Sraddha is the original and fundamental. When the Supreme Lord appears in the heart, mind vanishes. Reality is just the opposite. Darkness cannot produce light: light comes, darkness vanishes. So truth appears when real pure consciousness appears, and mental speculation vanishes. The mind is concerned with misconception. It is an element of the aparasakti, the inferior potency. That potency is both subtle and gross. Earth, water, fire, air, and ether are gross; mind, intelligence and ego are subtle; but they are all material. Soul is transcendental. And Svarupa-sakti, the Lord's Personal Potency, bhajana or Divine Service, and Goloka-Vaikuntha are all Supra-mundane and Transcendental - on the other side of the soul, not on the lower side where the mind is located. Mind emerges from the ego, that is, the false ego, and it is made of the exploiting tendency. But Mahaprabhu says:

mora mana - vrndavana: "My speculation is on the other side - Vrndavana." That is not an element of this mundane plane.

Properly speaking, the word 'mind' does not deserve to be used in the context of 'pure mind' at all, otherwise everything will be wrongly equated. The residents of Goloka also possess senses, etc., but the affairs of the mundane world are never one with that. The mundane mentality is a product of sense exploitation. We need relief from this mind. We are surrounded by poisonous thought.

(SOTGOD, v 2, p 31-2) + (see also sloka 115)

99 bhuya eva maha-baho, srnu me paramam vacah

bhuya eva maha-baho, srnu me paramam vacah yat te 'ham
priyamanaya, vaksyami hita-kamyaya

"O mighty armed Arjuna, hear My Divine exposition once again. Only desiring the ultimate benefit for you, who are very dear to Me, shall I speak." (B-g, 10.1)

(SS, v 4, # 1, '86, p 1)

100

bhvades tat savitur varenya-vihitam ksetra-jna sevyarthakam

bhargo vai vrsabhanu-jatma-vibhavaikaradhana sri puram bhargo jyotir
acintya lilana sudhaikaradhana sri _puram (bhargo dhama-taranga
khelana sudhaikaradhana sri puram)

(bhargo dhama sada-nirasta kuhakam prajnana-lila-puram)

devasyamrta-rupa-lila-rasadheraradha-dhih prerinah (devasyamrta-rupa-

lila purusasyaradha-dhlh presinah (devasya dyuti-sundaraika-
purusasyaradhya-dhih presinah)

gdyatri-muralista-kirtana-dhanam radha-padam dhimahi (gayatri-gaditam
mahaprabhu-matam radha-padam dhimahi)

(dhir aradhanam eva nanyad iti tad radha-padam dhimahi)

The Full-fledged Conception of the Gayatri Mantra.

artho 'yam brahma-sutranam, bharatartha-vinirnayah gayatri-bhasya-
rupo 'sau, vedarthah paribrmhitah

"The great devotional scripture Srimad-Bhagavatam is expanded as the meaning of Brahma-sutra, the irrevocable confirmation of the purport of the Mahabharata, the elaborate commentary of the Gayatri mantra, and the purport of all the Vedas." (GP) (see also sloka 50)

(ganat trayate). Gayatri is the mantra which by singing we get salvation, not just freedom from the negative side, but self - determination; mukti hitvanyatha rupam, svarupena vyavasthitih. Says Bhagavatam: "Know the positive self, that is real mukti." To engage in positive function - that's our highest attainment, and that is service in devotion, not a void indifference! First omkara, then Gayatri, then, Veda, Vedanta-sutra, then Bhagavatam from Gayatri - the "Mother of the Vedas" Srimad-Bhagavatam being the commentary of Gayatri, then Krsna-conception in Vrindavana we must clearly see in the womb of Gayatri mantra.

Om, Bhur, Bhuvah, Svar, Tat Savitur, Varenyam, Bhargo, Devasya, Dhimahi.

Om is the seed within which is contained the whole conception.

Bhur is where we are, in the world of our perception.

Bhuvah is at the back of that - our mental acquisition, our karmic mentality of sensual predilection.

Svar means buddhiloka, the plane of fine decision, the choice of movement up or down - the faculty of reason. Bhur, Bhuvah, Svar, Mahar, Janar, Tapar, Satya: The mundane world of seven planes, up to Satyaloka, where resides Lord Brahma, and those saints, the four Kumaras. These are the planes of life in the material negative side, as explained in Bhdgavatdmrtam by Sanatana Goswamipada. (Then Viraja river - equipoised verge of negative side; Then Brahmaloaka - equipoised verge of positive world; Then the world of reality - dedication, loving service, the soul's nature proper in the Sivaloka residence. Then further to Vaikuntha, Ayodhya, Dvaraka, then Mathura and finally Vrndavana, Krsnaloka).

Tat Savitur - means the sun - which illuminates all objects, and that is none

but the soul - the observer, he's the subject. As it is in Sri GIta (13.34), sung by Sri Govinda; ekah krtsnam lokam imam ravih ; soul - "observer." (see sloka 599).

Varenyam - above the soul, higher than the subject, The Absolute Supreme Being - Supersoul, Supersubject. More subtle than the soul, and to be worshipped by him is -

Bhargo - the abode of the supersubjective plane, described in the Bhdgavatam in the very first verse. The domain of Supreme Truth where all mdyd is dispersed. In its own pristine glory, it shows the highest goal, a higher powerful light which illuminates the soul:

Devasya - it's His potency, the Lord of sweet pastimes, Reality the Beautiful, to be worshipped at all times. That Bhargo has expanded from King Vrsabhanu's daughter, Embodiment of Mahdbhdva - none other than Sri Radha. All energy, responsibility to serve Lord Krsna is Her domain, the loving plane of service to the centre. She knows how to serve Krsna, to please Him like no other, so if we want to serve Him, we must pray to get Her order!

Dhimahi - we are addressed: "Come and meditate." What sort of meditation?

Culture, cultivate our veneration, worship, our service in devotion: Engagement in the positive, not abstract meditation. Not an idle, fleeting,

mundane experiment, but a spiritual culture - cultivate our serving temperament.

Dhiyo Yo Nah Pracodayat - what is the effect? Capacity of cultivation - it will be increased. dasa kare vetan, more deha prema-dhan- the more you give, the more you get desire to carry on: the more service is increased, it's added to the treasure as interest, our willingness increases without measure.

This is the inner meaning of Gayatri mantra.

Gayatri is the song which by singing we are freed,

The music of Divinity to help our highest need;

Coming to Gauranga's feet, the tune is sankirtana - Then reaching to Vrindavana - Krsna's holy flute vibration. Mahaprabhu's sankirtana helps in reinstating us,

To take us to the ecstasy of service, known as rasa.

And those who enter Vrindavana, then Krsna's sweet flute-song Helps engage His servitors to serve Him e'er anon.

The flute is sounding, all are thinking: "Oh, He's coming!" "He's going!" Struck with wonder, river Yamuna cannot go on flowing.

The friends are all engaged with Him throughout the afternoon;

Yasoda hears the flute, she thinks: "My son is coming soon!"

O Krsna, Lord of love - Lord of the heart, Lord Sri Govinda,

Your flute-song in the night, the gopis run to the Yamuna.

The Lord of all Vraja -Dhama - the Sweet Absolute Engages all His servitors just by playing His flute. dasya, sakhya, vatsalya, the entire range of rasa To the highest, madhura - all represented in Sri Radha - The whole serving area is full in Radhika:

All services, like branches, are but part of Her.

The divine song awakes us, our hearts we shall surrender Unto Her holy lotus feet - the service of Sri Radha. rasa-raja, mahabhava - dui eka rupa - The Lord of love - His consort, in one form both include:

Gauranga Mahaprabhu, the Golden Lord has come And attracted Gayatri to Radha-dasyam.

The Vedas, Upanisads, all scriptures of the truth,

Have come to Srimad-Bhagavatam, the acme of all faith;

And there this full conclusion of theistic realisation Will reach the heart embracing such devotional conception.

(B-g, p xvi-xxvi)

"With all of your thoughts and hearts desire, fully engage yourself in the pure devotional service and worship of Bhargo, the Supreme Goddess Sri Radhika, Who is the unlimited origin and possessor of the Svarupa-Sakti of Krsna, the Supreme Beautiful Godhead (Deva). Being the ultimate and all harmonising potency of Krsna, She remains His eternally unexcelled beloved servitor. In order to fully enrich and promote His lila vilasa, She manifests Herself in variegated congenial forms. It is She Who manifests Herself as Dhama (Goloka) the abode of Krsna, in the form of beautiful effulgence (saundarya jyoti) and opulence (vaibhava) adorning and glorifying Him all around. It is She Who extends Herself as lila sakti (the potency principle which promotes the bliss giving pastimes of Sri Krsna in variegated, colourful, tasteful, mystically opulent and beautiful ways). She is the unlimited ocean of Love of Krsna personified (mahabhava svarupini) therefore adore Her as the supreme goal of life, Who gives venerable, blessed intelligence, realisation and taste of enhanced loving worship towards Her and Her eternal beloved deva, Sri Krsna, the all fulfilment of life." (Poem in praise of Gayatri)

(SBRBM, p 33-34) + (SS, v 4, # 1, '86, p 8) + (see also slokas 50 & 350)

brahma-bhutaḥ prasanna-ātma, na soṇati na kaṅksati samah sarveṣu
bhūteṣu, mad-bhaktim labhate param

"The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (prema-bhakti) unto Me." (B-g, 18.54)

"One who has come to the stage of identifying himself with spirit above matter has nothing to do with this mundane world. Any loss or gain in this mundane world is of no use to him. He is spirit; his prospect is in the world of soul, and he has nothing to do with this material world, whether it is laudable or blameable. He is already settled in the consciousness that he is soul proper and has nothing to do with matter, so within himself he feels satisfaction. He is atmarama: self-content; he neither mourns, nor aspires for anything. If something is lost, does he mourn? No. He thinks: "This is nothing; it is only matter." And when something is gained, he is not overly cheerful, because it is only matter; it is unnecessary and unimportant. Now true devotional service can begin; his soul can begin living in the spiritual plane, with a pure serving attitude, unmixed with any mundane aspiration. When one attains the spiritual platform, he gets the opportunity to practice a higher type of service." (TSFSK, p 138)

(Sri Caitanya Mahaprabhu said: to Ramananda Raya) "This is also superficial. Such a person is only on the verge of devotional service; he has no substantial touch of devotion. He has not entered the domain of bhakti; he is just waiting in the marginal position, at the door. He may attain bhakti, but he has not yet achieved it. His negative forces are finished, but still, he is just at the door; he has not yet entered. He may enter; he may not enter. From there, if he gets anything, it will be pure, but he is still at the door." (Ramananda Raya then quoted sloka 206) (TSFSK, p 139)

Krsna is Beauty - Reality the Beautiful. Beauty absorbs us. The mayavadis, the impersonalists, say that the Brahman absorbs the individual soul so much that no trace of it remains. But this is an artificial conception of absorption. In the real conception of absorption, the existence of the seer of the truth is not done away with. He remains, but he is absorbed with life. He is so absorbed and attracted that he becomes one. Even maintaining his separate existence, he is always one, full of Krsna consciousness to the highest degree, and this is visible to the outside world. The 'oneness' of the mayavadis is of course crossed in the beginning.

Brahma-bhutam prasannatma, na socati na kanksati samah sarvesu bhutesu: "I am one with Brahman." - that stage is surpassed, and then - mad-bhaktim labhate param, devotion is attained. There is oneness in divine attraction, union, and separation, in different lila or pastimes. To maintain the setting of lila, the lila is maintained. Here, complete absorption and oneness does not mean that everything is annihilated. Lila is also eternal: the Lord's nama (Name), rupa (Form, Beauty), guna (Qualities), parikara (Entourage), lila (Pastimes) - all are eternal. His relationship is a dynamic thing, not a static one. There is even union in separation. There is unity in every stage. The dynamic character of His pastimes requires unity, otherwise He Self-giving and the devotees' God-attainment would have been impossible. (SOTGOD, v 1, p 116) (see also sloka 490)

"By knowledge of the non-differentiated Absolute Truth, one can achieve self-satisfaction, freedom from lamentation and hankering, and perceive the equality in all beings. And above this, he engages in transcendental devotional service unto Me."

A person who has realised his constitutional spiritual nature engages in transcendental devotional service unto the lotus feet of Sri Krsna; therefore, such devotion is transcendental to the three modes of material nature. (SSPJ, p 147)

102 brahmadi ye prema-bhakti-yoga vancha kare taha

brahmadi ye prema-bhakti-yoga vancha kare taha vilaimu sarvva prati
ghare ghare

"Sri Caitanya Mahaprabhu came as the most gracious Descent. He brought such nectar, even a drop of which is aspired after by the masters of creation and dissolution of this visible world, Lord Brahma and Lord Siva."

(Caitanya-Bhagavata, Adi-lila, 5.152)

Lord Krsna, the Autocrat, is controlled by love, and nothing else. Divine love, prema, is such, that it can control the Absolute Autocrat. Even He can be controlled, and this is the clue. Sri Caitanya Mahaprabhu came to distribute this: the Master of masters came with this offer: "This path will lead you to a plane where you will be able to control the Master of masters." (SOTGOD, v 1, p 135)

103 brahmananam sahasrebhyah satra-yaji visisyate

brahmananam sahasrebhyah satra-yaji visisyate satra-yaji-sahasrebhyah
sarvva-vedanta-paragah sarvva-vedanta-vit-kot ya visnubhakto visisyate
vaisnavanam sahasrebhyah ekantyeke visisyate

"Among many thousands of brahmanas, a yajnika brahmana is best. Among thousands of yajnika brahmanas, one who fully knows Vedanta is best. Among millions of knowers of Vedanta, one who is a devotee of Visnu is best. And among thousands of devotees of Visnu, one who is an

unalloyed Vaisnava is best."

(H-B-V, 10.117) + (B-S, 117)

"The real devotee of Visnu is superior to crores (ten million) of ordinary vaidantik-brahmins. A practical brahmin is better than a birth brahmin. Practical means he who performs yajna, etc., and worships Krsna. Those who worship Krsna with the help of their consciousness will be preferred to those who worship with material things. Then those who are Vedanta-vit, they think that their goal is undifferentiated consciousness, and if one can have the idea of differentiated consciousness then he must hold the higher position to crores of vaidantik-brahmins - those who are suffering from the disease of thinking that spirituality means non-differentiated brahma. The Visnu-bhaktas who can see the Personality in consciousness, will be far superior. Amongst the devotees, those who regulate themselves according to the scriptures and calculation are of the order of Vaikuntha, and those who can exclusively surrender to the Service of the Absolute Entity with inner-most Love and Faith, are of the highest order." (GP)

When Srila Bhaktisiddhanta Saraswati Thakura adopted the sacred thread, it was mentioned that Srila Jiva Goswami had previously written that in order for one to become a brahmin, one would have to take birth in the family of a brahmin. But later a mahajana (a great personality of authority on bhakti) would appear who would change this rule. Srila Jiva Goswami has written that the ordinary sadhus; the yogis, the brahmins, the Sankarites, and the other schools, have all concluded that by the dint of one's knowledge, one's yoga, or one's devotion, the results of all actions can be destroyed, save and accept prarabdha-karma, those actions which have determined one's present body and are already attached to that body from before this birth.

But the Bhakti school disagrees. We say that by the power of krsna-nama, even the impurity attached to one's birth, race, creed, caste, or any other thing; can be done away with completely. It is not possible by yoga, jnana, or any other thing, but by krsna-nama, any sort of impurity can be obliterated, even prarabdha-karma. So, when all prarabdha-

karma is purified, then one comes to the position of the highest birth, that of a brahmin. Jiva Goswami says that at this point one comes to the status of a brahmin boy. But a brahmin boy is not considered eligible to do the work of a brahmin, until and unless he is given the sacred thread and mantram. When he is conferred with upanayana-samskara, then only is he eligible to worship Narayana, perform sacrifice, and carry out other duties which only the brahmins can do.

So by taking the Holy Name one is purified and attains the position of a brahmin boy. But, Srila Jiva Goswami points out, that because we do not find any system to give the sacred thread to those not born in brahmin families, then they will have to wait until their next birth. The Goswami admits that whatever caste one may be, if he takes the Name of Krsna then he discards any defects of his birth, and attains the position of a brahmin lad.

Our Guru Maharaja, continuing this line of thought, said there is no harm in giving them the sacred thread, so the custom may be introduced. Our Guru Maharaja came to introduce that. He said, two things are being given indulgence by not introducing that initiation. Firstly, those who receive Vaisnava initiation may think that they are lower than the brahmins, so they must be encouraged. They should understand that they are no longer in a lower position and that they are fit to do all the various services. Secondly, the so-called brahmins, who are proud of their flesh consciousness, come to think that those who have got vaisnava-diksa are lower. So they are committing offence to the Vaisnava.

In order that the brahmins and other so-called higher castes should not be given the chance of committing vaisnava-aparadha; and at the same time, those who have received the vaisnava-mantra should not consider themselves lower and unfit to do the worship that the body brahmins do; for those two-fold benefits for the society, Srila Bhaktisiddhanta Saraswati Goswami boldly came forward to introduce this system. There is no difficulty in the rules of sastra, according to siddhanta it is not wrong, but only there was no system established. Our Guru Maharaja established that.

(C, v 1, # 7, Spr. '95, p 8) + (see also slokas 44 & 586)

104 brahmāṇḍa brāhmaṇī kṇa bhāgyavan jīva

brahmāṇḍa brāhmaṇī kṇa bhāgyavan jīva guru-kṛṣṇa-prasāde paya
bhakti-lata-bija

"Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service." (C-c, Mādhya-līla, 19.151)

We have to acquire this capacity during the course of our wanderings in different positions throughout the creation. We are wandering from this land to that, from this species to that species, and in the course of that, we gather some sukṛti, pious credits. ajñāta sukṛti means that unknowingly and unconsciously our energy is spent in the service of the Lord, and the reaction comes in the form of some pious credits. And when sukṛti is more developed, it becomes jñāta sukṛti, or pious activities knowingly performed. Then, śraddha, faith, our inner attraction for the universal truth comes to the surface. In this way it may develop from any stage. Even a beast may feel the tendency to serve Kṛṣṇa. In Vṛndāvana, so many living beings: trees, beasts, and even the water have acquired their position by consciously desiring it. Although they have accepted an apparently material pose, they eternally hold that position in the service of Kṛṣṇa. (TSFSK, p 71)

"According to the thread of their karma, the living beings are wandering throughout many species of life in the universe. Among all such wandering souls, one for whom the fortune of spiritual merit (sukṛti) has arisen by which devotion is facilitated, gains the seed of the creeper of devotion by the grace of guru and Kṛṣṇa; that seed is good faith (śraddha)."

It is not a light thing. We must know that this seed of Kṛṣṇa

consciousness is the most valuable thing in the whole of creation. "Everything - good or bad - belongs to Krsna, and I am His unconditional servitor." Our general thought must be like this, and the details will develop gradually. (SOTGOD, v 1, p 100)

The association, or connection with a real sadhu occurs by some underground activity known as sukrti. Sukrti is of two types: ajnata and jnata - unconsciously acquired, and consciously acquired - sat-sanga prapyate pumbhih, sukrtaih purvva-sancitaih. (sloka 88).

Of this sukrti stage, Mahaprabhu says: brahmanda brhamite kona bhagyavan jiva: "Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Krsna receives the seed of the creeper of devotional service."

Sukrti is described by the word bhagyavan, good fortune. There are so many different types of sadhus. Among the tyagis (renunciators) there are so many different classes: the naked nanga babas and others. And among the theistic group also there are so many different sections like the Ramanujas, the RamanandTs, the Nimbarkas, the Vallabhis and the Gaudiya Vaisnavas. The Gaudiya Vaisnavas are the followers of Mahaprabhu. So even in the theistic section there is a graded classification, but it is through our sukrti that we shall be guided from a subconscious area to have connection with a sadhu of a particular section. (SOTGOD, v 3, p 60) (see also sloka 337)

C

105 caitanyeti krpamayeti paramodaretinana-vidha

caitanyeti krpamayeti paramodaretinana-vidha- premavesita-sarva-bhuta-

hrdayety ascarya-dhamanniti gaurangeti gunarnaveti rasa-rupeti sva-
nama-priyety asrantam mama jalpato janir iyam yayad iti prarthaye

"O Caitanya, O personification of Divine Knowledge, O supremely compassionate one, O Lord who fulfils the hearts of all living entities with the nectar of various devotional ecstasies, O wonderfully self effulgent one, O golden complexioned Lord, O ocean of transcendental qualities, O embodiment of divine love ecstasy, O Lord who is fond of tasting Your Own Holy Name, I pray that I may tirelessly continue chanting Your Holy Names throughout the rest of my life." (C-Cand, 67) + (SBRBM, p 12)

106 caksudana dilo yei, janme janme prabhu sei

caksudana dilo yei, janme janme prabhu sei, divya-jnan hrde prokasito
prema-bhakti jaha hoite, avidya vinasa jate, vede gay jahara carito

"He who has given me the gift of transcendental vision is my Lord, birth after birth. By His mercy divine knowledge is revealed within the heart, bestowing prema-bhakti and destroying ignorance. The Vedic scriptures sing of his character." (SOTVA, p 81)

There is the relative principle and the absolute principle. We shall have to eliminate the form, ignore the form; we shall always have to keep the spirit. Otherwise, we become form worshippers, idol worshippers. It is said, of course, that the connection with the spiritual master is eternal (caksudana dilo yei, janme janme prabhu sei). But we must not identify our guru with the appearance we perceive with our physical senses. Our inner identification of him will be clarified according to the growth of our vision. When our vision increases and takes shape from material to transcendental, his look will also change accordingly. (SGAHG, p 35)

107 carmma-mamsamaya - kama, prema - cidananda-dhama

carmma-mamsamaya - kama, prema - cidananda-dhama

"The carnal appetite is lust, whereas Love is the Abode of Divine Ecstasy. So imitation is not success. It rather degrades. Imitation degrades. Imagination is only a mental exercise." (SOTGOD, v 2, p 30)

108 ceto-darpana-marjanam bhava-maha-davagni-nirvapanam

ceto-darpana-marjanam bhava-maha-davagni-nirvapanam sreyah-kairava-candrika-vitaranam vidya-vadhu-jivanam anandambudhi-varadhanam prati-padam purnamrtasvadanam sarvatma-snapanam param vijayate sri-krsna-sankirtanam

"The Holy Name of Krsna cleanses the mirror of the heart and extinguishes the fire of misery in the forest of birth and death. As the evening lotus blooms in the moon's cooling rays, the heart begins to blossom in the nectar of the Name. And at last the soul awakens to its real inner treasure - a life of love with Krsna. Again and again tasting nectar, the soul dives and surfaces in the ever-increasing ocean of ecstatic joy. All phases of the self of which we may conceive are fully satisfied and purified, and at last conquered by the allauspicious influence of the Holy Name of Krsna." (S, v 1)

Sri Caitanya Mahaprabhu is the pioneer of Sri Krsna sankirtana. He said: prthivite ache yata nagaradi-grama, sarvatra pracara haibe mora nama:

"I have come to inaugurate the chanting of the Holy Name of Krsna, and that Name will reach every nook and corner of the universe." Although prthivite ache has been mentioned in different places, prthivite paryyanta' yata nagaradi-grama must be noted. This means that Mahaprabhu's preaching of Sri Hari-Nama will spread to not only the towns and villages on the earth, but to all the villages and towns of all the planets - wherever there are villages and inhabitants to be traced anywhere. brahmanda tarite - His mission is to deliver the whole universe.

What is the meaning of sankirtana? samyak means "full" in quality and quantity, and kirtana means "chanting." Full quantity means extensive in number, congregational. Full quality means complete praise. Complete praise can only mean the glorification of Krsna, and not any other gods. Together, these two words form the word sankirtana which generally means "congregational chanting of the Holy Name of Krsna." So sankirtana means complete kirtana, a song in praise of the complete whole, the Absolute Truth, Krsna. Anything else is only a partial representation and therefore defective to a certain extent. Therefore, Krsna should be praised. His glories should be chanted, for He is everything. The fulfilment of all life is reached in Him alone. Just as a horse may have reins to check his movements, but if let loose will run freely, praise which is unchecked by any mundane purpose will run straight towards the Supreme Cause, Krsna.

The word sri means Laksmidevi, Krsna's potency. This means that in sankirtana, Krsna is worshipped along with His potency, for Krsna's potency is included within Him. Sri Caitanya Mahaprabhu says that sri-krsna-

sankirtana should thrive throughout the world; it should be victorious without any hindrance (param vijayate sri-krsna-sankirtanam). It should be a spontaneous, unchecked, and natural flow. It should be exclusive, independent, and without reservation. And this praise of Krsna should be congregationally chanted - that vibration is beneficial for the whole world. Only by surrender and pure devotion can we take to sri-krsna-sankirtana.

What are the different stages through which we will pass while chanting the Holy Name of Krsna? The first stage is that it cleanses the mirror of the mind. If the mirror of the mental system is covered with dust, we cannot see things clearly, and scriptural advice cannot be properly

reflected there. What are the different kinds of dust covering the mirror of the mind? Our infinite, fleeting, and organised desires are considered dust, and our hearts and minds are covered with layers and layers of this dust. Therefore we cannot see things properly; they cannot properly reflect in our mind because it is covered with the infinite ordinary desires of this mundane world. (bhukti- mukti-siddhi-kami--sakaU 'asanta' - see also sloka 244)

So the first effect of sri-krsna-sankirtana is the cleansing of the mind. The Vedic social system (varnasrama-dharma) has been formed for this purpose. If we discharge our social duties perfectly, without any attraction for the consequences, we achieve purification of our consciousness - but the first instalment of nama-sankirtana gives us the end result of varnasrama-dharma: purification of the heart and mind. Then we can understand Vedic advice properly.

The next effect of chanting the Holy Name is that it extinguishes the fire of material existence in the forest of repeated birth and death. We are forced to come into creation and die again. The mundane wave catches the soul which mingles with that vibration in different stages. That is stopped by the second effect of sri-krsna-sankirtana, and we become liberated. With the first stride, the intelligence is purified.

With the second stride, the Holy Name effects liberation from the great conflagration of threefold miseries. The three-fold miseries are adhyatmika: miseries within the body and mind, such as disease and mental anxiety; adhibhautika: miseries from our neighbours: man, beasts, insects, and so many other living beings; and adhidaivika: natural catastrophes like famine, flood, and earthquake. We have to suffer from these three kinds of miseries which burn in our heart like fire. But everything is extinguished forever by the second stride of nama-sankirtana which gives us relief.

The next stage is sreyah kairava candrikavitaranam: the Holy Name bestows upon us the supreme goal of life. After doing away with these two negative engagements, our positive engagement begins and ultimately takes us to reality, to the real truth, which is eternal, auspicious, and beautiful. It takes us to that auspiciousness which is above this world of difficulty, and in a general way we achieve the supreme goal, the highest auspiciousness, the greatest good from chanting the Holy Name

of Krsna. If we analyse this scrutinisingly, we find that in this stage, the Holy Name takes us to an intimate personal relationship with Krsna which includes neutrality, servitude, friendship, and filial affection (Santa, dasya, sakhya, and vatsalya rasa).

Sreyah covers the grace of Nityananda Prabhu, for it is by His grace that we may be allowed to worship Radha and Krsna in Vrndavana. (nitaiyer koruna habe, braje radha-krsnapabe - see sloka 343-4)

The next stage is vidya-vadhu-jivanam. The Holy Name prepares us for the wholesale surrender to Krsna that is found in conjugal love (madhurya rasa) where the devotees surrender themselves infinitely at the disposal of Krsna.

The next stage is anandambudhi-varadhanam. When we come to the proper level while chanting the Name of Krsna, we find the transcendental ocean that is above all sorts of experience. The Name comes to assert Himself over us according to the degree of our surrender, and when our surrender is complete, we feel a new type of ecstatic joy; we experience an infinite ocean of joy which is not static, but always dynamic. There we find new life and a new type of blissfulness. It never becomes stale or static, but at every moment gives us a taste of the infinite ocean of ecstasy.

The last effect is that our entire existence is purified. This kind of enjoyment does not pollute - it purifies. Enjoyment means exploitation. Mundane enjoyment creates a reaction and pollution attacks the enjoyer, but here, because Krsna is the aggressor, the result is purification. All enjoyment that comes from the centre, from the autocratic desire of Krsna, purifies us completely.

In this verse, the words sarvatma-snapanam mean that all different phases of the self which may be conceived are fully satisfied and purified at once by chanting the Holy Name of Krsna. And there is another meaning of sarvatma- snapanam. If we praise Krsna congregationally, we will be purified according to our capacity. Both the singer and the audience as well as anyone who comes in connection with the transcendental sound will be purified, snapanam means "purifying." That vibration purifies everyone and everything that comes in touch with it.

So Mahaprabhu says: "Go on with sankirtana, the congregational chanting of the Holy Name of Krsna." Of course, sankirtana must be genuine, so association with saints is necessary. The Holy Name of Krsna is not mere physical sound; it is not lip-deep only, but it has a greater and higher aspect. It is all spiritual. We are in the marginal plane of existence, so some higher connection is necessary in order that the wave will descend from that higher realm and come to us and spread its influence outside as well.

Wherever it goes, the sankirtana of the Holy Name of Krsna will produce these sevenfold results. This is the purport of Mahaprabhu's first verse. The first effect is that the Holy Name cleanses the soul which is attacked by the dirt of desires from the mundane world. By the second effect it gives mukti, liberation, perfect independence from material forces. The third effect brings real fortune: the opening of the soul's treasure. The innate resources of the soul are gradually awakened by the Holy Name of Krsna. Here, Sri Caitanya Mahaprabhu includes the other forms of relationship with the Personal Absolute. In describing the next step, He takes the mood of conjugal devotion, where one is absolutely disposed for Krsna's enjoyment, unconditionally surrendering everything for His maximum pleasure. The next effect is the tasting of His ecstatic association. In Vrndavana, the realm of

Krsna, one who can chant the Name of Krsna properly will express himself with a peculiar sort of ego.

(tunde tandavini ratim vitanute tundavali-labdhaye - see also sloka 524)

This is the temperament of a devotee when his attention is drawn towards the Holy Name. Then he faints; he loses himself, merging in an ocean of ecstasy and joy. And in great disappointment he says: "I failed to understand the quality and quantity of the substance of Krsna's Name. I am perplexed. What sort of honey sweetness does this Name contain?" In this way, the chanter wonders.

This has been taught to us by Sri Caitanya Mahaprabhu, who said: "Properly chant the Holy Name, the sound representation of absolute sweetness." That sweetness is also to be found in the flute-song of the Lord. The sound of Krsna's flute has the great mystic power of capturing

and pleasing everyone and everything. Upon hearing the sound of Krsna's flute, the Yamuna's current is paralysed. The sweet sound of Krsna's flute attracts the trees, the birds, and the beasts. Everything is astounded by contacting the sweet vibration from Krsna's flute.

Sound vibration can work miracles, and has the highest capturing potency, and can make or mar. It can do anything; it has such intrinsic capacity. It comes from the subtlest plane, beyond ether. That universal sound is absolute sweetness and goodness. (see also sloka 409). How much power is there - how it can capture us! Like a blade of grass, we may be played by the current of that sweet sound in such a way that we cannot even trace out our own personality. We may lose ourselves there, but we do not die; the soul is eternal. Diving, up and down, we are played by the current of the sweet sound. We are less qualified than a straw, a blade of grass, and the Krsna sound is so big and so sweet that it can play us in any way it likes. We cannot begin to conceive how much power is in the Name, the sound which is identical with absolute goodness and sweetness.

Sri Caitanya Mahaprabhu says: "Don't neglect the sound which is one and the same with Krsna." Absolute sweetness and goodness - everything is there within the Holy Name. And the Holy Name is representing Itself to us in a very cheap way: nothing is required to purchase it - no money, no physical energy. All these things are unnecessary. What is required? Sincerity. One who simply takes this divine sound sincerely will be so enriched that no one will be able to conceive of so much goodness and development. And anyone may have it very cheaply, but one must chant sincerely with his whole heart. Of course, wholehearted sincerity presupposes going to a proper agent, a saint, and getting the Holy Name from him.

r

Sri-krsna-sankirtana is praised by Mahaprabhu, the inaugurator of the sankirtana movement who came as Radha-Govinda combined. His advice is most valuable and necessary to tell us that with a sincere spirit we must come to join this sri-krsna-sankirtana, the most purifying transcendental sound, which effects liberation, gives all fulfilment, and grants us such a positive attainment that we lose ourselves in the ocean of joy and inconceivable sweetness.

This is Sriman Mahaprabhu's grace, and He proclaims: "Let sri-krsna-sankirtana be expanded into this mortal world, that it may benefit everyone infinitely, for this is the highest and greatest benefit for the whole world. It is all-comprehensive. It releases us from all sorts of troubles, establishing us in the highest position of attainment."

And in this present degraded age of Kali, only nama-sankirtana can help us. Of course, nama-sankirtana is beneficial in all ages, but it is especially recommended in Kali-yuga, because in this age all other attempts will be opposed by many forces. Nama-sankirtana cannot be opposed by the troubles and waves of this material world, so one must adopt it. If we exclusively give ourselves to this, we will gain the highest fulfilment of life. There is no necessity of any other campaign, for they are all defective and partial. But the most universal, captivating, and beneficial thing is nama-sankirtana, which takes us to the highest goal. That alone can satisfy everyone.

All souls that are now disconnected from Krsna may be helped in this way. No other movement is necessary. Sri Caitanya Mahaprabhu tells us: "Exclusively devote yourself to this. It is all-embracing and all-fulfilling. And you can achieve it with the least trouble and least energy. Let it flourish in this Kali-yuga - let it flourish for the welfare of the whole universe, to reestablish all souls in their normal position."

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The concluding verse of the Srimad Bhagavatam has given such great importance to chanting of the Holy Name of Krsna, and Sri Caitanya Mahaprabhu developed it from there. (see also sloka 315)

We may consider ourselves fortunate that we have come to the verge of this most generous and useful thought, that we have come close enough to touch it, to accept it, and float ourselves in its waves according to our capacity. After passing through so many conceptions and the charm of different prospects, we have left them all behind and have come to the shore of the ocean of nama-sankirtana. Now we may throw our bodies in this ocean and begin to swim in the waves of nama-sankirtana, the nectar of the nectarine, by the grace of our guru and the mercy of the Vaisnavas. It is their property, and we are their slaves. We have such

audacity to throw our body into this ocean of nama-sankirtana and swim in that nectarine ocean! Swimming in Radha-kunda, the highest conception of spiritual attainment, can also be found in its highest form of nama-sankirtana. This (1st) verse of

Siksastakam represents the positive side of the unlimited ocean of sri krsna

sankirtana. The next verse of Siksastakam explains the negative possibilities. (see also sloka 317) + (TGVODL, p 88-100)

Of everything favourable, Hari-sankirtana performed by souls surrendered unto the lotus feet of Lord Hari is paramount.

May the Sri Krsna Sankirtana be all-victorious in its pristine glory! This congregational chanting of the Holy Names of the Lord cleanses the looking- glass of consciousness, extinguishes the raging forest fire of material existence, and spreads the benediction moon-rays that cause the lotus of the heart to bloom. This chanting is the life and soul of divine consorhood. Expanding the ocean of pure ecstasy, it is the flavour of full nectar at every moment, bathing and cooling the entire self. (SSPJ, p 36)

109 channah kalau yad abhavas tri-yugo 'tha sa tvam

channah kalau yad abhavas tri-yugo 'tha sa tvam

Prahlada Maharaja said: "O Lord, one of Your Names is Triyuga, meaning one who incarnates in three ages-Satya, Treta, and Dvapara - but not in Kali. And why? Because the incarnation for the age of Kali is in disguise." (S-B, 7.9.38)

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So many avataras are clearly described, but when Srimad-Bhagavatam describes Sri Caitanya Mahaprabhu as the incarnation for the age of Kali,

it is discussed in a mystic way. The answer to why this has not been described very plainly is found here in the teachings of Prahlada Maharaja. Here we find the key to this mystic way of representing Sri Caitanya Mahaprabhu to the fortunate and intelligent circle (su-medhasah), that ordinary people may not have any clue. (TGVODL, p 6) + (see also sloka 128)

110 cid-ananda-bhanoh sada nanda-sunoh, para-prema-patri

cid-ananda-bhanoh sada nanda-sunoh, para-prema-patri drava-brahma-gatri aghanam lavitri jagat-ksema-dhatri, pavitri-kriyan no vapur mitra-putri

"O daughter of the sun: although you have appeared in the form of water, you are most dear to the son of Nanda, who is the spiritual sun. You dispel the sins of all sinners. Please purify this mortal body." (C-C-n, 5.13)

Nityananda Prabhu showed Sri Caitanya Mahaprabhu the Ganges, near Kalna, saying: "Just see, there is the Yamuna."

Sri Caitanya Mahaprabhu said: "Oh, We have come so near the Yamuna!" Then, He took his bath in the Yamuna, singing this verse - cid-ananda-bhanoh sada nanda-sunoh.

Just before Sri Caitanya Mahaprabhu arrived there on the banks of the Ganges, Nityananda Prabhu sent Candrasekhara to inform Advaita Acarya to come. When Mahaprabhu asked Advaita Acarya: "Is that You, Advaita? How did You know I was in Vrindavana?" Advaita Acarya said: "This must be some kind of joke. Wherever You are is Vrindavana. And it is My fortune that You have come here, near the Ganges."

"Oh, it is the Ganges?"

"Yes."

Then, Mahaprabhu, regaining His consciousness of this world, said: "Oh,

then it is a conspiracy of Nityananda Prabhu. He has brought Me here to the banks of the Ganges and told Me it is the Yamuna. It is all a hoax! I have fallen prey to His hoax."

Advaita Acarya argued: "No, no, Nityananda Prabhu has not spoken any falsehood. You have really taken bath in the Yamuna. The confluence of the Yamuna and Ganges is in Allahabad, and it is mentioned in the sastra that the western side is the Yamuna, and the eastern side is the Ganges. Now You have taken You bath in the western side, so You have taken You bath in the Yamuna, according to scripture. So Nityananda Prabhu has not told any lie." (TGVODL, p 76)

111 dadati pratigrhnati guhyam akhyati prcchati bhunkte bhojayate

dadati pratigrhnati guhyam akhyati prcchati bhunkte bhojayate caiva sad-vidham priti laksanam

"Offering gifts in charity; accepting gifts in charity; revealing one's mind in confidence; enquiring confidentially; accepting prasada; and offering prasada are the six symptoms of love shared by one devotee and another." (U, v 4)

This is sanga, and in this way we can get the benefit of the association of a sadhu. Firstly, to give something to sadhu for his pleasure, and to take something from him as his prasadam - dadati pratigrhnati. Then, guhyam akhyati prcchati, whatever is concealed within our own heart, we are to divulge the whole of that to him; and we are to receive his instructions. bhunkte bhojayate caiva - we are to give the raw materials to him for his taking of prasadam, and then we are to receive his remnants; sadhu-sanga means this." (SOTGOD, v 3, p 58)

Especially in the beginning, the importance will be the consideration of

urgency. In Gurudeva bhajan will be present as service in a higher degree, not in us. By serving him I can partake in the higher quality of kirtana, and that can come within me and improve the quality of my bhajan. Sadhu-sanga and Nama-kirtana are important. Nama-kirtana has been recommended, but not without the association of a sadhu. That sadhu will be the higher, superior quality devotee, and sadhu-sanga means serving him.

Sanga does not mean just bodily association but sanga is possible only through the serving attitude - not by opposite dealing or idly sitting. Sanga means sat-sanga. dadati pratigrhñati, guhyam akhyati prcchati, bhunkte bhojayate caiva, sad-vidhampriti laksanam. These are the six kinds of association with a sadhu. Higher association is only possible with a serving attitude, otherwise there is no sanga. Lower association means exploitation and enjoyment, but higher association can only be achieved through service. By proper association the quality of your service will increase, so sadhu-sanga, sadhu-seva - is of most importance. (SGD, GPI, '91, p 13)

112 dadhi-mathana-ninadais-tyakta-nidrah prabhate

dadhi-mathana-ninadais-tyakta-nidrah prabhate nibhrta-padam agaram
ballavinam pravistah mukha-kamala-samirair asu nirvapyā dipan kavalita-
navanitam patu mam bala-kṛṣṇaḥ

"That child Kṛṣṇa, who, awakening by the sound of butter churning, stealthily enters the homes of the cowherd ladies, swiftly blows out the lamps with the breeze of His lotus mouth and devours the fresh butter - may He kindly protect me." (SSPJ, p 98)

"Early in the morning by hearing the sound of churning milk, the beautiful child Kṛṣṇa woke up and stealthily entered the homes of the gopis where they were engaged in preparing butter. He swiftly blew out the lamps and with great dexterity grabbed a handful of their freshly made butter! By

such sweet, cute, playful pastimes, Bala Krsna nurtured and sustained the lives of His devotees with divine pleasure. May He also fondly maintain me in the same way." (Sri Caitanya Mahaprabhu). (SBRBM, p 23)

113 daivi hy esa gunamayi, mama maya duratyaya mam eva ye prapadyante

daivi hy esa gunamayi, mama maya duratyaya mam eva ye prapadyante,
mdydm etam taranti te

"This "trimodal," supernatural, (alluring) deluding energy of Mine is practically insurmountable. However, those who fully surrender exclusively unto Me can certainly surpass this formidable fantasy." (B-g, 7.14)

It is better that a man who begins business with small capital has a connection with a wealthier capitalist. Then he can prosper in his business. In a similar way, as long as one is not completely established in Krsna consciousness, s/he must have some connection with a superior aid. Then s/he will be safe. If we are to fight face to face with maya, illusion, help from the higher agency should be our only resource. It is very difficult to control maya. Krsna says in Bhagavad-gita: "My illusory energy is impossible to overcome. Only one who surrenders to Me can cross beyond it."

Maya dreads only Krsna, for she has her backing from Him. If you attempt to cross maya alone, it will be impossible. You must have some higher connection. And with the help of that connection you can overcome illusion. Maya will withdraw only when she sees that you have the backing of a higher potency. Alone, you cannot fight and gain victory over maya. It is impossible, because wherever you go, you are within the boundary of maya, illusion. It may be more or less intense, but it is all maya. Only when you really come in touch with the plane above maya can you fight against maya; only then will maya withdraw. We must have

some shelter beyond maya from where we can fight with illusion. We are advised to take shelter of sadhus, saints, and sastra, scriptures. Their help comes from above, and we must accept that help from the inner core of our hearts. (SGAHG, p 12) + (SSPJ, p 146)

Maya, misunderstanding, is troubling the fallen souls, but misunderstanding itself cannot give them relief. The Prime Cause of misunderstanding - He alone can give them relief. "So don't go to that side, come to Me. By My instruction that maya will leave you. She's more powerful than you; daivi - she has higher backing, so you must try to seek your relief from the higher office, and not approach directly to maya. That will not be helpful to you. If you have My slightest backing, you can easily escape from that maya"

Misunderstanding is there, but it is not very powerful inasmuch as it does not have its own support - it is not independent. It is also dependent on truth. Truth has the better position over misunderstanding. So your transaction should always be with the truth, with the positive. And what is positive truth? Sat-cit- anandam: unassailable existence, self-consciousness, and fulfilment. It is fulfilment in itself.

(SOTGOD, v 1, p 165)

114 damstridamstrahato mleccha, ha rameti punah punah uktvapi

damstridamstrahato mleccha, ha rameti punah punah uktvapi muktim
apnoti, kim punah sraddhaya grnan

"A hog is attacking a Muhammadan, and the Muhammadan shouts out, "ha rama, ha rama!" ha rama means, "Oh Alas! That is a hog coming to attack me." But anyhow, that Rama came to him, and it had some influence. It is possible.

(SVT, v 2, # 1, J-F, '93, p 4) + (see also sloka 403)

115 danam svadharmmo niyamo yamas ca, srutan ca karmmani

danam svadharmmo niyamo yamas ca, srutan ca karmmani ca sad-vratani sarvve mano-nigraha-laksanantah, paro hi yogo manasah samadhih

"Charity, constant and conditional prescribed duties, mental and sensual control, hearing the scriptures, holy vows and duties - all these are observed to gain subjugation of the mind. Mental control is known as the supreme yoga." (S-B, 11.23.45)

We need relief from this mind. We are surrounded by poisonous thought. In

the narration of the Tridandi-sannyasin in Srimad-Bhagavatam, all the disciplines are common in that the mind should be checked. (SOTGOD, v 2, p 33)

116 'dasa' kari' vetana more dehaprema-dhana

'dasa' kari' vetana more dehaprema-dhana

There is only one necessity: the necessity to spread Krsna consciousness. And our object is prema. Prema means to acquire more energetic tendency to spread higher and higher levels of Krsna consciousness. Prema will help us more intensely to engage in service - to serve, and to get the remuneration as Prema. (SOTGOD, v 3, p 5)

117 dehapatya-kalatradisv, atma-sainyesv asatsv api tesam

dehapatya-kalatradisv, atma-sainyesv asatsv api tesam pramatto
nidhanam, pasyann api na pasyati

"Persons devoid of atma-tattva do not enquire into the problems of life, being too attached to the fallible soldiers like the body, children and wife. Although sufficiently experienced, they still do not see their inevitable destruction." (S-B, 2.1.4)

In this world we tend to group with those we can exploit. We are surrounded by those who supply our sense enjoyment, our sense pleasure. We are fully engrossed in their interest and only use them for our own sense pleasure. We are so much engrossed in that sort of false duty that we have not the leisure to find out about our own death that is drawing near to us. Seeing, but not seeing. It is a plain thing: everyone is going to the jaws of death with the mood, 'I see but still I can't see. I don't care to see and so I don't see. And this is the peculiar position I hold now. The danger, the final danger is approaching and I am asleep to that. I don't care to take notice of that greater duty.' What can be more strange than this?"

King Pariksit had only seven days more to live but Sukadeva Goswami told him: "You say that you have no time, only seven days. But that does not matter at all. Seven days is time enough, only the necessity is your particular attention for the solution. Only a moment is enough. There are so many trees, mountains and hills, they are living years and years, ages after ages, but to no benefit. So what is the necessity of such a long life? It is not a question of longevity or a question of time but what is necessary is the attention to one's own self: "What am I and what is mine?" With that sort of attitude our attention will be drawn to our own real interest. That is the factor, and not the question of time. There is enough time."

So seven days is enough, but the peculiar necessity is to find out how our attention can be drawn towards the reality. When that is discovered, then and there our real interest will be satisfied. And only by sadhu-sanga, the association of the higher, highly realised souls, is that possible. (SOTGOD, v 3, p 3) (see also slokas 230 & 523)

118 deha-smrti nahi yara, samsara-kupa kahan tara

deha-smrti nahi yara, samsara-kupa kahan tara, taha haite na cahe
uddhara viraha-samudra-jale, kama-timingile gile, gopi-gane neha' tara
para

Sri Caitanya Mahaprabhu continued: "The gopis are fallen in the great ocean of separation, and they are being devoured by the timingila fish, which represent their ambition to serve You. The gopis are to be delivered from the mouths of these timingila fish, for they are pure devotees. Since they have no material conception of life, why should they aspire for liberation? The gopis do not want that liberation desired by the yogis and jnanis, for they are already liberated from the ocean of material existence."

(C-c, Madhya-lila, 13.142)

There is Krsna-smrti (Krsna's law) and its opposite, deha-smrti (bodily law). One who is unconscious of his material body has no worldly material connection. We are conscious of our material body and therefore have come in connection with the atmosphere of the material world. If we are independent of this material body then we have no connection with the mortal world. This is the medium between the material world and the atma, the soul. The mental system makes the first connection, then comes this body consciousness. (SOTGOD, v 3, p 7) + (see also sloka 527)

D

119 dehi pada-pallavam udaram

dehi pada-pallavam udaram

Srimati Radharanfs position is first and foremost. Sri Jayadeva Goswami has written in Gita Govinda, 10.7, radhe, radhe, dehi pada-pallavam udaram - that Krsna wants the feet-dust of Srimati Radharani. (SOtGoD, v 1, p 195) + (see also sloka 593)

120 deve varsati yajna-viplavarusa vajrasma-varsanilaih

deve varsati yajna-viplavarusa vajrasma-varsanilaih sidat-pala-pasu-striyatma-saranam drstvanukampy-utsmayam utpatyaika-karena sailamavalo lilocchilindhram yatha bibrad gosthamapan mahendram adabhitpriyan na indro gavam

"May that Lord of the cows be satisfied by us. Who is Indra when compared to Krsna? Krsna is the master of Indra. And yet He has appeared as the master of cows; the Supreme Absolute Truth has accepted a simple position as the keeper of cows. Superficially, He is a mere cowherd boy. But let that cowherd boy, who holds within Him the power of controlling the whole universe, be satisfied with us. We want to worship that Lord who has taken the humble position of the king of the cows."

(S-B, 10.26.25)

The very gist of the Govardhana lila, the very substance of the pastime, is represented in this verse. The milkmen in Vrndavana used to observe a sacrifice to satisfy the king of heaven, Indra, at whose command the rain, clouds, and other subtle elementary powers move. As the main wealth of the cowherd men is the cow, and the cow's main food is grass, the cowherd men used to perform sacrifice to satisfy Indra so favourable rains would come and there would then be sufficient grass.

The cows could then graze easily on the grass and generate milk profusely. The gopas, the cowherd men and their families used to make different preparations from the milk, and sell them in the marketplace, and in that way earn their livelihood.

As the grazing ground in one place was finished, they would move from one forest to another. Only for the purpose of obtaining grass for the cows, Krsna's father Nanda Maharaja and the cowherd men would wander from one place to the next. In this way, they lived sometimes in Vrndavana, sometimes in Nandagrama, and sometimes in Gokula.

Once, Krsna wanted to assert Himself and modify the worship of Indra. He wanted to establish His own domain, Vrndavana, in its pristine glory. Although Krsna appeared to be only a seven year old boy, He had extraordinary capacity. In the Padma Purnima it is said that the development or growth of special personalities is one and a half times that of ordinary persons. Although Krsna was only seven years old by ordinary calculation, He was eleven according to general calculation.

Krsna said: "Why should we perform this sacrifice to Indra? We have a direct concern with Govardhana Hill and not Indra." He announced this idea to the gopas, and somehow, willingly or reluctantly, the gopas submitted to the advice of Krsna. Nanda Maharaja was influenced by affection for his son, and, because he was the king, he told them: "This time we shall worship Govardhana Hill and not Indra."

And so the gopas, the milkmen of Vrndavana, followed Krsna's advice - some reluctantly and some willingly - and they began the sacrifice for Govardhana Hill. When this news reached Indra, he thought to himself: "A boy of special capacity lives here. Now he has taken the leadership of Vrndavana and stopped this ancient sacrifice to me. For a long time it

was the tradition for the gopas to perform sacrifice to satisfy me, and now one young boy is the cause of stopping my sacrifice." He was very much enraged. Indra ordered the clouds, wind, rain and lightning to attack and devastate the residents and whole area of Gokula Vrndavana.

According to Vedic understanding, all the elements are personified. In ancient days, the Aryans and Rajarsis, elevated human beings and great sages, used to see everything in a personal way, as persons. They understood that they were all persons who, according to karma, are wandering through the different species of life. Whatever we consider to be elementary matter, gross and subtle, were all considered by the ancient seers of the truth to be persons.

Indra commanded the wind, the clouds, and the rain to go and devastate the whole area of Gokula Vrndavana. "The residents of Vrndavana have insulted me!" He said. "They have rejected me, have stopped worshipping me, and are instead worshipping that mountain, that hill of Govardhana. I can't tolerate this insult! Go and devastate them."

By the order and wrath of Indra, the master of all the higher subtle elements, heavy rain began to fall. And so thunder, lightning, hail, and rain simultaneously attacked the whole of Vraja Mandala.

Consequently, all the residents of Vrndavana were thrown into a great disaster. Misery, pain and sorrow afflicted the animals and the protectors of the animals, the gopas. So the helpless - the women, children, and animals of Vrndavana - had no alternative but to take refuge of Krsna. They all came to Krsna for relief. They cried: "O Krsna! Now what are we to do? You influenced us to stop the sacrifice meant for Indra, and now Indra, being vindictive, has begun to afflict us in this very heavy way. How can we live? Please save us!" They all came to Krsna for protection.

Seeing this, Krsna had much pity for them. Being merciful upon them, He smiled a little, thinking: "They have all come to Me for relief."

At that time, with only one hand Krsna uprooted and lifted up the Govardhana Hill as easily as a child lifts a toy ball. And holding up that great mountain, Krsna gave protection to all those residents who were living in Gokula. The men, women, and children of Vrndavana brought the cows and all their worldly goods and took shelter beneath Govardhana Hill. The whole cowherd society was given shelter under

that hill. In this way, Krsna gave protection to the residents of Vrndavana, and crushed the pride of the lord of heaven, Indra himself.

And so Nanda Maharaja presented this prayer: *deve varsati yajna-viplavarusa vajrasma-varsanilaih*. From this verse of Srimad-Bhagavatam, we can understand the position of the Lord's pastime at Govardhana. It is also described that when the Vrajavasis worshipped Him and engaged in sacrifice for His satisfaction, they saw Govardhana Hill as the Supreme Person, extending His hands, accepting the things offered to Him, and feeding Himself.

At that time, Krsna pointed out: "You see! You thought that Govardhana Hill was only a heap of stone. No - it is living, it is the Supreme Personality of Godhead." At that time, Krsna revealed Himself as Govardhana Hill and showed how it is also His extended self.

(Krsna supported Govardhana Hill with the little finger of His left hand, and afterwards His friends, the cowherd men and boys told Him: "You did not hold it alone, we also helped You with our sticks! Be reminded of it, You could not do it alone!" They considered: "He possesses some peculiar power no doubt, but still He is one of us.")

According to authorities in our line, Radha-kunda is the extended self of Srimati Radharani and Govardhana is the extended self of Krsna. Varsana Hill is a manifestation of Brahma. Nanda-grama Hill is Siva, and Caranpam is a manifestation of Sesa. And so we worship a stone from Govardhana Hill, a part of GirTdharT, as Krsna Himself.

We may understand from this that a part of the infinite is infinite. And yet so feeble is our ordinary vision that although Govardhana-sTla is a part of the infinite, and therefore also infinite, to our material vision it is only a piece of stone, but its possibility is infinite.

In the general sense, Einstein's theory of relativity has announced that anything we see is that thing plus something more. In his own scientific way he explains that the reality of a thing includes its possibilities, its prospect - reality is not at a standstill. Reality is not limited to what is seen or conceived by our senses. Our vision or estimation of anything may be limited, but unknown to us, its prospect may be unlimited. Everything has infinite possibility. We do not even know what infinite possibility a particle of sand may have. We do not know what sort of

possibility may exist within a leaf of a plant. It may appear ordinary, but it may contain invaluable medicinal properties.

A part of the infinite is infinite. The Govardhana-sTla represents Krsna as the master and keeper of cows. Within Govardhana is that mild and soft conception of God the Beautiful. We beg for His mercy, His affection, and His gracious glance upon us. That may save us from the negative influence of this material environment. (see also sloka 434) + (LSFTLS, p 35-38)

121 dhamna svena sada nirasta-kuhakam satyam param dhimahi

dhamna svena sada nirasta-kuhakam satyam param dhimahi

In Srimad-Bhagavatam, here also gayatri says 'dhmahi.'"dhmahi" means, chidanusilana, or spiritual cultivation. In that stage it will be venerable, spiritual cultivation. dhamna svena sada nirasta-kuhakam. By the halo of that noble substance, all misunderstandings will be cleared and we shall have the connection of the real Truth as a whole. In addition, we shall be blessed by the higher rewards of our attempt when properly guided in that direction. satyam param dhmahi: It is the realm of prajnana (prakrsta-jnana), the mystic, higher, inconceivable, conscious experience. It is proper knowledge in the universal characteristic, and whatever we find in this world is defective knowledge. (S-B, 1.1.1) + (SGA SGP, '97, p 19) + (see also sloka 197)

In His abode, which is illumined by the ray of His own knowledge, there is no possibility of deception or misunderstanding. (dhamna svena sada nirasta- kuhakam satyam param dhimahi). Here, we are being deceived through misunderstanding. We have entered a plane of existence where the whole world is full of misconception, falsity, and miscalculation. We are presently living in the world of maya, maya means ma - ya: "What is not." I am seeing something which is really something else." (TSFSK, p 47) + (see also sloka 197)

That worshipping plane of transcendental existence is known as bhargo, bhargo means the supersubjective area, the area of the Supersoul. This is

mentioned in the first verse of Srimad-Bhagavatam: dhamna svena sada nirasta-kuhakam satyam param dhmahi. Srila Vyasadeva says that here he is going to deal with another world whose pristine glory is so great that by its own ray, all misconceptions are brushed aside. The subject is the soul, and its object is all these worlds of experience. And the supersubject is the venerable area which is superior to the subject, the soul - that is the supersubjective area." (SEOC, p 160) + (see also sloka 197)

122 dhana-sisyadibhir-dvarair ya bhaktir upapadyate viduratvad

dhana-sisyadibhir-dvarair ya bhaktir upapadyate viduratvad
uttamatahanya tasyas ca nangata

"If one relies on one's disciples or wealth to attain bhakti, his devotional practice will certainly become slackened. One cannot claim that one is engaged in devotional service simply on the basis of engaging one's money or disciples in bhakti. To rely on money and disciples to perform devotional service in one's place is not considered to be a branch of pure devotion." (B- r-s, Purva-vibhaga, 12.128)

dhana sisya dibhirdaraih - Srila Rupa Goswami says in Bhakti-rasamrta-sindhu: "Whereby we can feel, have some type of attraction towards Him by sacrificing dhan - money, sisya - men who are submissive to us; By them, by good work that they are producing, sisya dibhirdaraih, - or by a good wife. ie., My wife may be a devotee and I may think that by that connection I will get devotion. Or, my disciple will be a devotee and in that way I shall acquire some devotion - No! That is small. That is a lower type of devotion - not pure. So, you are to give everything not by second representation, not through a representative - but you, you yourself have

to give, to give away to Him, everything! Then, there will be pure devotion." (SS, v 3, # 1, '85, p 9)

123 dharmam tu saksad bhagavat-pranitam, na vai vidur rsayo

dharmam tu saksad bhagavat-pranitam, na vai vidur rsayo napi devah na siddha-mukhya asura manusyah, kuto nu vidyadhara-cdranddayah

"Real religious principles are enacted by the Supreme Personality of Godhead. Although fully situated in the mode of goodness, even the great rsis who occupy the topmost planets cannot ascertain the real religious principles, nor can the demigods or the leaders of Siddhaloka, to say nothing of the asuras, ordinary human beings, Vidyadharas and Caranas." (S-B, 6.3.19)

Even great scholars and stalwarts of the religious world cannot comprehend the quality of life of surrender to Krsna (na vai vidur rsayo napi devah); what, then, can common humans comprehend? (SOTGOD, v 1, p 61)

124 dharma carma gato jnataiva satata yogas ca bhogatmako

dharma carma gato jnataiva satata yogas ca bhogatmako jnane sunya-gatir japena tapasa khatir jighamsaiva ca dane dambhikatanuraga bhajane dustapacaro yada buddhim buddhi-matam vibhada hi tada dhatra bhavan presitah

"O Bhaktivinoda Thakura, you appeared at the hour of our greatest need. At that time, everyone practised body-worship and flesh religion, which

any honest man will admit is ignorance. The yogis were cheating the public with cheap miracles, exploiting them for money and pleasure. The philosophers, bewildered in trying to capture the infinite, found that their knowledge had led them to the void of nihilism. The mutterers of mantras were working to become well-known japa-chanters. Ascetics practised murderous torture for spiritual suicide. The proud gave in charity only to secure their fame. And all these abominable acts were performed in the name of anuraga-bhajan, the highest devotion to Godhead. At that dark hour, when all good intelligence had been spoiled by misconception, you were sent by the will of Providence."(S-B-v-d, 4)

This poem was composed by Srila Bhakti Raksaka Sridhara Deva Goswami, about Sola Bhaktivinoda Thakura. It is one of ten prayers, collectively known

as Srimad Bhaktivinoda-viraha-dasakam, expressing deep separation from Srila Bhaktivinoda Thakura.

Srila Bhaktisiddhanta Saraswati Thakura appreciated that very much. And he told that: "It is not he who has written, Bhaktivinoda Thakura has written through him."

And some other place he has told: "Oh, I am confident that, what I came to inform, to teach the people, that will be left after me." And, to 'me', while reading the composition, he told: "A very happy style you have given to the sloka."

(Srila Bhakti Raksaka Sridhara Deva Goswami).

dharmas carma gato - "You came in a period when your necessity was felt the highest. What was going on at that time, in the name of religion, devotion? dharmas carma gato - They preached that what has no interest with this body that cannot be called religion. Religion mainly came in relation to the bodily connection they asserted.

jnataiva satata - And who is an honest man? An idiot is an honest man. yogas ca bhogatkamo, yoga - this from jivatma to paramatma - that took the shape of the yogis. They came to make trade, to show some miracles to the people and get some money or something, good name,

bhogatmakō.

jnane sunya-gatir - And what is the achievement of pure knowledge? That is to be resolved in nil? In zero? That is the highest achievement of knowledge. To take us to...

sunya-gatir japena tapasa, And by this japam and tapasa, penances. khatir jighamsaiva ca - But, to get some prestige, some popularity by this japam? One is making this japam (chanting the Holy Names), his attention is toward that of the appreciation of the people. A popularity seeker. And tapasa: the penance of vindictiveness, that penance was used in tapasa.

dane dambhikata - And the gift, the donation - that took the shape of Brahman; "I can give so much. I am a great giver in this game - a fame seeker. I am a great man. I have made a gift to so many places." A class of ego creates:

anuraga bhajane - And in the name of this loving service, dusta-pacaro yada, this mundane practice. These mundane practices went on in the name of anuraga bhajane.

dhatra bhavan presitah - In such a critical moment, you were sent by the Provident Sphere. (SGG, v 4) + (SS, v 3, # 1, '85, p 10-11) + (S K M, p51) + (see also sloka 573)

125 dharmasya tattvam nihitam guhayam maha-jano yena gatah sa panthah

dharmasya tattvam nihitam guhayam maha-jano yena gatah sa panthah

Yudhisthira Maharaja said: "The real secret, the solid truth of religious principles is hidden and concealed in the hearts of unadulterated self-realised persons, saints, just as treasure is hidden in a mysterious cave. Consequently, as the sastras confirm, one should accept whatever progressive path the maha-janas advocate." (M, V-p)

The broad line towards the truth is chalked out by those who are going to the divine world. And that is our surest guide. All other methods of guidance may be eliminated because calculation is fallible. (LSFTLS, p 5)
+ (see slokas 492 & 347)

126 dharmah projjhita-kaitavo 'tra paramo nirmat-saranam

dharmah projjhita-kaitavo 'tra paramo nirmat-saranam satam vedyam
vastavam atra vastu sivadam tapa-trayonmulanam smad-bhagavate
maha-muni-krtē kim va parair isvarah sadyo hr̥dy avarudhyate 'tra
krtibhih susrusubhis tat-ksanat

"Completely rejecting all religious activities which are materially motivated, this Bhagavata-Purana propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful Bhagavatam, compiled by the great sage Vyasadeva (in his maturity), is sufficient in itself for God realisation. What is the need of any other scripture? As soon as one attentively and submissively hears the message of Bhagavatam, by this culture of knowledge the Supreme Lord is established within his heart." (S-B, 1.1.2.)

"The religion of the Srimad-Bhagavatam is free from the deceptions of the four ends of humanity (dharma, artha, kama, moksha - religiosity or duty, economic development or wealth, material desire or sense pleasure, and liberation or salvation), and it is the religion of the true saints. Nirmatsara means 'an impartial mentality,' and matsara refers to the jealous. 'So far, I have given advises to that particular section which is not free from egoistic thinking. I have dealt with them. But now I shall deal with the normal - thinking, the good - hearted people. I shall now advise them.' Because it will be difficult to dissuade the people from the

path taught by you, I have therefore come to you. Only through you can the higher, developed conception be given to them. This is the only way."

So Sri Vyasadeva was chastised in this way by Devarsi Narada. Then, with an outline of ten basic principles (Bhd, 2.20.1,2. (?) he had to meditate, assimilate, and finally reproduce. Devarsi Narada left the dsrama, and Sri Vyasadeva began to meditate and assimilate. "So far, this was my conception of religion and non-religion; now some new light has been given to me, and in perspective I have to think out the whole system; the whole system must be coloured with a new colour. A new colour should be given to everything I delivered previously." So, he came to write Srimad-Bhdgavatam.

And he also felt, "Moksa, the Brahma-jndna (liberation in the non-differentiated Absolute), has been given the highest position. Now, the higher conception that has been given to me by Devarsi Narada must be delivered to the world by a person whose Brahma-jndna is unquestionably admitted by all the scholars." So he searched for Sukadeva Goswami. (SOTGOD, v 1, p 1467) + (see also sloka 346)

Our Guru Maharaja's (Srila Bhaktisiddhanta Saraswati Thakura) translation of this sloka explains that: "Of all the words and tales that are running in this

world in the name of religion, Srimad-Bhdgavatam says that all is false, all is false, all is tampered with and not pure, not pure! The pure type of religion is not yet spoken. It is there, all self-centred, the current is towards the centre, not only selflessness but self-sacrificing, self-forgiving, self-forgetfulness, in that way we are to start, we are to start, we are to go." (GOD, p 30)

127 dhiraradhanam eva nanyaditi tad radha-padam dhimahi

dhiraradhanam eva nanyaditi tad radha-padam dhimahi

"All other services are represented fully in Radhika.

Like branches they are all part of Her.

Madhura-rasa is the chief or mukhya-rasa, the combination of all rasas.

Srimati Radharani is Mahabhava - She represents the entire serving attitude."

(Part of the Full-fledged Conception of the Gayatri Mantra)

(B-g, by Srila B. R. Sridhara Deva Goswami, p xvi)

(SEOC, p 162) + (see also sloka 100)

128 dhyeyam sada paribhava-ghnam abhista-doham tirthaspadam

dhyeyam sada paribhava-ghnam abhista-doham tirthaspadam siva-
virinci-nutam saranyam bhrtyarti-ham pranata-pala bhavabdhi-potam
vande maha-purusa te caranaravindam

"O guardian of the surrendered, O great personality (the Supreme Personality of Godhead Himself, who enacts His divine pastimes as a pure devotee - maha-bhagavata), You alone are the reality to be constantly meditated upon by the pure souls. You are the destroyer of the soul's illusion, You are the divine wish-fulfilling tree, the refuge of all devotees.

Worshippable by Siva and Virinci (Sadasiva in the form of Sri Advaita Acarya, and Brahma in the form of Haridasa Thakura), You are the shelter of all and everything, and You are the dispeller of Your devotees' suffering which originates in offences to the Holy Name (nama-aparadha). You are the only boat for crossing the ocean of this material world of suffering. I do worship Your holy lotus feet." (S-B, 11.5.33) + (SSPJ, p 32)

"O Mahaprabhu, Your lotus feet are the highest object of meditation, for they not only destroy the pain of material existence, but they bestow the greatest fulfilment to all souls who take shelter beneath them. Your lotus feet even purify all saintly persons and holy places. Lord Siva and Lord Brahma aspire to take shelter beneath Your lotus feet. O Mahaprabhu, You give shelter to all who simply bow down before You. You relieve all the miseries of Your surrendered servants. In the grand ship of Your lotus feet, we can cross over this ocean of material miseries. O Mahaprabhu, I bow down before Your lotus feet." (S-B, 11.5.33) + (TGVODL, p 6)

Srimad-Bhagavatam explains here: "That same personality who came as Ramacandra and Krsna has again appeared. He has come to direct us to the real fulfilment of life. He is drawing the sweetest nectar from above for the sake of everyone. Meditate only on Him and all your troubles will be finished. He purifies all holy places of pilgrimage and great saintly persons by His touch and by His sankirtana. He draws the highest thing down from the highest plane. And even Brahma and Siva, puzzled by His noble gift, will begin to praise Him. They will eagerly aspire to take shelter under His lotus feet in surrender. The pains of all who come to serve Him will be removed, and their inner necessities will be fulfilled. And He will take care of those who take shelter of Him; they will be given protection as well as everything they may need. In this world where mortality rules, where we are continually experiencing the undesirable changes of repeated birth and death, in this area where no one wants to live, a great ship will come for us and take us within, and carry us away from this unpleasant position. Let us fall at the feet of that great personality who comes to give us the highest nectar."

(S-B, 11.5.33) + (LSFTLS, p 1V) + (see also sloka 529)

diksa-kale bhakta kare atma-samarpana, sei kale krsna tare kare atma-sama sei deha kare tara cid-ananda-maya, aprakṛta-dehe tanra carana bhajaya

"At the time of initiation, when a devotee fully surrenders unto the service of the Lord, Kṛṣṇa accepts him to be as good as Himself." - "When the devotee's body is thus transformed into spiritual existence, the devotee, in that transcendental body, renders service to the lotus feet of the Lord." (C-c, Antya-līlā, 4.192-3)

Previously I said that dīkṣa was the process by which Divine Knowledge is imparted, the knowledge of the infinite world is imparted, to the finite. What is that process? dīkṣa-kale bhakta kare atma-samarpana: the candidate must fully surrender to a knowledge that is coming down and being imparted to him.

sei kale kṛṣṇa tare kare atma-sama: Kṛṣṇa accepts him as His own. It is necessary for him to give up all his knowledge of experience, fully, perfectly, and clean-handed. Naked, he will be prepared to accept the higher knowledge, and the higher knowledge will absorb him as His own.

sei deha kare tara cid-ananda-maya: from that time, he gets a conception of another body, not this body of flesh and blood or the mind. His ego becomes coloured by the higher knowledge. He hopes for another personification of his own. And aprakṛta-dehe tanra carana bhajaya: in that body he can serve Kṛṣṇa, not this body of flesh or the mental body which is drawn from the experience of this world. These are unfit. Only the new body, the inner body that comes in contact with that Divinity - that body or ego, can enter there and serve; and this is by the Grace, always by the Grace, and not as a matter of right; still, the Grace is so lenient that a servitor may think: "It is my right." Really, in tatastha-vicāra (impartial judgement), if from our relative position we venture to tackle the absolute conception, we can only think that we are unfit. Only through Grace can we attain a position there." (SOTGOD, v 2, p 183-4)

divyad vrndaranya kalpadrumadhah doldranyambu-bamsi-hrti-rati-
madhupdna - arka-pujadi lila

Previously Acarya Nimbarka-pada had nicely presented to the devotees the nature of loving devotional service to Sri Radhika but it was not complete. Therefore it was later further enriched and elaborated by Sri Rupa Goswami-pada. Those who had no entrance into the Madhyanha-lila (the noon pastimes of the Divine Couple) gave their full appreciation to Nimbarka-pada's presentation. But when Sri Gaurasundara and some of His foremost beloved associates such as Srila Rupa Goswami-pada further revealed the transcendental inner pastimes of Sri Radha Govinda they were greatly happy to receive that deeper elaboration. Prior to Lord Gauranga's appearance no other acarya could fully present the higher, secret devotional mellows of acintya-bheda-abheda tattva, the plane of confidential, mellow laden pastimes of Goloka. They revealed the message of the ever new divine love sports under the desire tree nearby the flower grove situated on the banks of Sri Radha-kunda in an excellently complete way.

(divyad vrndaranya kalpadrumadhah) Devotees were aware of the pastimes like the rasa dance but did not have entrance into the esoteric love imbued midday service of the daughter of King Vrsabhanu unto Her beloved paramour Krsna. Previously they heard that being attracted by the flute song many of the married and unmarried Vraja gopis had entrance into the rasa dance to unitedly dance with Krsna. But the message of topmost conjugal loving pastimes of the Divine Couple as mentioned in this verse (doldranydmbu-bamsi-hrti-rati-madhupana - arka-pujadi lila) composed by Sri Rupa Goswami, were not available to anyone except the pure devotees of Sri Gauranga, the Gaudiya Vaisnavas who were servitors of the Madhura- rasa. No one can really know anything or attain anything of the world of pure loving devotional service except those who are eternally engaged in the same. (ARO, p 14)

divyam jnanam yato dadyat, kuryat papasya sanksayam tasmad dikseti
sa prokta, desikais tattva-kovidaih

"The process by which divine knowledge (divyam jnanam) is given and sins are destroyed is called diksa by the highly learned scholars who are expert in spiritual affairs." (H-b-v, 27 - from V-Y)

Experienced scholars have explained the meaning of diksa, or spiritual initiation, in this way: diksa is the process through which transcendental knowledge is imparted by the preceptor to the disciple. As a result, all the disciple's previous bad tendencies are crushed. Through diksa, all previous commitments are cleared, and one gets the light of new life in relationship with the transcendental Lord. Diksa, or initiation, is a process by which we are given a noble connection with the absolute centre and at the same time, our previous commitments are all finished. It is an inner awakening of life that brings divine knowledge. That wealth is there within us, but it is suppressed. Diksa means discovering one's inner wealth, and getting relief from all outward obligations.

With inner awakening, the outward commitments vanish, just as when you reach home, all other arrangements you may have contracted for your comforts are all cut off, for at home you find full comfort.

In a similar way, with the inner awakening of the soul, when we return back home, back to Godhead, we will find our comfortable home with Krsna. So, to make a connection with our real home and dispense with out outward links is known as diksa.

The difference between siksa and diksa is that diksa mainly involves initiation into the mantra, the spiritual formula. Other instructions are necessary to substantiate it, to help it become effective. Certain activities are also helpful. These are all parts and parcels of initiation. So, a general direction is given by diksa, but how to substantiate that? Details are necessary - (see also sloka 456) + (B S-868) + (SGAHG, p 9)

Diksa is the process by which divya-jnana or transcendental knowledge is imparted to a person. Upanayana means that a new eye is given to the person: "The eye with which you now see cannot see correctly. But the eye is given from the Vedas, as Gayatri. From this time onwards try to learn your environment in a different way." (B S, 868) + (SOTGOD, v 2, p 164) + (see also sloka 292)

132 drstvedam manusam rupam, tava saumyam janardana

drstvedam manusam rupam, tava saumyam janardana idanim asmi
samvrttah, sa-cetah prakrtim gatah

"O Janardana, my heart is fulfilled upon seeing Your charming form of human features. My fear is dispelled, and my inner peace has returned."
(B-g, 11.51)

Arjuna said: "O Sri Krsna, seeing this charming two-armed, human-featured form of Yours, now my heart has become fulfilled and pacified. Now I have come to my normal position." (see also slokas 331 & 484) + (SOTGOD, v 3, p 26)

133 durllabha manava janma labhiya samsare

durllabha manava janma labhiya samsare krsna na bhajinu duhkha
kahiba kahare?

"What a great loss I am incurring, neglecting this chance! To whom should I tell it, and who will believe that I am consciously missing such a great chance? Who should I tell about my disastrous misfortune? To whom should I divulge my heart? Who will care to give me audience? Such a great chance I am trampling under my feet - I have attained this

human birth, and I have just come into the vicinity of the greatest fortune and I neglect it?" (Srila Bhaktivinoda Thakura) (SOTGOD, v 2, p 97)

134 dusta phala karibe arjjana

dusta phala karibe arjjana

Srila Bhaktivinoda Thakura gives warning that we will get only a bad result if we venture to cross the line; a bad effect will come to us. Aparadha. From

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the lower position, anartha, the steps are shown. Sraddha, sadhu-sanga, sravana, kirttana, then anartha-nivrtti - the undesirable things will vanish altogether. Then ruci, then asakti, then bhava-bhakti - the sprout of real devotion. The prema-bhakti, and sneha, mana, pranaya, raga, anuraga, bhava, mahabhava. By such steps we are to approach there.(SGD, '96, p 30)

135 'dvaite bhadrabhadra-jnana, saba-'manodharma'

'dvaite bhadrabhadra-jnana, saba-'manodharma'

'ei bhala, ei manda',-ei saba 'bhrama'

"In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, This is good, this is bad,' is a mistake."

(C-c, Antya-lila, 4.176)

Fair and unfair are both false. They are just like a dream. One may have a good dream or a bad dream. In either case it is only dreaming. So one should not waste energy to remove the unfair and increase the fairness. Fair, unfair - it is all false, completely false. The basis of this calculation is false. Our real interest is not there. It is a false scent we are pursuing. Our fulfilment is not to be found in that direction at all. (SEOC, p 113)

Sumati means a good disposition, but good in its fullest conception must come in devotion to Krsna, Krsna Consciousness. dvaite bhadrabhadra-jndna, saba-'manodharma'. The calculation of good and bad in this misconceived area is necessarily all false, wholesale. On the other hand what is good or bad in the plane of Krsna Consciousness, both are ultimately good. Both the opposition party and the substantive party have a good position there, both are efficacious. (C, v 1, #7, Spr. '95, p 7)

136 dvapare bhagavan syamah, pita-vasa nijayudhah

dvapare bhagavan syamah, pita-vasa nijayudhah srivatsadibhir ankais ca, laksanair upalaksitah.

In Dvapara-yuga, Lord Krsna appears with the colour of a dark rain cloud, wearing lightning-coloured garments. He is decorated with beautiful ornaments, His chest bears the mark of Srivatsa, and He carries His own weapons. (S-B, 11.5.27)

In the teachings of Karabhajana Rsi we find mention of the different incarnations for different ages. In Dvapara-yuga, the yugavatara is mentioned above. After the description of the yugavatara of Dvapara-yuga, Karabhajana Rsi mentions the kali-yugavatara - (see also sloka 191) + (TGVODL, p 1)

137 dvapare paricaryyayam kalau tadd hari-kirttanat

dvapare paricaryyayam kalau tadd hari-kirttanat

krte yad dhyayato visnum, tretayam yajato makhaih dvapare
paricaryyayam, kalau tadd hari-kirttanat

"Whatever result was obtained in Satya-yuga by meditating on Visnu, in Treta-yuga by performing sacrifices, and in Dvapara-yuga by serving the Lord's lotus feet can be obtained in Kali-yuga simply by chanting the Hare Krsna maha-mantra." (S-B, 12.3.52)

Although every Kali-yuga He appears to spread Nama-sankirttana, and every Dvapara-yuga Krsna also comes, those are partial representations and not Svayam Bhagavan (the Supreme Lord in Person). The Yugavataras or Descents for certain ages, are not Svayam Bhagavan. Svayam Bhagavan comes only once in the day of Brahma, and so Mahaprabhu as Radha and Govinda combined (Radha-Govinda-milita-tanu) also appears only once in a day of Brahma, in Nabadwipa. In all other Dvapara-and Kali-yuga^ ordinary Krsnavataras and Gauravataras appear, only to preach general worship (paricaryya) and general Nama-sankirttana, as mentioned in the Bhagavatam (dvapare paricaryyayam kalau tadd hari-kirttanat). (SOTGOD, v 2, p 98)

138 dvapariyair janair visnuh pancaratrais ca kevalam

dvapariyair janair visnuh pancaratrais ca kevalam kalau tu nama-matrena
pujyate bhagavan harih

"In Dvapara-yuga, Lord Visnu is exclusively worshipped by the people according to the principles of Deity worship delineated in the Pancaratra scripture, but in Kali-yuga, the Supreme Lord Hari is worshipped only by the chanting of His Holy Name."(M) + (SOTGOD, v 2, p 23)

139 dvav imau purusau loke, ksaras caksara eva ca ksarah

dvav imau purusau loke, ksaras caksara eva ca ksarah sarvani bhutani,
kuta-stho 'ksara ucyate uttamah purusas tv anyah, paramatmety
udahrtah yo loka-trayam avisya, bibharti avyaya isvarah

"In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahma down to the lowest stationary life-forms are known as fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord).

But totally distinct from both these types of souls, there is a Supreme Person who is known as Paramatma, the Supersoul. He is the Supreme Lord. Entering into the three worlds in His eternal form, He maintains all beings in the universe." (B-g, 15.16-17)

With the dissolution of material energy, the atma or individual soul is absorbed in brahman, the non-differentiated mass of consciousness. The position of the different kinds of spiritual energy has been described here in Bhagavad-gita.

"There are two kinds of beings - the perfect and unchanging, or infallible, and the fallible souls. The fallible souls reside in the material world and the infallible souls reside in the spiritual world." Krsna says: "I exist transcending both fallible and infallible aspects of spiritual substance (ksara and aksara), so I am Purusottama, Vasudeva, Param Brahma,

the Supreme Absolute Truth. Within Me the whole of My jurisdiction is also to be considered."

Vaikuntha, Goloka - the whole creation - is represented by the Name of Purusottama or Vasudeva. Then, when one enters into that domain of Vasudeva, he can see so many demarcations, stages of reality, pastimes, and transcendental dealings and activities. There he will find the perfect living beings busy in their dedicated life in the eternal world. The general conception of the spiritual world is Vaikuntha wherein we find calculative dedication. Above that is the plane of spontaneous dedication. That realm is called Goloka, and there are many different kinds of pastimes there, where all the various relationships with Godhead are represented in full. (SEOC, p 27)

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140 eho bahya age kaha ara

eho bahya age kaha ara

"This is superficial; go further."

(C-c, Madhya-lila, 8.51-313).

In His conversation with Ramananda Raya, Sri Caitanya Mahaprabhu rejected devotion contaminated with reason. He said: eho bahya age kaha ara, "This is superficial; go further." Mahaprabhu accepted that real bhakti begins from the stage of pure devotion, unmixed with reason.

When Ramananda suggested dasya-rasa Mahaprabhu said: "This is good, but go further." Then Ramananda mentioned sakhya-rasa: Mahaprabhu said: "This is also good, but go further." Then he came to vatsalya-rasa, the son-hood of Godhead. "This is very good," Mahaprabhu said: "But go further." Then he came to madhurya-rasa: "Yes," Mahaprabhu said: "This is the best." At that stage in the development of rasa, Vrndavana is the most suitable place. (SGAHG, p 147-8) + (see also sloka 397)

In His talks with Ramananda Raya, Sri Caitanya Mahaprabhu repeatedly says: eho bahya age kaha ara. "Go further, go deeper, go higher!" (LSFTLS, p 9)

Sri Caitanyadeva said: eho bahya age kaha ara. "The divine life you are searching for is; now go further." In this way, with good faith, sraddha, one can thus progress. (SOTGOD, v 1, p 62)

141 ei du'yera madhye visayi tabu bhala mayavadi

ei du'yera madhye visayi tabu bhala mayavadi sanga nahi magi kona kala

"The company of ordinary persons, misguided souls in the ordinary street, is somewhat better than the company and influence of the so-called scholars."

(TSOBT, S, p 31)

Many of us boast of our knowledge. But the bhakti school is striking a hammer on the head of knowledge or jnana. Rather, ignorance is better than knowledge! Can you accept that? Knowledge is more dangerous than ignorance! Why? Because the so-called learned are proud by comparison. They are more confident that they are holding a higher

position, and to remove them from that position is very difficult. Qualitatively, they are in a position above the ordinary labourer, so they are confident of their superiority. So to relieve them of that proud superiority is more difficult than to relieve an ordinary labourer of his, or her ignorance. That would be easy. It is easy to educate an uneducated person, but to educate an 'educated' person is more difficult. He, or she, has firmly entrenched himself in his superiority, so s/he won't budge an inch from that position. That sort of subtle poison is very difficult and dangerous to remove. They're proud, thinking: "I know. I hold a higher position than the ordinary mass." That sort of ego is very difficult to remove. Ordinary persons may think: "Yes, we are culprits." Also, the ego of the ordinary religious men is very difficult to remove. "Oh, I am a religious man." It is very difficult to remove his so-called faith and religion, to give him something higher. This is the practical experience, and it is also advised in sastra.

(SOTGOD, v 2, p 209-210) + (see also sloka 549)

142 ei mata dine dine, svarupa-ramananda-sane nija-bhava

ei mata dine dine, svarupa-ramananda-sane nija-bhava karena vidita
bahye visa-jvala haya, bhitare ananda-maya, krsna-premara adbhuta
carita

"In this way, Lord Caitanya used to revel in ecstasy day after day and exhibit these ecstasies before Svarupa and Ramananda Raya. Externally there appeared severe tribulation, as if He were suffering from poisonous effects, but internally He was experiencing bliss. This is characteristic of transcendental love of Krsna."

(C-c, Madhya-lila, 2.50)

Our victory on the surface cannot eliminate the apprehension within for the reaction, we cannot be satisfied with that. In the demonic state, it can

be absolved to a certain extent due to ignorance, but pain is there. As much as one is cognisant, he will suffer the heinous actions towards others - the pain connected with that. But there is the Krsna conception wherein just the reverse is apparent.

Here also in the world, we find so many persons have spent their lives helping others. So many examples are there. They are outwardly living a poor life, but internally, they are happy. So also in the Krsna conception, those that are wholly given to Krsna are posted such that externally, they may be seen to feel the pain of separation from Krsna and so many other things but internally, they are in touch with Absolute joy - they have done the right things. The quality is of the highest degree, and joy is of the highest type - everything for Krsna. Reality is for Itself. I am for Himself - I am in the finest harmony - no hitch. There is no possibility of a hitch from a dislocated connection - it is smoothly progressing. No pleasure - no pain. "The sweetest songs are those that tell the saddest tales." (see also sloka 352) + (see also sloka 76) (SS, v 2, # 1, '84, p 7)

143 ei nava-dasi bali sri-rupa cahibe, hena subha-ksana mora

ei nava-dasi bali sri-rupa cahibe, hena subha-ksana mora kati-dine habe
sighra ajna karibena dasi hetha aya, sebara susajja-karya karaha
twaraya anandita hana hiya ajna-bale, pavitra manete karya karibe tat-
kale sevara samagri ratna-khalate kariya, subasita bari swarna-jharite
puriya donhara sammukhe la'ye diba sighra-gati, narottamera dasa kabe
haibe e-mati

"I long for that day when, at some auspicious moment, Sri Rupa Manjari will affectionately recognise me and ask if I am the newly recruited maidservant she was expecting. Giving me a special privilege, she will affectionately order me: "O devoted one, come forward and prepare everything very nicely for the Divine Couple." Being empowered and inspired by her order, my heart will be filled with great delight and I will perform all services with pure devotion. I will fervently wait for Their affectionate orders and, knowing Their need, I will quickly carry to the

Divine Couple a jewelled tray of Their favourite paraphernalia. They will be pleased as I fill a golden goblet with aromatic tasty water and promptly place it before Them, running in delight and excitement. O compassionate Rupa Manjari! When, when will I, Narottama, be blessed with the attainment of such ecstatic fulfilment?" (P, 18) + (SBRBM, p 44-45)

144 eka bhagavata bada - bhagavata-sastra ara bhagavata

eka bhagavata bada - bhagavata-sastra ara bhagavata - bhakta bhakti-rasa-patra

This verse explains that there are two types of Bhagavatas: the book Bhagavata and the person Bhagavata. Bhakti-rasa-patra means the sadhu, one who is living the life of a Bhagavata. Bhagavata-rasa-patra means 'one containing divine rasam pertaining to Bhagavan.' Living scripture is Bhagavata and the Vaisnava is Bhagavata. The Srimad-Bhagavata is the scripture, and the person Bhagavata is also the scripture. Bhakti-rasa-patra means a person who is 'filled up,' or a pot which is filled up with rasa – raso vai sah. He is full of anandam. patra means 'person' as well as 'pot'. There are two meanings of the word patra: it means both a 'pot, glass, container,' and 'the person who is also a 'container.' (C-c, Adi-lila, 1.99) + (SOTGOD, v 3, p 20)

145 eka krsna-name yata papa hare pataki sadhya nahi tata papa kare

eka krsna-name yata papa hare pataki sadhya nahi tata papa kare

"No sinner can commit as much sin as one Name of Krsna can destroy."

(SCS, p 37) + (see also sloka 318)

"One Name of Krsna can remove so much ignorance, that a man has got no power to commit so much sin." But what is that Name? We are taking that Name so many times, but we do not get the result of even one Name. So, this ordinary name, this superficial, this mayic name and that Name has got great difference. That Name is one and the same with Him, and That comes down to our level. We cannot chant it by dint of our tongue or lip. Not lip-deep, but heart deep. And beyond heart also it reaches to the land of Krsna. Krsna comes here; the Name Krsna, He comes through the heart on the tongue - that is Krsna Nama. (SVT, v 2, # 1, Jan.-Feb. '93, p 18) + (see also sloka 63)

146 ekale isvara krsna, ara saba bhrtya yare yaiche nacaya

ekale isvara krsna, ara saba bhrtya yare yaiche nacaya, se taiche kare nrtya

"Lord Krsna alone is the supreme controller, and all others are His servants. They dance as He makes them do so." (C-c, Adi-lila, 5.142)

ei mata caitanya-gosani ekale isvara ara saba parisada, keha va kinkara

"Thus Lord Caitanya is also the only controller. All others are His associates or servants." (C-c, Adi-lila, 5.143)

So, we should not judge the position of a Vaisnava by the magnitude of his external activities alone. Of course, we cannot ignore the service rendered by a devotee. That is a noble thing, that is a great thing, but ultimately the key is in the hand of the Lord (ekale isvara krsna, ara saba bhrtya). Krsna is at the root of everything, and whatever He wills is

successful. Krsna wants to dance in a particular way with a particular servitor, and he successfully dances according to His own sweet will. Krsna is the wire-puller, the controller. The key is in His hand. He controls both universal and specific dealings. By understanding this, we can save ourselves from pratistha, or false prestige, the thirst after name and fame. If we are fully conscious of the fact that everything is in the Lord's hands, then we cannot feel any pride.

So to teach us that it is not very easy to recognise a real Vaisnava by his external dress or manners alone, see also sloka 20, where the story is related of how Gadadhara Pandita was taken by Mukunda Datta to see Pundarika Vidyanidhi.

(SGAHG, p 135-6) 147

emana gauranga vinu nahi ara, hena avatara habe ki hayeche hena
prema paracar, siva virincira vanchita ye dhana jagate phelila dhali,
kangale paiye khaila naciye bajaiyekaratali, naciya gahiya khola karatale
dhaiya matiya phire, tarasa paiye samana kinkara kabata hanila dvare, e
tina bhuvana anande bharila uthila mangala sora, kahe premanande
ehena gaurange

rati na janmila mora

"O mind please listen. You have nothing else to be attached to except Sri Gauranga. Never in the past, nor in the future, will there be such a benevolent incarnation who has presented the matchless divine love ecstasy of God so generously. He poured into this world that ambrosial wealth which is ever cherished and hankered for even by great powerful personalities like Siva and Virinci (Brahma). By His merciful grant, even the most common destitute persons were blessed with the chance to imbibe that nectar with great delight.

Overwhelmed by spiritual ecstasy they began to sing the glory of the Lord and dance accompanied by the concert of rhythmic drums and sweet karatalas. Frightened by the power of such holy sankirtana, the inauspicious atheists who were slaves to their mortal ego, ran away and

hid in locked rooms to protect themselves from such purifying effect. All three worlds of existence (svarga, martya and patala) became blessed by receiving transcendental bliss and reverberated that auspicious sound. Premananda says: "I can never have enough devotion to my beloved Gauranga."(SBRBM, p 7)

148 etam sa asthaya paratma-nistham, adhyasitam purvatamair

etam sa asthaya paratma-nistham, adhyasitam purvatamair maharsibhih
aham tarisyami duranta-param, tamo mukundanghri-nisevayaiva

(As a brahmana from AvantT-desai said:) "I shall cross over the insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Krsna. This was approved by the previous acaryas, who were fixed in firm devotion to the Lord, Paramatma, the Supreme Personality of Godhead."

(S-B, 11.23.57) + (C-c, Madhya-lila, 3.6)

After the function of sannyasa was finished, Sri Caitanya Mahaprabhu became mad. "I must run to Vrndavana," He thought. "I have given up all connection with this world. I have no attraction for it. I must run to Vrndavana to exclusively engage Myself in the service of Krsna." In trance, He began to chant this verse from the Srimad-Bhagavatam where Krsna gives a description of sannyasa to Uddhava. This verse was spoken by a tridandi-bhiksu, a mendicant. Mahaprabhu quoted this verse, thinking: "I have accepted this garb of a sannyasi for this is favourable to My spiritual life. Now, no one in society has any claim over Me, and I will be able to exclusively devote Myself to the service of Krsna. I am going to Vrndavana with no other engagement or connection with anyone."

In this way, in ecstatic madness He began to chant and dance. Kesava

BharatT Maharaja embraced Him, and both guru and disciple joined together, chanting and dancing. At that time Mahaprabhu spoke the verse of the brahmana who, in the last stages of his life, took tridandi-sannyasa and had to tolerate the torture of society in different forms. He said: etam sa asthaya paratma-nistham. . .

"The previous great sages have accepted and shown the path of sannyasa. I have now accepted that very form of life. Now, leaving everything aside, I shall run towards Vrndavana. There, taking the Name of Mukunda, Krsna, I shall cross over the ocean of nescience. Crossing over this maya, I shall reach Vrndavana and fully enter the service of Krsna." (S-B, 11.23.57) + (C-c, Madhya-lila, 3.6)

The dress of a sannyasi is meant only for an external adjustment, but the real thing is to serve Mukunda. And so, with this verse, He suddenly started towards Vrndavana from Katwa. Near the banks of the Ganges, He entered the jungle thinking: "Now, My duty is to reach Vrndavana as soon as possible and there, in a solitary place, I shall sit and chant and sing the Name of Krsna." Sri Caitanya Mahaprabhu ran towards Vrndavana and entered the jungle before evening. And Nityananda Prabhu, Candrasekhara Acarya, Mukunda Datta, and Jagadananda pursued Him through the jungle. Sometimes while running He would suddenly fall on the ground and begin to cry: "Krsna, Krsna!" Getting up suddenly, He began running - without any apparent direction - to the north, east, west and south.

(TGVODL, p 74) + (see also sloka 211)

149 etavad eva jijnasyam, tattva-jijnasunatmanah

etavad eva jijnasyam, tattva-jijnasunatmanah anvaya-vyatirekabhyam,
yat syat sarvatra sarvada

"A person who is searching after the Supreme Absolute Truth, the

Personality of Godhead, most certainly search for it up to this, in all circumstances, in all space and time, and both directly and indirectly." (S-B, 2.9.36) + (SGD, SGPI, p 12)

The ontological base of the whole Srimad-Bhagavatam is contained within these four slokas. (S-B, 2.9.33-36) + (see also slokas 12, 408 & 597)

150 etavan sankhya-yogabhyam svadharma-parinisthaya

etavan sankhya-yogabhyam svadharma-parinisthaya janma-labhah
parah pumsam ante narayana-smrtih

"The highest perfection of human life, achieved either by complete knowledge of matter and spirit, by practice of mystic powers, or by perfect discharge of occupational duty, is to remember the Personality of Godhead at the end of life." (S-B, 2.1.6)

Sankhya means jnana (enlightenment by knowledge and renunciation, up to Brahman); yoga means astangadi yoga (yoga meditation on Paramatman, headed by the eightfold system); and svadharma-nistha means niskama- karma-yoga (unselfish duty) in Varnasrama. Etavan means 'they can lead us so far,' that is, up to liberation.

Then, janma-labhah parah pumsam ante narayana-smrtih. we must attain the fulfilment of our life in the service of Narayana, through sraddha, from a guru. This is the positive attainment, like a visa; and the first three classes are comparable to a passport: the yoga system, progressing towards the conception of Paramatman; Varnasrama-dharma, or executing our duties in this world because of the Vedas have recommended this is for our good, but at the same time we must not want anything in return (niskama); and also, sankhya - jnana, the

process of neti, neti, neti, or 'this is not, this is not, this is not,' (na iti) - this is all gross, this is all gross, this is all gross. I am soul, I am consciousness, I am spirit - the process of elimination. Perfection in one of these three methods may be compared to gaining a passport. But janma- labhah, the real fulfilment of life, is ante-narayana-smrtih - the memory or consciousness of Narayana, after death. Narayana consciousness, Krsna consciousness, can give us proper fulfilment, and that is the visa to the Svarupa-sakti Realm (the Plane of Krsna's Divine Potency). (S-B, 2.1.6) + (SOTGOD, v 2, p 91-2) + (see also sloka 595)

evam parampara-praptam, imam rajarsayo viduh sa kaleneha mahata,
yogo nastah parantapa

"O conqueror of the enemy, in this way, the saintly kings such as Nimi, Janaka, and others, learned this path of knowledge through the divine succession. Presently, after the passage of a long period of time, this teaching has been almost completely lost." (B-g, 4.2)

There is a proverb: "Which is more useful: the nose or the breath?" The intelligent will say that the breath is more essential than the nose. To sustain the life, the nose may be cut off, but if the breath continues, one may live. We consider the breath to have more importance than the nose. The physical form will misguide people to go away from the truth and follow a different direction.

We don't consider the body connection important in acarya-ship. It is a spiritual current, and not a body current. The disciple of a true devotee may even be a nondevotee. We admit that, because we see it, and the Lord Himself says in Bhagavad-gita: sa kaleneha mahata, yogo nastah parantapa: "The current is damaged by the influence of this material world." In the line, some are affected, go astray, and may even become nondevotees. So, the continuation through the physical succession is not a safe criterion to be accepted. We must trace only the current of spiritual knowledge.

Wherever we can get that, we must accept it, even if it comes from the Ramanuja, Madhva, or Nimbarka sampradaya. As much as we get from

them substantially, we accept, and we reject the so-called followers of our own tradition if they are mere imitationists. The son of a political leader may not be a political leader. A political leader may also have a political succession, and his own son, although brought up in a favourable environment, may be rejected. A doctor's son may not be a doctor. In the disciplic order also, we admit the possibility that they may not all come up to the same standard. Those who do not, should be rejected.

And if the truth is found in a substantial way somewhere else, that should be accepted. Wherever there is devotion and the correct consideration about of Sri Caitanya Mahaprabhu, our guru is there. Who is our guru? He is not to be found in the physical form; our guru is to be traced wherever we find the embodiment of the pure thought and understanding which Sri Krsna Caitanya Mahaprabhu imparted to save us.

Baladeva Vidyabhusana was very akin to the Madhva sampradaya. But when he came in connection with Visvanatha Cakravarti Thakura, he showed great interest in Gaudiya Vaisnavism. He has also commented on Srimad- Bhagavatam and Sri Jiva Goswamis Sat-Sandarbha. And that enlightened thought is a valuable contribution to our sampradaya. We cannot dismiss him. He is our guru.

At the same time, if my own relatives do not give recognition to my guru or to the service of Mahaprabhu, I must eliminate them. Srila Bhaktisiddhanta Saraswati Thakura has explained the siksa-guru-parampara in this way. Wherever we find the extraordinary line of the flow of love of God, and support for the same, we must bow down. That line may appear in a zigzag way, but still, that is the line of my gurudeva. In this way it is accepted. We want the substance, not the form.

We have left all social concerns and so many other shackles. For what? For the Absolute Truth. And wherever I shall find that, I must bow down my head. And if a great soul shows us: "This is the path to where you will find your thirst quenched. The line is in this zigzag way," we must accept that for our own interest. We are worshippers not of form, but of substance. If the current of spiritual substance comes another way, but I think that I must try to go this way to reach my goal, it is only jealousy, blind tenacity to stick to the physical thing. We must free ourselves from

this material contamination and try to understand the value of spiritual truth. We should always be prepared for that. We must follow what is necessary, for our own interest. (SGAHG, p 105-8) + (see also sloka 434)

152 evam prakrti-vaicitryad bhidyante matayo nram paramaryena

evam prakrti-vaicitryad bhidyante matayo nram paramaryena kesancit pasanda-matayo 'pare

"Thus, due to the great variety of desires and natures among human beings, there are many different theistic philosophies of life, which are handed down through tradition, custom and disciplic succession. There are other teachers who directly support atheistic viewpoints." (S-B, 11.14.8)

After Uddhava asked Krsna why there are so many religions in the world, Krsna replied: "In this way - due to variety and the nature of the recipient from one to another in disciplic order, paramaryena, has caused the different types of religious conceptions in this world. Now, it is a jungle. In the beginning, it was one, and I was the object there as I advised Lord Brahma, the creator. First, it was one; but gradually, the difference between the preachers - the mediators - arose, and today, it is a jungle. And some sprouts also came out from the empirical soil." prakrti-vaicitryat and pasanda-matayo' pare, pasanda-mata means those who do not have any recognition of revealed knowledge and they produce something from this side. That is pasanda-mata. So, pasanda-mata and twisted "revealed" advice - these combined have created the chaos in the world of religion. Some lay stress on penance, some on ceta (duty), some on reading scriptures, and some sections lay stress on donation, relief work - all these are different opinions, but in the beginning, it was one." (SS, v 4, # 1, '86, p 6)

G

153 gauda-braja-jane, bheda na dekhibo hoibo baraja-basi

gauda-braja-jane, bheda na dekhibo hoibo baraja-basi dhamera svarupa,
sphuribe nayane, hoibo radhara dasi

"I will see no difference between the inhabitants of Vraja Bhumi and those of Navadvipa, and I will be transformed into a resident of Vraja. The true nature of the Lord's abode will manifest itself to my eyes, and I will become a maidservant of Srimati Radharani." (TSOBT, p 54)

In one song, his Siddhi-lalasa, from his Saranagati, Srila Bhaktivinoda Thakura aspires for that pure vision of the Dhama. Otherwise it may appear quite ordinary to us, like a jungle. The purity of the Ganges water is only perceived by those who have proper faith or sraddha. Otherwise to others eyes it is ordinary water. The same applies to the Deity, or Sri-Murti. One may think that the Sri-Murti of Lord Jagannatha in Puri appears to be a somewhat awkward figure. His arms seem incomplete, His feet are not visible, His eyes are enormous. Yet Mahaprabhu stood before Him for hours, shedding tears. No one could move Him from that place. What did Mahaprabhu see in that Figure, and what is He to our eyes? So according to the depth of vision of our inner eye we can come to that plane of the Dhama, the Deity, and the purifying Ganges water. (SOTGOD, v 2, p 5-6) + (see also sloka 444)

154 gauradesac ca vrnda-vipinam iha parikramya nilacalam

gauradesac ca vrnda-vipinam iha parikramya nilacalam yo gatva
kavyamrtaih svair vraja-yuva-yugala-kridanarthaih prakamam
ramananda-svarupadibhir api kavibhis tarpayamasa gauram sa sri-rupah

kada mam nija-pada-rajasabhusitam samvidhatte

Srila Rupa Goswami is the mine of the most precious treasure, the leader of the associates of Lord Caitanya (the Divine Succession being known as the RUpaṇuga Sampradaya, 'the followers of Sri Rupa'). In the company of his brothers, he was resplendent in (the province of) Gauda, causing the fervent twin bumblebees in the form of the lotus eyes of Sri Caitanyadeva to drink nectar, as the Lord's lotus feet moved on the pretext of visiting Vrindavana. When will that Srimad Rupa Prabhu grace me with the dust of his holy feet?" (SSPJ p 210)

"When, on the order of Sri Gauranga, Sri Rupa visited Sri Purosottama ksetra, after completing the circumambulation of Sri Vraja Mandala, he highly gratified Sri Caitanyadeva and the sagacious devotee assembly headed by Sri Svarupa Damodara and Sri Ramananda Raya, by his ambrosial poetry on the pastimes of the Divine Couple of Vraja, when will that Srimad Rupa Prabhu grace me with the dust of his lotus feet?" (SBRBM, p 41)

This is one of ten verses composed by Srila Bhakti Raksaka Sridhara Deva Goswami, to describe and honour the exalted contribution of Srila Rupa Goswami in the world of intimate loving service. The ten verses are known as Srimad Rupa-pada-rajaḥ Prarthana Dasakam - Aspiring for the Dust of Srimad Rupa Goswami's Lotus Feet.

This verse is # 7, and there are two others in this book, slokas 214 & 272.

155 gaurangaika-gatir vrajasritamatih sri gauradhama

gaurangaika-gatir vrajasritamatih sri gauradhama sthitih sachasthraikavrtih
kusanga viratirduhsthabyatha-niskrtih sri rupaik-ratih sanatana-natih sri
jivatejasthatih sri siddhanta sarasvati guruvaru gaudiya-gosthipatih

Another stanza in his praise, "gaumngaika-gatir," where the only end of his life was Sri Gauranga, "aika-gatir," only! The only object of his life was Sri Gauranga. "vrajasritamatih," The mental God took cover from the vraja-rasa - your most beloved Dayita dasa, at present, who is our Gurudeva! Please recommend my admission in the list of his servitors permanently, be gracious enough to do that. In this way, the poem was appreciated by Prabhupada (Srila Bhakti Siddhanta Sarasvati Thakura Goswami Prabhupada) and four others also. Bhaktivinoda Thakura, Gaura-Haribol!

This is also composed by Srila Bhakti Raksaka Sridhara Deva Goswami.

(SGG) + (SS, v 3, # 1, '85, p 12)

156 gaurangera duti pada, yara dhana-sampada

gaurangera duti pada, yara dhana-sampada, se jane bhakati-rasa-sara
gaurangera madhura-lila, yara karne pravesila, hrdaya nirmala bhelo tara

ye gaurangera nama laya, tara haya premadaya, tare muin yai balihari

gauranga-gunete jhure, nitya-lila tare sphure, sejana bhakati-adhikari

gaurangera sangi-gane, nitya siddha kori mane se yaya vrajendra-suta-
pasa sri-gauda-mandala-bhumi, yebajane cintamani, tara haya vraja
bhume vasa

gaura-prema-rasarnave, se tarange yeba dube, seradha-madhava-
antaranga grhe va vanete thake, 'ha gauranga' bo'le dake narottamo
mage tara sanga

Whoever possesses the great treasure of the lotus feet of Gauranga actually knows the essence of devotional ecstasy. As he hears the nectarean lila of Lord

Gauranga he becomes fully purified. He becomes absorbed in Gauranga's Holy Name and divine loving ecstasy awakens in his heart. I congratulate him on such valuable success saying: "Bravo! You are credited with excellence." As he cries remembering the qualities and glories of Sri Gauranga, the nitya-lila of the Divine Couple is revealed in his heart and he is understood to be a qualified devotee who has attained pure devotional ecstasy.

As he deeply understands and honours the intimate associates of Sri Gauranga as eternally liberated souls, he also gradually becomes liberated and ultimately attains the intimate association of the son of Nanda Maharaja. As he feels at heart that the holy land of Sri Gaura Mandala is made of touchstone and enters into that consciousness, he resides on the transcendental plane of Vraja.

As he dives deep into the infinite ocean of devotional ecstasy of Gaura, he becomes an intimate servitor of the Divine Couple Sri Radha Madhava. Whether living in householder life or a life of holy renunciation, Narottama dasa always prays for the blessed association and grace of such pure devotees who are ever engaged in praying to Sri Gauranga, the personification of ecstatic love of Krsna, calling out His Holy Name in spontaneous rapture of devotional love." (P) + (SOTVA, p 75-80) + (SBRBM, p 7-8)

157 gaura-vag-vigraham vande, gaurangam

gaura-vag-vigraham vande, gaurangam gaura-vaibhavam gaura-sankirttanonmattam, gaura-karunya-sundaram

"I make my obeisances unto the Deity, Gaura-Sarasvat! - the personified message of the Golden Lord Sri Caitanya Mahaprabhu - whose bodily lustre is of a beautiful golden hue, like that of the selfsame Lord Gaurasundara; who is the personal expansion of that supreme Lord Gaurahari; who is always intoxicated by preaching the message of that Golden Lord; and whose divine beauty blooms in the revelation of Lord

Gauranga's mercy potency." (SSPJ, p 2)

(This is the fundamental meaning of the verse. Within the scope of the Sanskrit language, various expanded purports may be drawn from the original).

"I make my obeisances unto the Deity, Gaura-Sarasvat!, the personified message of Sri Caitanya Mahaprabhu. As the extended self of the golden Lord he is endowed with the same bodily lustre, and being always intoxicated by preaching Sri Gauranga's message he reveals the beauty of the Lord's divine mercy." (ARO, p 10)

158 gharera bahire dande satabara, tile tile uthe base elaiya

gharera bahire dande satabara, tile tile uthe base elaiya veni baksa pare
tani, kabhu kande kabhu hase

"Sri Radhika cannot patiently stay in Her opulent, gorgeous palace which has become like a desolate prison to Her. In great anticipation She paces in and out of Her room again and again looking down the path with intense longing, just to catch a glimpse of Krsna. With surging desire and devotional attraction to be with Her beloved, She sometimes sits, sometimes stands, sometimes gazes out, and absently plays with Her hair. In delightful hope and despair She laughs then cries in utter restlessness." (Candi dasa) (SBRBM, p 37)

159 gopi-bhartuh pada-kamalayor dasa-dasanudasah

gopi-bhartuh pada-kamalayor dasa-dasanudasah

In the transcendental realm, everyone is our friend. They will come to help us, to make us understand that devotional service is beautiful, and that Krsna consciousness is the best form of life. Our aspiration and purity of purpose is to be valued; not our external position. The recruiters from that side will consider our purity of purpose, not so much our present position and capacity. And although apparently it seems that we are going to be slaves, the result is just the opposite. If you can accept such an attitude of surrender and slavery, then He who can never be conquered will be conquered. Friends will come and help you, the sadhus will come and make you understand that we should become slaves, that Krsna likes His slaves very much.

He is the master of slaves, and sometimes He wants to become the slave of His slaves (gopi-bhartuh pada-kamalayor dasa-ddsanudasah). This is the key to success, and we can achieve the highest gain through this attitude.

Sri Caitanya Mahaprabhu told Ramananda Raya: "Yes, this is true. The unconquerable is conquered by surrender. We can capture Him. I accept this as the beginning plane of divine love: by giving we can get as much as we risk. As much as we risk to give ourselves, so much we can demand from that unconquerable infinite. I accept this as the beginning of suddha-bhakti, pure devotional service. But go further."

Ramananda Raya explained that from there pure devotional service develops in a crude form, in a general way, and when it is more mature, it must take the shape of Santa (neutrality), dasya (servitorship), sakhya (friendship), vatsalya (paternal affection, and madhurya rasa (conjugal love).

(TSFSK, p 140-141) + (SSPJ, p 115) + (see also sloka 306)

160 gorocana-nindi-nijanga-kantim, mayura-pinchabha

gorocana-nindi-nijanga-kantim, mayura-pinchabha-sucina-vastram sri-radhika-pada-saroja-dasim, rupakhyakam manjarikam bhajeham

"I worship Sri Rupa Manjarī whose beautiful bodily complexion discredits the golden colour of gorocana. Wearing a dress made of fine cloth resembling peacock feathers representing her colourful devotional character, she delightfully engages in the service of Sri Radhika's lotus feet." (DCP, 294297,299) + (SBRBM, p 42)

161 govinda-vallabhe radhe, prarthaye tvam aham sada

govinda-vallabhe radhe, prarthaye tvam aham sada tvadiyam iti janatu,
govindo mam tvaya saha

"O Srimati Radharam, the dearest of Lord Govinda, this is always my request to You - please let Lord Govinda, along with Yourself, consider me to be one of Your assistants." (AP, p 70)

This prayer is found in the Acana Paddhati, which comes from Gopal Bhatta Goswami's edition of the Hari-bhakti-vilasa. From there it has sprung through him. It is there in the sastra, which is an eternal flow of a particular current of knowledge. Everything is eternal in Vaikuntha and Goloka. Just as the sun comes up and goes down, appears and disappears, the thought is eternal and sometimes appears and sometimes disappears.

In this verse, govinda-vallabhe radhe, there is a sudden turn. Kṛṣṇa says to His devotee: "Oh, do you want an intimate relationship with Me? It is not to be found within My department. You will have to go to another department. Go then to the department of Radhika." Then, at once, the devotee's thought is transferred towards that side. All his energy is monopolised there. It is Her monopoly. "Your inner quest is not to be found within My department," Kṛṣṇa says. "You'll have to go elsewhere and file a petition there." And with this inspiration, at once the devotee puts his petition to Radharam: govinda- vallabhe radhe: "O, Sri Radhe, Your master and sustainer is Govinda. He is the Lord of Your heart." Govinda means: "He who can give fulfilment to all our senses."

With our senses we can feel perception as well as knowledge. Govinda is the master who gives fulfillment to all our channels of perception.

"Govinda is Your Lord. But just the opposite is also true. You are mistress of the heart of Govinda, the Supreme Master. Is it not? You are queen of the heart of Govinda. I have been directed to come to You with my petition. Please enlist my name in Your department and admit me as a servitor in Your group." (SGAHG, p 145-147) + (see also sloka 397)

162 gramya-katha na sunibe, gramya-varta na kahibe bhala

gramya-katha na sunibe, gramya-varta na kahibe bhala na khaibe ara
bhala na paribe amani manada hana krsna-nama sada la'be vraje radha-
krsna-seva manase karibe

Sri Caitanya Mahaprabhu told Raghunatha Dasa Goswami: "Don't indulge in worldly talk, don't hear worldly talk. Try your best to avoid mundane matters. Don't eat delicious dishes, but take whatever ordinary food may come of its own accord; and don't dress luxuriously. Always try to take the Name of Krsna with the attitude of giving respect to others, without expecting respect from anyone. Be humble, but never aspire after respectful dealings from others. In this way, try to take the Name of Krsna constantly. And within, try to serve Sri Sri Radha-Krsna in Vrndavana. Mentally, be in Vrndavana rendering Service to Sri Sri Radha-Krsna-Ula." (C-c, Antya-lila, 6.236-7)

Svarupa Damodara was the dearmost attendant of Mahaprabhu, and a very good scholar as well. Raghunatha was also a scholar, we find that he later left the world beautiful poetry in Sanskrit. Mahaprabhu gave Raghunatha over to the charge of Svarupa Damodara, saying: "I request Svarupa Damodara to take your charge, and he will advise you what will be necessary for your devotional life."

But suddenly one day, Raghunatha approached Mahaprabhu: "Why have You managed to take me out of my house, and what is my best benefit?"

If You please tell me in Your own words, my heart will be satisfied."

Mahaprabhu said: "I have given you over to the charge of Svarupa Damodara. He is more qualified than even Myself. Still, if you want to hear something directly from Me, then I say in brief: gramya-katha na sunibe, gramya-vartta na kahibe.

Mahaprabhu told Raghunatha that this was the essence of His advice to him. Then, He again took Raghunatha's hand and offered it to the hand of Svarupa Damodara. He said: "I am giving you to the charge of Svarupa Damodara. He is the best Spiritual Teacher. He will take care of you."

After Raghunatha's arrival in Puri, Mahaprabhu stayed there continuously for sixteen years. Raghunatha lived for sixteen years continuously in the association of Sri Caitanya Mahaprabhu and Svarupa Damodara. After They disappeared from this world, Raghunatha Dasa, disgusted with his future prospect, left Puri and went to Vrndavana to finish his life, thinking: "I have what is to be had; now I only want to see Vrndavana Dhama once, and then I shall leave this body by jumping from the highest peak of Govardhana."

With this idea Raghunatha went to Vrndavana, but when he came into contact with Rupa Goswami and Sanatana Goswami there, he saw another vision, a dream of a new life, he found the beginning of a new life. Then he found: "Although Sri Caitanya Mahaprabhu and Svarupa Damodara have departed, disappeared from my physical eyes, they are living here in Rupa and Sanatana, within their activities, in their preaching tendency. Mahaprabhu has not departed, He is here, as living as anything, in them."

Mahaprabhu delegated Rupa and Sanatana with the power to preserve the Devotional Current they had received from Him, and to present it in a new light. They were asked to prove by drawing upon different Scriptures that Mahaprabhu's Teachings are the very gist and purpose of all the Scriptures.

As in Bhagavad-gita (15.15): vedais ca sarvair aham eva vedyo - (see also sloka 548)

So, Mahaprabhu said: "Krsna is the Absolute. With the help of the different Scriptures and historical references - by all means possible - try to prove that Krsna is Svayam Bhagavan, the Supreme Personality of Godhead, and that Vraja-lila, Vrndavana-lila, is the highest achievement."

The two brothers had already begun that work when Raghunatha came into their association, and he found: "Oh, Mahaprabhu is here." He abandoned and rejected the idea of finishing his life and leaving the world, and joined Rupa and Sanatana as their disciple, and with new vigour he began to serve in Vrndavana.

Mahaprabhu had already ordered Sanatana Goswami: "My followers are very poor and helpless. You'll have to look after them whenever they come to Vrndavana. You'll have to be the caretaker of all My disciples that come to Vrndavana."

So Raghunatha came to Sanatana Goswami, and Sanatana took care of him.

Raghunatha was so self-forgetful that one day as he was sitting on the banks of Radha-kunda and taking the Name, a tiger came just beside him to drink water, but Raghunatha paid no attention. Suddenly, Sanatana Goswami came upon the scene. He was astonished. Up until then Raghunatha had lived under the shade of a tree, but Sanatana said: "Please construct a hut to live in. Don't disregard my request - I entreat you to do this." Then from that time he managed to construct a small dwelling and stay there. His abnegation, vairagya, was incomparable. Sanatana, Rupa, and all the Goswamis' indifference to worldly enjoyment was extreme, but Raghunatha's abnegation surpassed all.

When he was in Puri, sometimes he would beg Prasadam at the gate of the Jagannatha Temple, and sometimes he would take Prasadam at a chatram or free kitchen where rich men distribute Prasadam for beggars. But then he thought: "I am taking what is due to others' karma."

The unsold Jagannatha Prasadam is given to the cows of Jagannatha Puri. But when it becomes so stale that it emits a bad odour, even the cows cannot eat it. So now Raghunatha would wash that Prasadam with sufficient water, and adding a little salt he would eat that. Mahaprabhu heard about this, and one day when Raghunatha was taking that Prasadam Mahaprabhu approached and suddenly took some and ate it.

He said: "Oh, I have tasted many times the Prasadam of Jagannatha, but such sweet Prasadam I have never taken anywhere!"

So, what is the taste in Prasadam ? It is not mundane. Raghunatha had such intense faith in Prasadam that he lived on apparently rotten things with a little salt - and he was the son of a family of kingly opulence. So much indifference was in him. And in his last days in Vrindavana, he would pass each day taking only one pot of ghol, buttermilk. This is not possible for a man of flesh and blood. Great souls like the Goswamfs are really personalities come down from the other world, and so it was possible for them to show the ideal of abnegation. It is not possible for ordinary humans of flesh and blood to observe such a degree of abnegation without dying. But the Goswamfs created the standard and ideal by such vairagya.

At the same time, Raghunatha studied Rupa Goswamfs presentation of the highest type of rasa or devotional sentiment - madhura-rasa.

Srila

Raghunatha Dasa Goswami appreciated the acme of Divine Service, the culminating point of Divine Service - Radha-dasya, which is Servitude unto Srimati Radharani. He has given us the understanding of our highest aspiration, and he is admitted as the prayojana-acarya, the guru who has shown us what is the highest aim of our life, prayojana-tattva, the ultimate destination.

Srila Sanatana Goswami is generally conceived of by his successors as the Acarya of sambandha-jnana. sambandha refers to 'what is what' - 'what is my position in the spiritual heirarchy.' That was explained most clearly by Srila Sanatana Goswami. And abhidheya - what we should cultivate in order to attain to our objective - was mainly given by Srila Rupa Goswami. He taught us how we can attain fulfilment of our life in the Domain of Love. And what is particularly the highest point of our attainment, or prayojana, was very vividly shown by Srila Raghunatha Dasa Goswami.

In his Vilapa Kusum Anjali (102), there is a famous sloka which is a direct prayer to Srimati Radharani. It expresses a particular type of hope which is so sweet and reassuring that it is compared with an unlimited ocean of nectar.

That is Radha-dasya. Our best fulfilment is in the Service of Sri Radha, because only She can fully attract the Grace of Krsna. She is the other Half who can draw the maximum rasa, Ecstasy, from Krsna - in quantity as well as in quality. Those who are serving Srimati Radharam get the highest type of qualitative rasa from Krsna in reciprocation for their Service. That cannot be had through any other channel. Service that comes through Srimati Radharam is of the highest quality, so Her Service should be our summum bonum of life. This was announced clearly by Srila Raghunatha Dasa Goswami who is considered to be prayojana-acarya, the guide to show us our highest fulfilment of life. (see also sloka 51) + (SOTGOD, v 2, p 122-7)

163 grhe ba vanete thake, ha gauranga' bo'le dake

grhe ba vanete thake, ha gauranga' bo'le dake

Narottama Dasa Thakura says: "It is not necessary that one become a mendicant or give up his family life and society. One can remain wherever he finds it suitable, whether as a householder, as a brahmacari, as a vanaprastha, or as a sannyasi."

(SOTVA, p 79) + (see also sloka 156)

It doesn't matter much whether one is a householder or a sannyasi, How much he has intensely engaged himself in the service of the Lord, that is to be seen. A grhastha may even be above a sannyasi. During the time of Mahaprabhu, so many grhastha devotees were there, but the real spirit is all Gauranga. (GOD, p 22)

164 gurau gosthe gosthalayisu sujane bhusuragane svamantre

gurau gosthe gosthalayisu sujane bhusuragane svamantre sri-namni
vraja-nava-yuva-dvandva-sarane sada dambham hitva kuru ratim
apurvam atitara maye svantarbhrtas catubhir abhiyace dhrta-padah

"O mind - my brother! I fall at your feet and implore you: 'Give up all pride and always taste ecstatic love while remembering the divine guide, the holy abode of Vrindavana, the cowherds and milkmaids of Vraja, the loving devotees of the Supreme Lord Sri Krsna, the gods on earth or pure brahmanas, the Gayatri mantra, the holy Names of Sri Krsna and the divine youthful couple of Vraja, Sri Sri Radha-Govindasundara.'" (MS)

When Srila Bhaktisiddhanta Saraswati Thakura went to Vrindavana in the early 1930's, he rode in a motorcar. In those days, this was unheard of for a saint. One day, a priest insulted him by deprecating the position of Srila Raghunatha Dasa Goswami, the preceptor of our highest conception spiritual achievement. He boasted: "We are not only residents of the holy land, but members of the caste of high priests (brahmanas). Therefore we can offer our benedictions to Dasa Goswami. He was born in a low-class family, and he himself asked such a benediction from us."

Of course, in great humility, Dasa Goswami once prayed (in Manah-siksa): gurau gosthe gosthalayisu sujane bhusuragane.

That priest remarked: "We are residents of the holy abode of Vrindavana, and brahmanas as well, so we are in a position to give benedictions to Raghunatha Dasa Goswami."

Upon hearing these words, Srila Bhaktisiddhanta Saraswati Thakura, who was at Radha-kunda at the time, began fasting. He remarked: "I have to hear this? This fellow is under the control of lust, anger, and greed, and he says that he can show his grace to Dasa Goswami, the most respected preceptor in our line! And I am to hear that?" Without retaliating against his remarks, he decided to fast.

We also stopped eating, and our whole camp began fasting. Then a local gentleman who came to know that the whole camp was fasting managed

to find the blasphemous priest and bring him to our Guru Maharaja. That priest begged to be pardoned. Our Guru Maharaja was satisfied and, after showing him some respect, finally broke his fast.

At that time someone told our Guru Maharaja: "They are all ignorant fools. Why should you be so much affected by his words? You should have ignored it."

Our Guru Maharaja said: "If I were an ordinary babaji and heard such a remark, I could simply cover my ears and go away. But I am playing the part of an acarya, one who teaches by example. What justification do I have for riding in a motorcar if I do not oppose such remarks against my gurudeva?"

Repeatedly he used this expression: "Why am I driving a motorcar here in Vrndavana?" He said: "Had I been a niskincana babaji, a saint living in seclusion and wearing only a loincloth, I would have given no opposition to this man. To save myself, I would simply leave the place and go elsewhere. But because I am riding in a big motorcar in the post of an acarya, a teacher, I must defend the dignity of the great devotees. I have accepted this charge and can't evade these circumstances. I must face it and do everything in my power that such things may not go on undetected or unopposed." (TGVODL, p 115-7) + (SSPJ, p 50)

165 guror apy avaliptasya, karyakaryam ajanatah

guror apy avaliptasya, karyakaryam ajanatah

utpatha-prathipannasya, parityago vidhiyate

"A guru who is addicted to sensual pleasure and polluted by vice, who is ignorant and who has no power to discriminate between right and wrong, or who is not on the path of suddha-bhakti must be abandoned." (M, U - 179.25)

If the guru was at first a sincere disciple of his spiritual master, and now as a result of some offences he is being neglected by his guru, he may be led astray for some time. But he may return to the standard again. Still, it is said in the Mahabharata: guror apy avaliptasya. "A guru who does not know what is to be done and what is not to be done, who has left the path of devotional service, should be abandoned." This is found in Bhisma's statement in the Mahabharata. Bhisma is one of the twelve mahajanas (authorities on devotional service), and this is his statement to his astra-guru (weapon- master), Parasurama.

Jiva Goswami says that if the guru goes astray he should be abandoned, but there may be circumstances where, by the inconceivable desire of Krsna, the guru may go astray for a time and then come back again. In that case, the disciple should wait for some time. It is very unfortunate for the disciple when such things happen. You will find this elaborately dealt with in the Harinama- cintamani of Srila Bhaktivinoda Thakura. If a son leaves home and disobeys his father, the father may be indifferent to him; he may exclude him from the will. If, however, the son returns after some time and is again obedient, then he may collect his inheritance. In a similar way, a spiritual master may disobey his guru, and then his guru may be indifferent to him for some time, but again if he sets himself right, he will not be disinherited. This is explained in the Bhagavad-gita (9.30), *api cet suduracaro* - (see sloka 42). So we should not deal very abruptly with these unfortunate incidents, but we should wait and see. Everything must be done judiciously.

In trying to understand the relationships between guru and godbrother and guru and disciple, we will find very subtle points of sentiment. Just as when Krsna entered into the arena of Kamsa, He appeared differently to different persons, the disciples will have one view of their guru and his godbrothers will have another view and disposition. The disciples of a genuine guru will see their guru as being with Krsna, but that may not be seen to his godbrothers. In madhurya-rasa, Krsna is seen in one way, and in vatsalya-rasa, Mother Yasoda sees Him in another way. The servants will see Him in another way. The rsis like Gargamuni will see Him in another way. As Krsna likes to show Himself, He will be seen.

You may see the guru in your own way, but still, you'll have to behave in such a way that the newcomer's faith will not be disturbed. The newcomers should always be encouraged, because it is very difficult for

a fallen soul to collect his faith and regard and offer it to the guru. On the other hand, I may have my own conception about my godbrother. I may foster that within my heart. As much as possible I should try not to disturb his disciples. If, unfortunately, an acarya falls, and proves himself to be lacking in that capacity, then if that comes to a sufficient degree, some steps may be taken; we may have to take some unhappy action. But let God save us from that disastrous condition. That should be our feeling.

Otherwise, as long as possible, the rank should be respected. Both the relative and the absolute consideration go side by side. The disciples should be encouraged by the relative consideration mostly. And godbrothers will have more feel for the absolute consideration. But still, they shouldn't disturb the newcomers in their premier position. Even if you think the person performing the function of acarya is lower in qualification (adhikara) than you, still you should formally give some special honour to him because he is in that position. The son may be the judge, and the father may be the lawyer, but the father must give respect to the son. He must give respect to the chair. So that kind of adjustment should be kept in the mission. When you are alone, the acarya brother and his non-acarya brother can mix freely. You can give a slap to his face. But when publicly amongst his disciples, you must show that sort of behaviour. Respectful conduct should be publicly maintained to keep up the peace of the mission.(SGAHG, p 81-3) + (see also slokas 15 & 168)

166 guru-gana-sire punah sobha paya sata-guna

guru-gana-sire punah sobha paya sata-guna

"All desirable objects, when offered to our gurus, become glorified one hundredfold, as Their crown-jewels." (SOTGOD, v 1, p xvii) + (see also slokas 167 & 464)

167 guru-gaurave garvvita dhanya mora

guru-gaurave garvvita dhanya mora

"Blessed are we in Sri Gurudeva's bounty;

His divine treasure is our pride and glory."

Conditioned souls as we are, it is an honest fact that we have nothing to boast about. Yet, when we feel we are bereft, we are reminded of this poetic line, and we realise that our true wealth really is: guru-gaurave garvvita dhanya mora. With this conception, all our hopes, all our prospects, our honour, our good name - everything will become as brilliant as the early morning sun. (guru-gana-sire punah - see also sloka 166). In the presence of the self-effulgent sun we can never feel ourselves to be destitute. (SOTGOD, v 1, p xvii)

168 gurur na sa syat sva jano na sa syat

gurur na sa syat sva jano na sa syat, pita na sa syaj janani na sa syat

daivam na tat syan na patis ca sa syan, na mocayedyah samupeta
mrtyum

Rsabhadeva says: "Even a spiritual master, relative, parent, husband, or demigod who cannot save us from repeated birth and death should be abandoned at once."

(S-B, 5.5.18)

One who cannot save other souls from the world of impending death - that is, one who cannot teach the path of devotion - he cannot be a teacher, although he may be called 'guru'; he cannot be a relative - he is not worthy of the designation; he cannot be a father - he is not qualified to beget a son; she cannot be a mother - she should not bear a child; he cannot be a god - the demigods who cannot deliver others from material bondage are not entitled to accept worship from human society; and he cannot be a husband - his hand is not fit to accept in marriage. (SSPJ, p 58)

There is nation consciousness and God consciousness; society consciousness and God consciousness. God consciousness is absolute. If society consciousness hinders the development of God consciousness, it should be left behind. This is confirmed in Srimad-Bhagavatam: gurur na sa syat sva jano na sa syat: "Even a spiritual master, relative, parent, husband, or demigod who cannot save us from repeated birth and death should be abandoned at once." What to speak of ordinary things, even the guru, may have to be abandoned. One may even have to give up one's own spiritual guide, as in the case of Bali Maharaja, or one's relatives, as in the case of Vibhisana. In the case of Prahlada, his father had to be given up, and in the case of Bharata Maharaja, it was his mother. In the case of Khatvanga Maharaja, he left the demigods, and in the case of the yajnapatnis, (the wives of the brahmanas) they left their husbands in the endeavour to reach the Absolute Personality.

We need society only to help us. If our affinity to the society keeps us down, then that should be given up, and we must march on. There is the absolute consideration and the relative consideration. When they come into clash, the relative must be given up, and the absolute should be accepted. If my inner voice, my spiritual conscience decides that this sort of company cannot really help me, then I will be under painful necessity to give them up, and to run towards my destination, wherever my spiritual conscience guides me. Any other course will be hypocrisy, and it will check my real progress. (see also sloka 307) + (SGAHG, p 44)

guru-rupa-harim gauram, radha-ruci-rucavrtam nityam naumi navadvipe,
nama-kirttana-narttanaih

"Perpetually do I sing the glories of Lord Gauranga, who is the Supreme Personality of Godhead, Sri Hari, embraced by the heart and halo of Srimati Radhika, and who has descended as the Divine Master. In this holy abode of

Sri Navadvipa Dhama, He is absorbed in the pastimes of profusely chanting the Holy Names, dancing in ecstasy."(SSPJ, p 2-3)

"I offer my eternal obeisances to Sri Caitanya Mahaprabhu who is the Supreme Personality of Godhead Hari embraced by the loving sentiment and effulgent complexion of Srimati Radhika. Appearing as the Supreme Divine Master in the holy abode of Sri Navadvipa Dhama, He is absorbed in the pastimes of chanting the Holy Name and dancing in ecstasy."
(ARO, p 10)

H

170 ha natha ramanaprestha, kvasi maha-bhuja dasyas te

ha natha ramanaprestha, kvasi maha-bhuja dasyas te krpanaya me,
sakhe darsaya sannidhim

Srimati Radharani says: "O Lord, My loving consort and dearest hero, where are You? I am Your poor maidservant, please come to Me." (SSPJ, p 136)

"O beloved Lord, O loving consort, O giver of pleasure, O dearmost hero, where are You? I am Your poor maidservant who is feeling completely lost and empty without You, please bring Me close to You." (SBRBM, p 28)

171 hare krsna hare krsna krsna krsna hare hare hare rama hare rama rama hare hare prabhu kahe kahilam ei mahamantra iha japa giya save kariya nirvvarndha

hare krsna hare krsna krsna krsna hare hare hare rama hare rama rama rama hare hare prabhu kahe kahilam ei mahamantra iha japa giya save kariya nirvvarndha iha haite sarva-siddhi haibe savara sarvaksana bala ithe vidhi nahi ara

Sriman Mahaprabhu said: "Thus I spoke this Hare Krsna Maha-Mantra, which is the most effective means of bringing divine benefit in the life of the jiva souls. Go home and chant this holy mantram with all devotion. Everyone will attain all perfection by the grace of this magnanimous mantra. Therefore, chant and remember it all the time regardless of any rules and regulations." (C-B, Mad-23, 76-78) + (SBRBM, p 16)

172 Hare Krsna Hare Krsna Krsna Krsna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare

Hare Krsna Hare Krsna Krsna Krsna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare

This revealed meaning is composed of the spontaneous responses between the Divine Couple (Mahabhava and Rasaraja) during an intimate pastime as They address each other.

" Hare - O My beloved Radhe.

Krsna - O My beloved Krsna

Hare - O My beloved Queen, You instantly steal away My heart by Your super excellent exquisite beauty and devotional qualities.

Krsna - O all attractive one, You irresistibly attract My heart and soul by Your ever

excelling beauty and ambrosial nature.

Krsna Krsna - O dearmost object of My devotion, personified love ecstasy Krsna, please keep on attracting Me towards You more and more intimately.

Hare Hare - O dearest Goddess, object of My love Radhe, please take away My heart more and more by Your intimate love."

"Hare - O Radhe, My dearest beloved.

Rama- O reservoir and giver of nectarean pleasure, Krsna.

Hare - O beautiful Goddess Radhe, You please capture My heart.

Rama - O Krsna Lord of My life, please take My body, mind and heart, and enjoy Me to Your utmost satisfaction.

Rama Rama - O Rama, giver of pleasure and ecstasy, My dearest beloved, Krsna, please flood My heart with nectarean pleasure by enjoying Me eternally.

Hare Hare - O Hare, take Me more deeply into the core of Your devoted heart, and make Me eternally relish Your transcendental love, the all fulfilling ambrosia of My life." (SBRBM, p 21)

173 Hare Rama, Hare Rama, Rama Rama, Hare Hare Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare

Hare Rama, Hare Rama, Rama Rama, Hare Hare Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare

The real importance of the Name is not to be found merely in the arrangement of its syllables, but in the deep meaning within that divine sound. Some scholars argue that in the Kali-santarana Upanisad, Lord Brahma says that the Hare Krsna maha-mantra is properly pronounced only when the Name of Rama precedes the Name of Krsna: "Hare Rama, Hare Rama, Rama Rama, Hare Hare / Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. " In the Kali- santarana Upanisad, the Hare Krsna maha-mantra is given in that way. But to say that the Name of Rama must precede the Name of Krsna in the mantra is a superficial understanding. It is said that because it comes from the Upanisads, the Hare Krsna mantra is a Vedic mantra, and therefore, because the ordinary people may not have any entrance into Vedic mantras, Sri Caitanya Mahaprabhu readjusted this mantra by reversing the order of the words. In that way, it is said: the concern that it is a Vedic mantra is thereby cancelled, and so Sri Caitanya Mahaprabhu gave it to all without breaching the injunctions of the Vedas. Some devotees in Uttar Pradesh who have great affection for Sri Caitanyadeva like to give this opinion.

But our faith is that the mention of "Hare Rama" first is only superficial. It concerns the idea that since the Rama avatara appeared first and the Krsna avatara afterwards, the Name of Rama, "Hare Rama," should come first in the maha-mantra. A deeper reading will consider that when two similar things are connected together, the priority will be ordered not on the basis of historical precedent, but in consideration of the most highly developed conception. The Holy Name of Krsna is higher than the Holy Name of Rama. This is mentioned in the Purnnas: three Names of Rama equal one Name of Krsna. The Name of Krsna is superior to the Name of Rama. Where the two are connected together, the first position should be given to the one that is superior. Therefore, the Name of Krsna must come first in the maha-mantra.

This is one point. Another point is that within the eternal plane, everything is moving in a cyclic order. In an eternal cycle, which is first and which is

next cannot be ascertained, and so, in the eternal plane of lila, it cannot be determined whether Krsna is before Rama or Rama is before Krsna. So from that consideration also, since the Names of Krsna and Rama are eternal and unrelated to any historical event, we may begin the mantra from any place. But above these considerations, our sampradaya has given another, higher consideration. A deeper understanding will reveal that the Hare Krsna mantra is not at all concerned with rama-lila. In the Name of Rama within the Hare Krsna mantra, the Gaudiya Vaisnavas will find Radha-ramana-Rama. That means "Krsna, who gives pleasure (raman) to Srimati Radharani." In our conception, the Hare Krsna mantra is wholesale Krsna consciousness, not Rama consciousness.

Sri Caitanya Mahaprabhu's highest conception of things is always Svayam Bhagavan, Krsna-lila, Radha-Govinda-lila. That is the real purpose of Sri Caitanya Mahaprabhu's advent and teachings. In that consideration, the Hare Krsna maha-mantra does not mention the Rama-lila of Ayodhya at all. There is no connection with that in the highest conception of the Hare Krsna maha- mantra.

And the inner conception of the mantra is responsible for our spiritual attainment. When one pronounces the Name Rama, if he means Dasarathi Rama, his attraction will take him there, to Ayodhya; if he means Parasurama, he will be attracted to another place. And if Rama means Radha-ramana Rama, he will go to Goloka. The inner conception of the devotee will guide him to his destination.

My original name was Ramendra Candra. When I was given initiation, Srila Bhaktisiddhanta Saraswati Thakura gave me the name Ramendra Sundara. I asked him: "What is the meaning of Ramendra?" He told me: "In our consideration, Rama does not mean Dasarathi Rama or Lord Ramacandra, the son of King Dasaratha. It means Radha-ramana-Rama - Krsna, the lover of Radharani."

The Name "Hare" may also mean different things according to one's conception. That the meaning of the word Hare in the mantra is taken to mean Radharani is also determined according to the spiritual development or qualification (adhikara) of the chanter. When one is firmly established in conceiving of Radha-Krsna in the background of everything - when one finds Svayam Rupa, the original form of Godhead, underlying all sorts of conception of all things good - then only will he find

that sort of meaning and nothings else.

For the beginners, the word "Hare" in the Hare Krsna mantra can be conceived to mean Hari. That is one meaning. It may also mean Nrsimhadeva. And just as "Rama" can mean Dasarathi Rama, "Krsna" may refer to different types of Krsna. There is also a Krsna in Vaikuntha, where the vaibhavas, or extensions of the Lord, number twenty-four. In Vaikuntha, first there is Narayana, and then four extensions: Vasudeva, Sankarsana, Pradyumna, and Aniruddha. Each of these four has five agents, making twenty-four in all. One of these is the Krsna of Vaikuntha, then there is the Krsna of Dwaraka, and the Krsna of Mathura.

In this way there are various conceptions of Krsna. But the highest conception of Krsna is Krsna in Vrndavana: Radha-Govinda. When one cannot remove himself from that plane, he will conceive of divinity only as Hari- Hara. He will see nothing else but Radha-Krsna. Those who are completely and perfectly installed in madhura-rasa - who have the highest kind of divine vision - cannot come down from that plane. If they do, it is only for the interest of Radha-Govinda. In that case, the devotee may go anywhere, but his real interest is under lock and key in Vrndavana. Only on behalf of the service of Radha-Govinda will a devotee leave Vrndavana.

For those who are followers of the Vrndavana line, "Hare" in the Hare Krsna mantra can only mean Hara: Srimati Radharam. Hara means "Radha, who can even snatch the attention of Krsna, Hari." The word harana means "to steal." One who can steal the mind of He who is most expert in stealing - who can steal even the mind of Krsna - She is Hara. Stealing in its highest capacity is shown by Radharam. And "Krsna" means "He who is most attractive in the absolute sense." They are both represented in the mantra.

The followers of the rupanuga sampradaya can never deviate from that consciousness in their chanting of the Hare Krsna maha-mantra. And with this conception, they go on with the service of Hari-Hara, Radha-Krsna. They absorb themselves in radha dasyam. They cannot think of anything else but that. And once having fully attained that plane, they can never come down from that level, from the interest of Radha-Krsna. They cannot allow themselves to be out of that circle.

That is the position of our highest aspiration, and according to a devotee's adhikara, or spiritual qualification, that sort of meaning will be awakened in one's mind, discovered by sadhana. At that time the covering of the heart will be removed and divine love will spontaneously spring up from the fountain of the heart as the inner function of the soul. (LSFTLS, p 91-94)

174 harer-murarenadhu-kaitabhare-gopala-govinda-mukunda-saure

harer-murarenadhu-kaitabhare-gopala-govinda-mukunda-saure yajnesa-ndrdyana-krsna-visnu nirasrayam mam jagadisa raksa

"O Hari, captivator of heart by Your unique divine loveliness, beauty and glory.

O Murari Madhu Kaitavari, the destroyer of Mura, Madhu and Kaitava who represent demoniac consciousness of different patterns, inauspiciousness and evil.

O Gopala, the protector, nurturer and maintainer of the universal creation.

O Govinda, giver of delight to the heart and senses.

O Mukunda, giver of blissful liberation.

O Saure, the supreme almighty.

O Yajnesa, the exclusively worshippable object of all auspicious spiritual sacrifices and devotional endeavours.

O Narayana, the eternal shelter of the universe and all life.

O Krsna, the all attractive reservoir of pleasure and ecstasy.

O Visnu, the all pervading supreme personality. The preserver and maintainer of the whole creation.

O Jagadisa, the supreme creator, controller and enjoyer of the entire

universe. I have no other shelter but You. Please protect me, maintain and nurture me in the ambrosial embrace of Your shelter." (SBRBM, p 17)

175 hatvapi sa imal lokan na hanti na nibadhyate

hatvapi sa imal lokan na hanti na nibadhyate

"One who acts in that plane of reality may destroy thousands of universes, but he does not do anything. He is acting in the transcendental plane." (B-g, 18.17)

(SEOC, p 131) + (see also sloka 42)

176 he krsna dvarakanatha he gopijana - ballabha dasyaste krpanayaya

he krsna dvarakanatha he gopijana - ballabha dasyaste krpanayaya
sakhe darsaya sannidhim

"O all attractive Lord Krsna, O king of Dvaraka, O beloved Lord of the gopis, please kindly appear before me, Your maidservant. O beloved friend, I am in great need of Your mercy at this time." (M) + (SBRBM, p 25)

177 heloddhunita-khedaya visadayapronmilad amodaya samyac

heloddhunita-khedaya visadayapronmilad amodaya samyac-chastra-
vivadaya rasadaya cittarpitonmadaya sasvad-bhaktivinodaya samadaya
madhuryya-maryyadaya sri-caitanya-dayanidhe tava daya bhuyad
amandodaya

"O ocean of mercy, Sri Caitanya - that mercy which effortlessly dispels all lamentation; that mercy within which absolute purity resides; that mercy within which supreme ecstasy is revealed (overshadowing all else); that mercy which ends all scriptural debates by its appearance; that mercy which charms all directions by its pastimes of divine love - by its absolute sweetness may that all-expansive mercy of Yours, the bestower of all goodness, awaken in our hearts." (SCN)

After Sri Caitanya Mahaprabhu took sannyasa, He wandered throughout South India, and conquered the religious conceptions there. At Benares, Svarupa Damodara also wanted to take sannyasa, but the function was halfdone. When the Lord arrived at Puri, Sri Svarupa Damodara became as though mad, and with his sannyasa-function half-completed he ran to Puri. His name was Purusottama, and his brahmacari name was Svarupa Ananda. So, with this name still, he ran to Puri, like a madman, to see his guardian and friend, his everything. He greeted Sri Caitanyadeva with this sloka: heloddhunita-khedaya visadaya pronmilad amodaya.

Sri Svarupa Damodara fell at the feet of Sri Caitanyadeva with this sloka on his lips.

"O ocean of mercy, Sri Caitanyadeva, let Your grace be distributed to one and all. You are the ocean of grace - let that grace be distributed to one and all. It is the grace which once begun never comes to end in any other wave; it will never produce any bad thing thereafter. Your daya, Your mercy, is of such quality that if anyone gets a particle of it, then in no time that mercy will eliminate any bad position. Mando means "bad position," so amandodaya is such daya that won't bring inauspiciousness at any time."

Like a mad friend fallen at His feet, Sri Svarupa Damodara sang this sloka to Sri Caitanyadeva. In the line of instruction from Sri Caitanyadeva, Sri Svarupa Damodara is first, then Sri Rupa Goswami and Sri Sanatana Goswami: (visvambhara priyankara, sri-svarupa-damodara, sri-goswami rupa-sanatana - see sloka 278). Sri Svarupa Damodara's position is such. In Vrndavana, in Vraja-lila he is known as Lalita Sakhi. Bhuyad means asirvada, blessings; "I bestow my blessings to one and all; one and all may get the blessings of Sri Caitanyadeva."

A hint of the particular standard of Srimati Lalita Devi's service has been given by Srila Rupa Goswami in sloka 391. (SOTGOD, v 1, p 196-7)

178 heno nitai vine bhai radha krsna paite nai

heno nitai vine bhai radha krsna paite nai

Our foundation must be solid and proper. Then the structure should be erected. Otherwise the whole thing will go down (heno nitai vine bhai radha krsna paite nai). We can get a solid foundation from Nityananda Prabhu.

(MS) + (SOTVA, p 83-6) + (SGAHG, p 29) + (see also sloka 343)

By the grace of Nityananda Prabhu we can receive the grace of Mahaprabhu. There is no other alternative for us, the fallen souls, especially for the beginners. heno nitai vine bhai radha krsna paite nai - by the grace of Nityananda we shall receive the grace of Gauranga and by the grace Gauranga we shall receive the grace of Radha-Govinda. That is the general way - the grand trunk road that was even foretold by Lord Brahma (see also sloka 243) + (SOTGOD, v 3, p 21) + (see also sloka 343)

The grace of Sri Caitanya Mahaprabhu presupposes some selection, but Sri Nityananda Prabhu's grace has no selection. He gives His grace to whoever He comes across. Nityananda Prabhu is so magnanimous that He saves whoever He comes across on His way. His mercy is so raw, indiscriminating, and broad. Nityananda Prabhu is most benevolent. Mahaprabhu has a sort of discrimination, but Nityananda Prabhu does not care for any discrimination whatsoever. Whether one is a fit or unfit candidate, he is still counted as worthy. Such is His mercy.

Never dare to approach Sri Sri Radha and Krsna, neglecting the grace of Lord Nityananda (heno nitai vine bhai radha krsna paite nai). So, our revered Sripada Bhaktivedanta Swami Maharaja laid stress on Nityananda Prabhu. Nityananda Prabhu is Lord Balarama. Nityananda Prabhu's grace is stressed for the fallen; His grace is real wealth for them because discrimination has hardly a place in it. Although not much, we nonetheless find some sort of discrimination in the magnanimity of Lord Gauranga. But Nityananda Prabhu is more generous. So first go to Nityananda Prabhu, and by His grace you will go to Mahaprabhu. And by the grace of Mahaprabhu you will easily reach Sri Sri Radha-Govinda in Vrndavana. This is the way shown to us. (SOTGOD, v 1, p 190) + (see also slokas 343 & 601)

179 he natha he rama-natha, vraja-narthart-nasana magnam

he natha he rama-natha, vraja-narthart-nasana magnam uddhara
govinda, gokulam vrjindrnavat

"O My beloved Master, owner, protector and maintainer! O beloved Master of the Goddess of fortune! O Master of Vraja! O destroyer of all suffering! Govinda kindly lift Your Gokula out of the ocean of distress in which it is drowning."

(S-B, 10.47.52) + (SBRBM, p 27)

180 he radha dvaraka-natha, he gopi-jana-vallabha

he radha dvaraka-natha, he gopi-jana-vallabha

DraupadT, in her most dangerous moment, she is also remembering Gopalanandana in Mahabharata. When Gopalanandana comes to see the gopis, He becomes the maximum generous - covers everything under our affection. All affection, all affectionate...Gopalanandana means all-affectionate. Everything comes within the boundary of His affection. It means no one can avoid it. But to reach that standard, that is difficult. Uddhava says: "I want to be one of the shrubs, the blades of grass in this place so that I can naturally have the feet-dust of these supernatural young damsels, these divine damsels." Our internal aim is towards that high thing, and externally, we shall try to stick to the general service of the Lord." (M) + (SS, v 4, # 1, '86, p 2)

181 hrdaye nabhya nujnato

hrdaye nabhya nujnato

One's own feeling is the guarantee as to whether he is making real progress or not. hrdaye nabhya nujnato. He will receive approval from his own heart that he is making real progress. Otherwise, a man may be coaxingly taken in a particular direction only to feel frustration after some

time, but such a transaction is not genuine - it is false, a hoax. In the name of religion so many such things do go on, like a trade, but that does not mean that real realisation and real emancipation do not exist. hrdaye nabhya nujnato - the ultimate guarantee is the approval of your own heart: "Yes. Really this is what I want. From the inner most core of my heart I feel the desire to dance to find that such progress is possible." (HC, p 16-7)

It is not that all action and all progress takes place only in the realm of death. Progress is not limited just to darkness and ignorance, but if you really participate in positive progress you will be able to feel what real progress is. hrdaye nabhya nujnato. You will feel and conceive the progress with your inner approval, your heart's approval. It is not that some bogus hope has been given and you will be taken into a foreign land to be murdered, tortured, mistreated, etc. There is no question of that. (MS, 2.1) + (HC, p 22) + (see also slokas 93 & 554)

182 iccha-dvesa samutthena, dvandva-mohena bharata

iccha-dvesa samutthena, dvandva-mohena bharata sarva-bhutani
sammoham, sarge yanti parantapa

"O Arjuna, chastiser of the enemy, from the very beginning of the universal creation, all forms of life are overwhelmed by ignorance born of duality based on happiness and unhappiness, which has its origin in desire and abhorrence of sensual predilection." (B-g, 7.27)

The first position of a soul in the material world will be like that of Brahma, the creator. Then his karma may take him to the body of a beast like a tiger, where he is surrounded with a tigerish mentality, or to the body of a tree or creeper, where different impressions may surround him. In this way, one is involved in action and reaction. In the brahmajyoti we are equipoised in the marginal potency as an infinite number of pinpoints of spiritual rays, electrons of consciousness. Consciousness means

endowed with free will, for without free will no consciousness can be conceived. An atomic pinpoint of consciousness has very meagre free will, and by misuse of their free will some jivas have taken their chance in the material world. They refused to submit to the supreme authority; they wanted to dominate. So, with this germinal idea of domination, the jiva enters into the world of exploitation.

In the Bhagavad-gita (7.27) it is stated: iccha-dvesa samutthena: "Two principles in a crude form awaken in the jiva: hatred and desire. Then, gradually the soul comes down to mingle with the mundane world." At first, sympathy and apathy develop in a crude form, just as when a sprout springs up with two leaves. And gradually these two things help us to dive deep into this mundane world. Upon retiring from the world of exploitation, the soul may return to his former position in the brahmajyoti as spirit. But, if the soul has gathered the tendency of dedication through his previous devotional activities, he does not stop there; he pierces through the brahmajyoti and goes towards Vaikuntha. Why has the soul come to the world of exploitation, and not the world of dedication? That should be attributed to his innate choice. (This is substantiated in the Gita, 5.14 - see sloka 312) + (TSFSK, p 36-7)

183 idam bhagavatam nama, puranam brahma-sammitam adhitavan

idam bhagavatam nama, puranam brahma-sammitam adhitavan
dvaparadau, pitur dvaipayana adham

"At the end of Dvapara-yuga, I studied this Maha-Purana Srimad-Bhagavatam from my father, Sri Krsna-Dvaipayana Vyasa. I conceive that to be the highest standard of education and you are the fittest man to receive it. Therefore I shall deliver it to you."

(S-B, 2.1.8)

Saying this, Srila Sukadeva Goswami began the talk of Bhagavatam for

Maharaja Pariksit. And there he gave the principle of Krsna consciousness that harmonises all classes. To receive descending spiritual knowledge in this way is the method of the deductive school. And the nature of such fit recipients is described as nirmatsara - they are free from jealousy. Those who are suffering the disease of jealousy cannot tolerate anyone holding a higher position than themselves. They cannot tolerate the merit of others. "I am the best. None can be greater than me." This is their disease (matsara).

But the Srimad-Bhagavatam is for those who are free from the disease of such a mean egoistic feeling. The students that come forward to read the Bhagavatam must be of such character that they have conquered that mean egoistic sentiment of considering oneself to be all-in-all. When that sort of mean, egoistic feeling is removed, one will be fit to study Bhagavatam, and they will successfully imbibe the teachings herein and make a great and inconceivably divine improvement in their life.

Vedyam vastavam atra vastu sivadam: (S-B, 1.1.2 - see also sloka 126), "I am not dealing with an imaginary concoction. This is vastava-vastu, a realistic thought which death and mortality cannot challenge. I am dealing with such a thing here. The whole world you are living in is unreal, but what I am dealing with here is the only reality. The realistic thought is not unreal. You are suffering from the mania of unreality. Tapatrayan-mulanam: and your disease will be wholesale cured. The disease and its effect - your suffering - will be uprooted to the extreme." (SOTGOD, v 1, p 152-3)

184 imam vivasvate yogam, proktavan aham avyayam vivasvan manave praha

imam vivasvate yogam, proktavan aham avyayam vivasvan manave
praha, manur iksvakave' bravit

evam parampara-praptam, imam rajarsayo viduh sa kaleneha mahata,
yogo nastah parantapa

The Supreme Lord said: "Previously I instructed the sun-god Surya

(Vivasvan) in this imperishable scientific knowledge, which is achieved by selfless action. Surya, the presiding deity of the sun, delivered it to his son Vaivasvata Manu, exactly as he had heard it from Me. Thereafter, Manu instructed the same knowledge to his son Ikshvaku. O conqueror of the enemy, in this way, the saintly kings such as Nimi, Janaka, and others, learned this path of knowledge through divine succession. From the beginning of time, I am giving My tidings to others, transmitting the truth that I am the goal through this system of disciplic succession, generation after generation. Presently, due to the influence of this material world and the passage of time, the current is damaged, and this teaching appears to be almost completely lost." (B-g, 4.1-2)

"First I instructed the sun-god Surya in this knowledge, and from Surya it passed to Manu, and from Manu to Ikshvaku; so from the beginning of time, I am giving My tidings to others, transmitting the truth that I am the goal through this system of disciplic succession, generation after generation."

(LSFTLS, p V11) + (see also slokas 4 & 216)

sa kaleneha mahata, yogo nastah parantapa - "The current is damaged by the influence of this material world." (SGAHG, p 106)

185 indriyaniparany ahur, indriyebhyah param manah manasas tu para buddhir

indriyaniparany ahur, indriyebhyah param manah manasas tu para buddhir, buddher yah paratas tu sah

"The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself." (B-g, 3.42)

Soul is nearby. We can try to find out what the soul is if we can eliminate the material elements. This is the process of the Upanisads and it is mentioned in the Bhagavad-gita, indriyani parany ahur. First we are to understand that our senses are primary. If my senses are removed, the entire world of our experience is nothing to me. Only through my senses can I be aware of the existence of the outside world. Minus senses, eyes, ears, no world is apparent to me.

Then, above the senses is the mind. What is the mind? The mind deals with acceptance and rejection: sankalpa vikalpa. In other words, the mind thinks: "I want this, I don't want that." It deals with attachment and hatred. The mind determines who is enemy and who is friend, 'this is mine, that's yours'. If we want to understand the mind we have to look within, to enquire within. What is that element in me that seeks friends and avoids enemies? Where is he? Sometimes the mind is apparent; then other times it is hiding. I must find out where the mind exists; of what substance is it composed? By analysis I can understand what aspect of my inner self is the mind. Then, having some idea of what the mind is, I may analyse that part of me which deals with reason, the intelligence. Where is the intelligence? When the mind demands something, the intelligence says: "Don't take that, don't eat that." By introspection, I may look within and find out: What is that principle in me which reasons? Where is that fine thing? What is its nature, its substance, its existence? We shall try in our introspection to find it out, substantially.

If that is possible, then the next step will take us to the soul. What is that soul which makes possible the intelligence, the reason by which we act, which prompts the mind to want, and also gives our senses the power to connect with things? What is that spark of knowledge? Where is that soul within me? What position does it hold? I want to see it face to face. Then in this way we can evaporate like lightning all the misconceptions of body and mind. By finding the soul through introspection, we may experience the lightning touch of realisation.

At that time, the whole world will be turned in a diametrically different line, and we shall see things differently: "Oh, this material life is undesirable! These senses are enemies in the garb of friends. If I confront them now, they say that I may have an honourable friendship with them, and that without them I can't live. But it is all a hoax. From a realisation of the soul, from the point of that wonderful knowledge, one may come to see the

ocean of knowledge. One may begin to see what is in the subjective area, and hanker for how to come in connection with that divine realm. At that time, the very trend of one's life will be changed, and a total change will come in our search, and our standard of prospect in life. And our search will take a concrete shape in devotion. In this way, we must begin our search after the higher sphere. And how to enter there?

It is the opposite of this plane of exploitation. In Milton's *Paradise Lost*, Satan said: "It is better to reign in hell than to serve in heaven." But we shall experience just the opposite: "It is better to serve in heaven than to reign in hell." To serve in heaven is highly superior than to reign in hell.

The question of energy and power is important in the mortal world, but in the constant and eternal world, this sort of energy has no value. That plane is composed of eternal substance. It is not like this troubling plane which is always breaking, always disappearing, always disappointing, and full of treachery. That divine plane is constant. Life goes on there without any need of food, rest, or medicine. There is no need of the labour to earn bread in that higher realm. All these things are not necessary in a plane of reality where everything is permanent and of eternal value. All these problems which are making us madly busy are easily eliminated in one stroke. That is the nature of that plane. And if we realise that we are members of that plane, then the question becomes what to do? How to approach the higher realm? That will be our problem. We cannot force our entry there; we must be granted a visa. We cannot master that finer realm - we must allow ourselves to be utilised by it. In other words we must come to the position of slavery. We shall have to realise that mastership here in the mortal world is a curse, and the slavery in that higher world is a boon.

And the *Bhagavatam* (see sloka 327) will help us in our progressive march towards that higher plane. (SEOC, p 40-42)

The *Srimad-Bhagavatam* says that there are fourteen planetary systems, and yet when we see the sky at night we see so many stars and planets, it seems that the number is unlimited. Those fourteen worlds are not only of this physical type, but range from physical to subtle. Creation stems from consciousness, towards matter. The gradation from matter up to

consciousness is progressively finer and finer - the gap between matter and soul. To fill the gap from gross to subtle, there is a progression of more and more subtle planes that finally vanish in the conscious area. The gradation from jada to cetana, from matter to spirit, or from unconsciousness to consciousness, occurs in so many steps, fine, finer, finest. It is to be conceived of in this way. Bhur-, Bhuvar-, Svar-, Mahar-, Janar-, Tapar-, Satya-loka, then Viraja, then Brahmaloaka or Brahman. In Brahman, we find the real existence of the soul. From Viraja downwards is the area of this material consciousness.

In Bhagavad-gita we find: indriyani parany ahur, indriyebhyah param manah

In brief, four stages of mundane elements in the middle are given here. First is matter, second is the senses, third is the mind and fourth is judiciousness or reason. Finally, there is the soul. But in more elaborate detail, there are also seven subdivisions of Bhur, etc., up to Satya-loka. In this line, the soul is found in Brahman. paratas tu sah. The word sah refers to Brahman. Matter may also be subdivided as stone, water, heat, gas, ether, etc. In one word it is matter, but one will also find subdivision of matter from gross to subtle. In stone one will find earth, coal, wood, maybe gold or silver. But all these elements are felt by the senses, and thus the senses are superior to all the gradations of matter. Then there is the faculty of thinking or impulse: 'I want this, I don't want that.' But further, the faculty of judiciousness, reason or intelligence is superior: No, don't want that, it will produce a certain bad effect in you'; and so on. Even more subtle than the intelligence is citta (consciousness), which is not mentioned in Gita; further is ahankara (ego), and finally the realm of the soul. (SOTGOD, v 2, p 86-7)

Lord Krsna has recommended in Srimad -Bhagavad-gita how one can conquer kama, lust, by regulating the senses. He advises us to become acquainted with the nature of the soul, then all the problems caused by kama will be turned into ashes.

indriyani parany ahur, indriyebhyah param manah.

Lust is not easily accessible, but is hidden. We cannot easily trace where he lives, but he comes suddenly and, after looting, disappears. But we

are told here that really he lives in the intelligence, the mind and the senses. To conquer that lust we are to regulate the senses, but in order to do so we first have to analyse what the senses are and what is their position, and then, what is the position of the internal king of the senses, the mind. After that we are to analyse what is the intrinsic position of the buddhi, the faculty of reason, judgement and intelligence. Then, with the help of reason, we are to try to find out what is in the background of that faculty of reason, of judgement and of decision making.

In the background is a pencil-thin ray whose nature is diametrically opposite

to the world of experience. In Srimad-Bhagavatam an example is given that in the night a cloud may cover the moon. Though the cloud obscures the moon, still the cloud can only be seen by the light of the moon.

na rarajodupaschana, svajyotsna bhasitairghanaih aham matya
bhasitaya, svabhasa puruso jyatha

In this example the soul is likened to the moon and the ahankara is likened to cloud cover. The sense-consciousness, the mind and the intelligence have all combined to form a system, ahankara, which has covered the soul. But they are seen, and it is possible for them to act, only because there is light - the light of the soul, the moon. So by the help of our reason we must try to perceive what is above reason, and we shall come to see that it is the atma, the soul. In this way we may have some direct connection with the atma, or at least some conception, however vague, of its existence and nature. At that time our whole material aspiration will turn into trash and within ourselves we will be able to conquer all the charms of this world. The Lord's advice in Srimad - Bhagavad- gita is to somehow or other try to obtain understanding of the true nature of our own atma. We are really of such a superior nature and hold a noble, dignified position in the higher plane; but lust and so many base things have come to entrap us.

Raso py asya, param drstva nivartate (B-g, 2.59 - see sloka 561)

indriyaniparany ahur, indriyebhyahparam manah. (B-g, 3.42-43)

Our senses are superior in comparison to all the things we experience around us. Suppose we were devoid of all our senses of touch, sight, hearing and so on, then we would have no conception of anything external. The world would mean nothing to us.

Then again, the central figure of all the senses is the mind. Someone may call but we may find: "He was calling me? Oh, I was unconscious: I was unmindful and did not hear. I have my senses but because I was unmindful I did not hear or see him." So the mind is in the centre. And the mind had two functions, sankalpa-vikalpa - "I want this, I don't want that - I don't want that, I want this." This is mainly the function of the mind.

Then comes the buddhi, intelligence. From the mind we are to go up to the buddhi, the reason. What is that? Discrimination. "Oh, my mind wants that, but it will bring such a reaction, so don't go to do it." The buddhi, the intelligence or faculty of judgement will give the warning: "Don't go. Don't listen to what the mind says; don't obey him." That is the intelligence.

Then if we go up from there, surpassing the intelligence, we search for what is next, what is above the intelligence, backing it and making the function of intelligence possible, we will be able to see: "Oh, this is my real self and everything else is an outside extension in the material world, it is all a material overcoating. I can leave it, and with only myself, my own atma, alone I can go up to somewhere higher. This present atmosphere is not at all necessary for me, rather it is harmful, a coating, a garment which has been thrust onto me in order that I come in connection with this bad environment." With this realisation, with our soul proper we can go in a higher direction, towards Paramatma, Narayana and Krsna.

(B-g, 3.42-43) + (SOTGOD, v 3, p 45-47)

If we are to get out of this entanglement, we must leave this atmosphere experienced by our senses. In Bhagavad-gita and in the Upanisads also it is mentioned: indriyani parany ahur. Our senses hold the primary position, because if the eye, ear, nose, touch, etc., are gone, then the whole world is gone from us. Because we have senses we have our world. In the world of experience, our senses are all important. Then - indriyebhyah param manah - the mind is within. And what is the mind? It

is the faculty within us which selects: "I want this, I don't want that." We have a liking for something, and a disregard for something else, and this is the principle of the mind within us. It is more important than the senses because if I am unmindful, a person may walk in front of me but it possible that I will say: "Oh, I did not notice him. I did not see him and I could not hear him. I was unmindful." So, mind is in the centre, and that is more important than our senses.

The senses are more important than the external world, and the mind is more important because if the mind does not receive, then the senses, which are like so many doors, are useless. Then - *manasas tu para buddhir* - there is another principle to be traced within us, a fine thing called reason, *buddhi*, and what is its characteristic? The mind will say: "Oh, I shall take that," but the *buddhi* says: "Oh no. No, don't take that, it will cause some damage. You rather take this, it will give you benefit." That faculty of selection, that reason, is a higher principle in us. Then - *buddher yahparatas tu sah* - that which is superior even to the intelligence is the soul himself.

In this way we are to trace out the elements. More important than the external world are our senses; more important than our senses is our mind; and above the mind is reason which is even more important, more fine and more reliable; and - *buddher yah paratas tu sah* - there is another thing above the *buddhi*, and that is our soul. And what is its nature, its characteristic?

In the Scriptures an example has been given that on a moon-lit night there may be a cloud in the sky which has covered the moon - but the cloud is seen by the light of the moon. The compiler of the Vedas, Vyasadeva, says the *atma* is like that illuminating moon. Or, like the sun: a cloud has covered the sun, but the cloud is seen by the light of the sun. Similarly, the *atma* is a point of light within us, and because it is in the background we can feel our mental system. If the light is withdrawn, then everything is dead.

The mental system, the intelligence, the faculty of choice, and so many channels through which we gain knowledge from outside, will have no value if that light is withdrawn. That light is the *atma*, a point of a ray of light, and it is quite categorically different from all other things here. The soul is a particle of light and there is a land of light made of souls, and in

this way there is development again: from the subjective to the super-subjective, from soul to Supersoul, atma to Paramatma. Just as in this world we find ether, air, heat, water, then earth, then stone, and in this way there is development in material existence, similarly in the finer world there is also development: from the intelligence to the soul, then to the Supersoul, to the Super-Supersoul. . . In this way the subjective side goes towards the infinite. It is supersubjective. (HC, p 25)

186 indriyarthesu vairagyam, anahankara eva ca janma-mrtyu-jara-vyadhi

indriyarthesu vairagyam, anahankara eva ca janma-mrtyu-jara-vyadhi-
duhkha-dosdnudarsanam amanitvam adambhitvam, ahimsa ksantir
arjavam acaryopasanam saucam, sthairyam atma-vinigraha
indriyarthesu vairagyam, anahankara eva ca janma-mrtyu-jara-vyddhi-
duhkha-dosdnudarsanam asaktir anabhisvanga, putra-dara-gihadisu
nityam ca sama-cittatvam, istanistopapattisu mayi cananya-yogena,
bhaktir avyabhicarini vivikta-desa-sevitvam, aratir jana-samsadi
adhyatma-juana-nityatvam, tattva-juanartha-darsanam etaj juanam iti
proktam, ajuanam yad ato 'nyatha

"Humility, pridelessness, nonviolence, tolerance, honesty, service to the guru, purity, stability, self-control, detachment from sensual delights, absence of egotism, an objective view of the miserable defects of material life, that is, birth, death, the infirmity of old age, disease, etc., freedom from infatuation with wife, children, home, etc., nonabsorption in the happiness and unhappiness of others, constant equal-mindedness in the contact of desirable or undesirable objects, unfaltering and unadulterated devotion to Me, preference for solitude, indifference to mundane socialising, perception of the eternality of self-knowledge, and realisation of the goal of divine knowledge - certainly all these have been declared as actual knowledge, and everything apart from this is ignorance." (B-g, 13. 8-12)

Sraddha, faith, can go a long distance. And we shall be able to feel and conceive that faith is not merely imaginary. It has its tangible position, a most efficient position within us. When we can disconnect from all phases of perceptual experience, we can live in faith alone. When all the wealth of our experience deceives us and makes treachery with us, our faith will save us. The whole world of our experience will vanish one day, with the final wholesale dissolution (janma-mrtyu-jara-vyadhi-duhkha-dosanudarsanam, Bhagavad- gita 13.9), but faith will remain, faithfully attending us. That is the innate thing with our soul. And with the wholesale dissolution of our body, mind, and senses, the whole world of our experience will go where? No one knows. (SOTGOD, v 1, p 18) + (see also sloka 585)

It is very difficult to cross the ocean of life and death, birth and death. If you want to escape these troubles (janma-mrtyu-jara-vyadhi-duhkha-dosanudarsanam), you must take the chance. Otherwise, you will lose so much that it amounts to suicide. (B-g, 13.9) + (SOTGOD, v 1, p 189) + (see also slokas 347 & 601)

Do you want janma-mrtyu-jara-vyadhi (birth, death, old age and infirmity) - or immortality? If you want immortality, you will have to pay for the ticket.

(B-g, 13.9) + (SOTGOD, v 2, p 74) + (see also slokas 195 & 538)

187 isavasyam idam sarvam, yat kinca jagatyam jagat tena tyaktena bhunjitha

isavasyam idam sarvam, yat kinca jagatyam jagat tena tyaktena
bhunjitha, ma grdhah kasya svid dhanam

"Everything animate or inanimate that is within the universe is controlled

and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong." (SI, v 1)

Like Mahaprabhu and Nityananda, Srila Bhaktisiddhanta Saraswati Thakura wanted to attack maya and, like a great general, he declared totalitarian war on illusion and even all other existing conceptions of religion. "Why is there this misunderstanding and misconception?" he thought: "Everything belongs to Krsna: isavasyam idam sarvam. It is plain and simple and sweet. How can we think: "This is for me, that is for Him?" Why should we let this misconception stand here at all? Attack it - and crush the whole thing!" He told us: "Kirtana means to preach against misconception. As soldiers, you must go door to door and preach Krsna consciousness - Krsna's interest - the Krsna conception. If they understand that everything is for Krsna, they will be saved. This truth is plain and simple. Why should they not understand this? Try to capture them, to release them from the world of misconception and misunderstanding where they are now suffering from reaction." (TGVODL, p 37)

When Srila B.R. Sridhara Deva-Goswami Maharaja asked Srila A.C Bhaktivedanta Swami Maharaja why he was fond of the name 'ISKCON' he had given for his society, he replied: "Isa-con" and this verse. (isavasyam idam sarvam). (SGD, SGP, 1997, p 16) + (see also sloka 432)

Everything is meant for Krsna. We are also meant for Him (Tsavasyam idam sarvam). (TSFSK, p 49)

isvaranam vachah satyam, tathaivacharitam kvachit tesam yat svavacho
yuktam buddhimams tat samacharet

"The instructions of the great personages are always true, but their conduct and their practices may not always be useful to the beginners. So the sober person will accept those practices that are backed by his words, understanding that in his higher stage he may do something which may not be useful to those of a lower stage. He has such spiritual power that what may be seen as a defect in the beginner, cannot harm him in any way. Therefore the fair minded beginners will accept those practices which are in consonance with his instructions, as being useful to their progress." (S-B, 10.33.31)

A devotee once asked Srila Bhakti Raksaka Sridhara Deva-Goswami Maharaja if there is any spiritual difference when the disciple is in the physical presence of his guru and when he is miles apart?

He replied that we can get benefit only through sraddha (sublime faith). The position of guru should not be considered as mundane, it should not be identified with his mundane appearance. Only through sraddha are we able to approach him, from any distance. Still of course, by physical vicinity we can get the chance of hearing from him, and of witnessing many practical dealings that may help us on our path with the knowledge of vaisnava-sadachar (what should be the conduct of a Vaisnava). In this way we can have some sort of conception about these things, but sraddha must be there. Sraddha, or respectable faith must be there in either case - physical closeness or distance is not the question. In the lower stage, physical nearness has more efficacy. By his movements, his talks, and his instructions we are to learn the spiritual etiquette, and many spiritual ideals which may also become clear in his company. So physical vicinity will be useful in the lower stage, but sraddha must be there otherwise we may commit offence. Physical nearness devoid of faith may be the cause of offences against gurudeva. Sometimes the senior Godbrother may be very helpful in our dealings with gurudeva when we are beginners. Sri gurudeva's conduct may not always be very clear or helpful to us, so in that case some senior Godbrother may come to help

us and explain his movements and do away with any difference we may see in him.

isvamnam vachah satyam, tathaivacharitam kvachi. We should not imitate but rather we should follow. Not anukaran (imitation) but anusaran (to follow in the footsteps). We must understand the difference. So faith or sraddha is the first thing necessary for us; then whether we are near or far from our spiritual guide, we can have his connection. Connection in the proper line, that is the vital point; the proper plane which is independent of gross or subtle animation. The energising plane that stimulates our enquiry about our own inner welfare, that is part and parcel of the quest. Brahma-jijndsa - the quest for the plane of understanding. This has been given in Vedanta, and when it has come to Sriman Mahaprabhu in the line of Srimad-Bhagavatam, it is developed to krsnanusandhan, the search for Sri Krsna. Vedanta is the flower, and Srimad- Bhagavatam is the ripe fruit of spiritual knowledge. (C, v 1, # 7, Spr. '95, p 8-9)

189 isvara-nirakara-caitanya-svarupa

isvara-nirakara-caitanya-svarupa

"The Lord is without any figure, and He is a mass of consciousness."

This was written in a book by fsvarachandra Vidyasagar (a famous Sanskrit scholar of the time). As but a young boy, Srila Bhaktisiddhanta Saraswati Thakura went to him and challenged: "What have you written here? You say Isvara, Lord, and then you say nirdkdra, formless! Where have you found this? Isvara, the Creator, the Master - He is nirdkdra, formless?! Where have you found that Isvara is nirdkdra? He has a type of dkdra, form, and that is Ciddkdra, a Transcendental Form. But you say He is only a mass of consciousness and without any figure, and He is the Creator? Where have you found this?" In this way he challenged Vidyasagar. But he was very young, and Vidyasagar may not have cared

for the challenge. Nonetheless, he did his duty. That was his temperament - he would always challenge. He had to challenge whatever was against the line of Mahaprabhu, otherwise he could not have the satisfaction of having done his duty.

No compromise. Protest. Once Rabindranatha Tagore wrote articles in some book under a pen-name, and Prabhupada also wrote protesting against those writings, also under a pen-name. (SOTGOD, v 2, p 56-7)

190 isvare tad-adhinesu, balisesu dvisatsu ca prema-maitri-krpopeksa

isvare tad-adhinesu, balisesu dvisatsu ca prema-maitri-krpopeksa, yah karoti sa madhyamah

"The devotee in the intermediate stage of devotional service is called a madhyama-adhikari. He loves the Supreme Personality of Godhead, is a sincere friend to all the devotees of the Lord, shows mercy to the innocent and disregards the envious." (S-B, 11.2.46) + (SGAHG, p 62) + (see also slokas 47 & 433)

191 iti dvapara urv-isa, stuvanti jagad-isvaram nana-tantra-vidhanena

iti dvapara urv-isa, stuvanti jagad-isvaram nana-tantra-vidhanena, kalav api tatha srnu.

"O King, up to Dvapara-yuga, I have finished describing the incarnations for different ages who come to remind the people of the most appropriate duty for their age. They come to tell us, 'If you do this, you will get the

greatest benefit.' O king, after the Dvapara age is finished, the age of Kali comes. The incarnation for the age of Kali has been mentioned in many places in the scriptures, and now I am just going to explain that information to you." (S-B, 11.5.31)

(TGVODL, p 2) + (see also slokas 258, 36, 53, 128)

192 iti te jnanam akhyatam, guhyad guhyataram maya

iti te jnanam akhyatam, guhyad guhyataram maya vimrsyaitad asesena,
yatheccchasi tatha kuru

"I have now disclosed more and more hidden treasures to you.
Remember all this, and then do as you wish." (B-g, 18.63)

"Consider and consider deeply, then take the right step as to what to do."
(HC, p 22) + (see also sloka 435)

J

193 jagai madhai haite muni se papistha, purisera kita haite muni se laghistha

jagai madhai haite muni se papistha, purisera kita haite muni se laghistha
mora nama sune yei tarapunya ksaya, mora nama laya yei tarapapa
haya

Krsnadasa Kaviraja Goswami says: "I am worse than a worm in stool. When Jagai and Madhai came in the relativity of Mahaprabhu they were considered to be the worst sinners, but I am worse than them. My sins are so dirty no one can even dream such things. I am such a great sinner that whoever will hear about me, dirt and sin will enter him through his coming in contact with my name. Sin will enter one who once hears my name, and his good qualities will vanish."

"I am a person of the worst type, but the grace of Nityananda Prabhu possesses such a high degree of disinfection that He has given me so many things: He has taken me to Vrndavana and has given the relationship of Rupa, Raghunatha and Govinda. There is no qualification in me but all is the grace of Nityananda Prabhu. It is shameful to speak about one's own life but still I do this. Why? If I do not do so then I shall be ungrateful to the grace and magnanimity of Nityananda Prabhu. So fallen am I but Nityananda Prabhu has given me all these things: Vrndavana, Rupa, Sanatana, Govinda, Mahaprabhu, Raghunatha Dasa and so much else. It is all the gift of Nityananda Prabhu. It is His unconditional gift to this one with no qualifications, and therefore I have mentioned: 'Yes I have such things.' If I do not say so then I shall be an offender to Nityananda Prabhu's grace, so I am compelled to confess that I am so sinful and fallen but by His grace I have received these things." (C-c, Adi- lila, 5.205-6)

The conception and feelings of all the great devotees are of such type. Srila Prabhodananda Saraswati similarly expressed: "It is there. I can see and feel that it is there but I am deprived - sparso 'pi mama nabhavat."

Radharani Herself says: "Krsna is qualified in every way. I can't blame Him in any way at all, but still He is so cruel to us all. He left Vrndavana and so we are all feeling extreme pain, but I cannot accuse Him in any way. This is My durddaiva-vilasa (Pastime of separation.)"

This is union in separation and it is a peculiar type of achievement. Externally there is suffering but internally there is transcendental ecstasy. bahye visajvala haya, bhitare anandamaya, (C-c, Mad,2.50 - see also slokas 76 & 142). When one actually has the thing, s/he says: "No, I don't

have it." This is the special characteristic of the Infinite. One who has it in their possession says: "No, I have nothing." This is because it is a statement from the negative to the Positive. And when s/he says: "I have it," then s/he has not! The negative cannot assert at all but can only attract. Assertion is only with the Positive. So the negative can hanker, he can express his own reality in the negative characteristic. He can express his degree of want. The measurement of his position is according to his negative tendency: his necessity, his depth of attraction - not of gain. It is just the opposite to the general measurement of one's standing in this mundane world. The real measurement is in the negative side: the depth of necessity and the depth of attraction, but not of gain. Only the Positive can assert His existence. (SOTGOD, v 3, p 41-2)

A devotee feels within his (or her) heart that s/he is not only unfit but too despicable for the Lord's service. Krsnadasa Kaviraja Goswami says: "I am lower than a worm in stool and more sinful than Jagai and Madhai (jagai madhai haite muni se papistha purisera kita haite muni se laghistha)." We should not be discouraged when we think we have not even the least bit of merit which is required for the service of the Holy Name of Krsna, for this kind of consciousness is natural for a devotee.

At the same time, we must guard ourselves from an insincere conception of our own devotion; this is our enemy. To think: "I do not have the least liking or taste for the Lord," is all right. But to think: "I have some taste, some earnestness, some devotion for the Lord," is dangerous. (TGVODL, p 108) + (see also sloka 317)

God is not a finite thing. He is infinite. And as much as in the cell of my brain I have imprisoned Him, shall I stick to that? What is this? Is my realisation a living thing, or is it dead? Is there any growth? What I have received from my spiritual master - can it grow? Or is it finished? Have I reached the infinite standard where I can progress no further?

If someone says that he has reached that standard, and that there is nothing further to be realised, then we offer our obeisances to him from far away. We are not worshippers of that. If one thinks that he is finished, that he has attained perfection - we hate it. Even an acarya should

consider that he is a student, and not a finished professor who has everything. One should always think of oneself as a bona fide student. We have come to realise the infinite, not a finite thing. So, this fight between finite and infinite knowledge will continue always.

Should we think: "What I have understood is absolute?" No! We have not finished with knowledge. Still, we must know. Brahma himself says: "I am fully deceived by Your power, Master. I am nowhere." Anyone who has come in connection with the infinite cannot but say this: "I am nothing." That should be the salient point. The propounder of the greatest scripture in Gaudiya Vaisnavism, Srila Krsnadasa Kaviraja Goswami says: *purisera kita haite muni se laghistha*, "I am lower than a worm in stool." This is his statement, and he is saying so sincerely. Should we be ashamed to express our negative character, our negative development, which is the real wealth for a disciple? So, because such a negative character is shown by him, we fall at his feet. And if someone says: "I have finished all knowledge. God, Caitanya, is my disciple," he should be shot down as the greatest enemy ever found in the world. (SGAHG, p 50-1)

jagai madhai haite muni se papistha, purisera kita haite muni se laghistha
"I am more sinful than Jagai and Madhai and lower than a worm in dung."

This is negativity, the conception of the ego of the negative. Negativity so intense, that: "I am nowhere but Nityananda Prabhu is so great, He is *patita-pavana*. So I have gotten everything by His grace." (see also sloka 611) + (C, v 1, # 5, Sum. '93, p 11)

194 jagate eka matra hari-katha-durviksa chad'a ara kona durviksa nai

jagate eka matra hari-katha-durviksa chad'a ara kona durviksa nai

Srila Bhaktisiddhanta Saraswati used to say: "I don't admit any famine in this world-only that of a lack of Krsna consciousness." Whenever he became excited, he used to use this expression. He would say: "From door to door tell everyone, 'Krsna is the Supreme, you are all servants of Krsna.' Remind everyone of this, from door to door. Then they will find, 'Oh, I have everything I need. I am Krsna-dasa, a servant of Krsna. I must connect with Krsna.' That link must be supplied, and then everything will be all right. There is no dearth of anything else. There is no real misery, except that we have forgotten Krsna, our Lord. That is the only point we must push. This is the universal necessity. I don't admit any necessity besides this."

Within this world there is always a fire burning; but there is no necessity of extinguishing the fire, because we have nothing to do with the world that will be burned to ashes by the fire. All our inner demands can be met only in connection with Krsna. All other things are unnecessary. They may be burned into ashes or devoured by flood. We have no real concern with any of those things. Rather, those material attachments are dragging us back towards the wrong thing. And as a result, we can't allow our mind to be attracted to Krsna. The things of this world, our attachments, are all negative; these things are our real enemy. The whole universe may be burned to ashes, but we will not be affected in any way.

The world may be devastated - the Earth, the sun, the moon, the stars - everything may vanish, but still we remain. The soul is eternal. And if we can have a connection with Krsna, the things of this world are all unnecessary for us and for everyone else. Why should we come to live in the mortal world, erroneously identifying ourselves with flesh and blood? We only think that we are being born and dying. But it is all a false notion. Everything is conscious. And when we realise it fully, we shall be fixed in the svarupa-sakti domain in the spiritual world. There, the different living beings may pose as matter, as the Yamuna, as water, as creepers, as trees, but they are all conscious units simply posing in different ways. (SEOC, p 20-1)

jalaja nava laksani, sthavara laksa vimsati krmayo rudra-sankhyakah,
paksinam dasa laksanam trimsal laksani pasavah, catur laksani manusah

In the laws of Manu, it is written: "There are 900,000 kinds of aquatics,

2.0. 000 kinds of trees and plants, 1,100,000 kinds of insects and reptiles,

1.0. 000 kinds of birds, 3,000,000 kinds of four-legged beasts, and 400,000 kinds of human species." Manu says that the trees are in such a hopeless position as a result of their own karma. Their feelings of pain and pleasure are similar to ours; their souls are not of a lower standard. Still, they are in such a deplorable position as a result of their own karma. They have none to blame but themselves. This is the state of affairs in this external world." (VP)

This material world is a jungle full of perplexities, where the soul has accepted so many different kinds of bodies in different types of consciousness. We are living in an environment which is afflicted with serious misconception, misunderstanding, misguidance, and misbehaviour. How are we to ascertain what is good and what is bad, what we should aspire after and what we should reject? Innumerable alternatives have thronged in a crowd, coming to influence us. And when this area, covered by illusion and influenced by misunderstanding, is filled with such diversity, how can we hope to know the infinite spiritual world of Vaikuntha? With what attitude should we approach that realm which is transcendental, beyond the realm of the senses and mind (adhoksaja). (SGAHG, p 1-2) + (see also sloka 500)

Basically, this is the advice of Rg Veda, the first Veda that descends from the upper world to this world: "The primary requirement for you all is to conceive that there is a world above, and 'above' means in the line of consciousness. Your highest identity is that of consciousness, and you must adopt that conscious world above you as your shelter. You will live

and move there. This is the radical change. Here, you are in the atmosphere of exploitation, but that is the land of service. That is on your head. That region is superior to the stuff you are made of. So do you want that connection? Or do you prefer to reign in hell than to serve in heaven? What do you like? Consider, and then come forward. You can have a prospect of attaining everything up to Krsna, the Absolute. Otherwise you will have to revolve here in this world of 8,400,000 species."

jalaja nava laksani, sthavara laksa vimsati: "There are 900,000 aquatic, 2,0, 000 immobile, 1,100,000 worm-cum-insect, 1,000,000 bird, 3,000,000 animal and 400,000 human species." "These are the 8,400,000 classifications of species throughout which you will have to wander, in the world of action and reaction. You need to select your path. Do you want to be a member of the land of immortality? Or janma-mrtyu-jara-vyadhi (birth, death, old age and infirmity) - or immortality? If you want immortality, you will have to pay for the ticket. You will have to take the visa. You will have to prepare for such a categorical beginning. And the bond you will have to sign is slavery - to Krsna. Jivera svrupa haya krsnera nitya-dasa - (see also sloka 200). If you want to go to that mystic land, the land of infinite hope, prosperity and prospect, you will have to go as a slave - because that plane is made of a higher stuff than you yourselves are." (see also sloka 538) + (SOTGOD, v 2, p 73-4)

196 jananta eva janantu

jananta eva janantu

Brahma says: "Those that say that they know something, let them be, let them enjoy their self-deception. But I have determined that manaso vapuso vaco vaibhavam tava gocarah, I could not enter into even the

very negligent, slightest point of Your acquaintance. This is my finding."
(S-B, 10.14.38)

Brahma says that the puffed-up fools, they may talk about anything, they can know this, they can know that, they think that everything can be known. Those fools, let them dance their foolish dance, but I am sure that no weapon, no instrument can catch even the slightest touch of Him. He is always new, of eternally new characteristic. He is Infinite, and the finite and the Infinite are of opposite characteristics. Then how is it possible to know Him?

Once we went to preach in Karachi at the invitation of the Arya Samaj. They thought, "These Vaisnavas will be our prey, they are idolaters." Their president came to attack and he told me: "If the finite can know the Infinite, then He is not Infinite."

It came to my mind immediately, and I replied: "If the Infinite cannot make Himself known to the finite, then He is not Infinite." Just the opposite to his challenge, then I gave him a handshake and said "namaste" and departed. That is our only solace, that the infinite can make Himself known to the finite, otherwise the finite cannot know the infinite. So always try to foster His grace. (C, v 1, # 5, Sum. '93, p 10)

197 janmady asya yato 'nvayad itararas carthesv abhijnah svarat

janmady asya yato 'nvayad itararas carthesv abhijnah svarat tene
brahma hrda ya adi-kavaye muhyanti yat surayah tejo-vari-mrdam yatha
vinimayo yatra tri-sargo 'mrta dhamna svena sada nirasta-kuhakam
satyam param dhimahi

"O my Lord, Sri Krsna, son of Vasudeva, O all pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon

Lord Sri Krsna because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of BrahmajT, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Sri Krsna, Who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth." (S-B, 1.1.1)

janmady asya yato 'nvayad itararas carthesv abhijnah svarat, "Friends, let us enquire into the prime cause, whose nature is such that what ever we can see, and whatever we can conceive of springs from Him. He is the ultimate cause of everything, both directly and indirectly. Only He knows the purpose for which all things are created and maintained. Only He knows where all things will go. Only He is aware of the fact - no one else.

arthesv abhijnah svarat, means that He knows the meaning of every incident in existence and that He is above giving any explanation to others. He is not responsible to any law or to anyone else. He is Absolute and Independent. And how do we know that? He has extended knowledge of Himself through the Vedas. Brahma means Veda. So, by the line of inspiration, or revelation, Vedic knowledge was transmitted to the first living being, the creator of the world, Lord Brahma (tene brahma hrda ya adi-kavaye). The scholars of the world fail to understand the strategy and nature of that sort of knowledge. They cannot follow the vital and fundamental points of Vedic knowledge, such as the transformation of one thing into another (muhyanti yat surayah).

Water may be transformed into gas, gas may be transformed into heat. By such a process, we can understand the existence of this world (tejo-vari-mrdam yatha vinimayo yatra tri-sargo 'mrsa), for by the

transformation of the Lord's energy, the world comes into being. This transformation involves the three modes of nature, *tamas*, *rajas*, and *sattva*. *tama* means hard, static matter. *raja* means energy, and *sattva* means spirit, light, knowledge. So, by transformation this world has been created. In His abode, which is illumined by the ray of His own knowledge, there is no possibility of deception or misunderstanding. (*dhamna svena sada nirasta-kuhakam satyam param dhimahi*). Here we are being deceived through misunderstanding. We have entered a plane of existence where the whole world is full of misconception, falsity, and miscalculation. We are presently living in the world of *maya*. *maya* means *maya*: "What is not." I am seeing something which is really something else." (TSFSK, p 46-7)

"That worshipping plane of transcendental existence is known as *bhargo*, *bhargo* means the supersubjective area, the area of the Supersoul. This is mentioned in the first verse of *Srimad-Bhagavatam*: *dhamna svena sada nirasta-kuhakam satyam param dhimahi*. *Srila Vyasadeva* says that here he is going to deal with another world whose pristine glory is so great that by its own ray, all misconceptions are brushed aside. The subject is the soul, and its object is all these worlds of experience. And the supersubject is the venerable area which is superior to the subject, the soul - that is the supersubjective area." (SEOC, p 160) + (see also sloka 121)

"Such is the mature behaviour there and such a place is eternally existing. Because there should be such a happy, most ecstatic place and that is natural. That kind of quality is only possible through love. But not in any impure way. Only love is able to practically substantiate or promote that thing. Love means in other words, deep attraction, adoration, dedication, devotion and surrender. The very primary stage of that is called *sraddha*. The more that *sraddha* is condensed or intensified, the more She takes someone in Her divine abode, the land of ecstasy. Thus, the abode of *Sri Goloka* is manifested in that family life in this world, it means that She is only discovered exclusively through *sraddha* (faith). She is always there, but only when we remove the cover is it possible for us to see Her."

"We can make out the real inner meaning that this whole universe is engaged in the service of Sri Hari when the prejudice or cover of our ego is torn off." (SS, v 6, # 1, '92)

je-dina grhe, bhajana dekhi, grhete goloka bhaya carana-sidhu, dekhiya ganga, sukha na sima paya

"Goloka Vrndavana appears in my home whenever I see the worship and service of Lord Hari taking place there. When I see the Ganges, that river of nectar emanating from the lotus feet of the Lord, my happiness knows no bounds."

(TSOBT, p 37-38)

198 jato-sraddho mat kathasu, nirvinnah sarvva-karmmasu

jato-sraddho mat kathasu, nirvinnah sarvva-karmmasu veda-duhkhatmakan kaman, parityage py anisvarah

"He who has imbibed heart's faith in the tidings of My Name, nature and pastimes; who has become indifferent to all kinds of fruitive work and its rewards; who has learned that all forms of enjoyment of sensual passions ultimately transform into misery, yet he is unable to fully abandon such passions - such a faithful devotee, being determined that his shortcomings will be dispelled by the potency of devotion, gradually comes to abhor those evil passions that enslave him, knowing the havoc they wreak - and he serves Me with love: When his object is pure and sincere, I give him My mercy." (S-B, 11.20.27) + (SSPJ, p 164-5)

One who has a good ideal is in possession of the most valuable wealth. On the other hand, one will only hanker for kanaka-kdmini-pratisthd - popularity, materials of sense pleasure, and money - all these things; but they are all animal consciousness. They are all properties in the land of animal consciousness. A radical change must be effected if we really

want a life worth living. Such is the importance of our ideal.

A man should be judged by his ideal. The greatness of the ideal he is trying to realise is to be marked. The man of the future, the man of tomorrow, should be judged by his ideal. If his ideal is great, he is great, because he is sincere, tomorrow or very soon he will reach it. So our ideal is the all-important factor. We may not attain our high ideal very easily. It is not inferior 'merchandise' to be disposed of cheaply in the market; it is most valuable. But whatever the cost, no matter, we should feel within: "I want no less than that highest thing, that Advaya-jnana, that Autocrat. That Goodness Autocrat, the Supermost Commander of everything. I want Him, and nothing less, and I should live and move, and feel in myself that whatever I shall do, at every second, I am meant for that. I am meant for my ideal. I have no time to waste, or to hesitate for anything.

If at every moment I move in every way with the ideal in my heart, I shall always make some progress towards it. If I can just stay in touch with my ideal, that will guide and inspire me. In any and every action, whatever I shall do or undo, eat, rest, etc., my ideal will be overhead. And that will gradually take me out of all these entanglements and enticements, and one day or other I shall be able to reach it.

jato-sraddho mat kathasu, nirvinnah sarvva-karmmasu:

"For one who has had the chance to acquire a taste and become attracted to talks of Me, My activity and My movement, no other temptation can any longer hold him under its power. He becomes indifferent to all other activity. The outcome is that he can understand within that all other things bear some unpleasant reaction. Yet, although he can conceive that they are all pain-producing, he is helpless to immediately free himself from their clutches. The debt is already incurred, and his debtors won't allow him to escape: 'I am in the midst of so many acquisitions. It is not very easy to leave them at once by my sweet will. Previously I consciously incurred some obligations, and I cannot abruptly cut off their connection; they won't let me free.'" (SOTGOD, v 2, p 77) + (see also slokas 509, 382 & 93)

"A person who has developed faith in narrations of My divine nature and

pastimes may still for some time suffer the reactions to his worldly deeds; although he perceives his addictions to worldly pleasures to be the essence of his misery, he is unable to abandon them." (S-B, 11.20.27)

He knows what is good, what is bad, but he can't help himself from falling into the clutches of the mundane senses. Still, he will repent.

(SOTGOD, v 1, p 106) + (see also sloka 97)

199 jayati jayati namananda rupam murarer viramita nija

jayati jayati namananda rupam murarer viramita nija dharma dhyana
pujyadhi yatna katham api sakrdattam muktidam praninam yat
paramamrtam ekam jivanam bhusanam me

Sanatana Goswami says: "Let ecstasy in the service of the Divine Name be victorious. If somehow we can come in contact with that sound, nama rupam murareh, then all our other activities will be paralysed; we will have no necessity of performing any other activity. Our many variegated duties will have no importance to us at all if we can achieve the service of the Divine Name of Krsna." (B-B, 1.1.9).

Dharma means the business engagement of the karmis or fruitive workers. Dhyana means retiring from this physical world and performing meditation from within, trying to exploit the internal world. Both of these are stopped, paralysed by the ecstasy of service to the Divine Name.

The Ramanuja sect worships Laksmi-Narayana in the mood of opulence and veneration in Vaikuntha. By the ecstasy of the Holy Name, that will also be stopped. One who gets the real grace of the Divine Name of Krsna will retire from all phases of these different kinds of worship,

namely varnasrama dharma, or social duty, dhyana, the internal meditation of the jnanis (mental speculators) and yogis, and puja, the opulent worship of Vaikuntha, after liberation, which attracts the followers of the Ramanuja sampradaya.

The Holy Name will take us to the perception of Goloka, Krsna's own abode, where we will have to completely retire from all these other phases of our divine life. We will have to retire from any work, even if it may be done for Krsna. We will have to give up internal meditation and calculation, and even puja, worship in awe and reverence. The Holy Name will stop all these tendencies, and we will find so much sweetness in chanting the Name that we won't be able to give attention to anything else. When we really come in contact with the sound aspect of the Absolute, then all our other enthusiastic endeavours and functions will be paralysed. We will be unable to attempt them. We will take to the Name only. Then, when the Name allows us to perform other services again, we will be able to do them. The Name has such power, such a high degree of potency that it will stop all other branches of service, and charm you. (TSFSK, p 123-4) + (see also sloka 524)

200 jivera 'svarupa'haya-krsnera 'nitya-dasa'

jivera 'svarupa'haya-krsnera 'nitya-dasa' krsnera 'tatastha-sakti'
bhedabheda-prakasa'

krsna bhuli sei jiva anadi-bahirmukha ataeva maya tare deya samsara
dukkha

"The constitutional nature of the jiva soul is that of an eternal servant of Krsna; the jiva soul is a manifestation of divinity which is one with Krsna and different from Him. The jiva souls are the marginal potency of the Lord. Though in reality they are servants of Krsna, from time immemorial, they have been engaged in misconception, as exploiting agents." (C-c, Madhya-lila, 20.108 & 117)

Sri Caitanya Mahaprabhu said to Sanatana Goswami: jivera 'svarupa' haya- krsnera 'nitya-dasa': "Slavery to Krsna is the innate nature of the jiva soul."

(LSFTLS, p v1, 13) + (see also sloka 39)

How does the soul first appear in this world? From what stage of spiritual existence does he fall into the material world? This is a broad question, which requires some background information.

The Vedic opinion is that there are two classes of souls, jivas, who come into this world. One class comes from the spiritual Vaikuntha planets by the necessity of nitya-lila, the eternal pastimes of Krsna. Another comes by constitutional necessity.

The brilliant effulgent rays emanating from the Lord's personal transcendental form - which is expressed by impersonalists as formless, limitless light, and thus mistaken by them to be the ultimate realisation of the Absolute - is known as the brahmajyoti, and the jiva soul is an atom in that effulgence, and the brahmajyoti is a product of an infinite number of jiva atoms. The brahmajyoti, the non-differentiated marginal plane, is the source of infinite jiva souls, atomic spiritual particles of non-differentiated character.

Within the brahmajyoti, their equilibrium is somehow disturbed and movement begins. From non-differentiation, differentiation begins. From a plain sheet of uniform consciousness, individual conscious units grow. The brahmajyoti which is living and growing, is a product of an infinite number of jiva atoms that are endowed with free will, so from their slumber in the marginal position they choose either the side of exploitation or the side of dedication. The brahmajyoti is the line of demarcation between exploitation and dedication.

krsna bhuli sei jiva anadi-bahirmukha, anadi means that which has no beginning. When we enter the land of exploitation, we come within the factor of time, space, and thought. And when we come to exploit, action and reaction begins in the negative land of loan. Although we strive to become masters, really we become losers.

Goloka and Vaikuntha servitors are also seen to be within the jurisdiction of the brahmanda, the material universe, but that is only a play, lila. They come from that higher plane only to take part in the Lord's pastimes and then return. The fallen souls come from the marginal position within the brahmajyoti, and not from Vaikuntha. (TSFSK, p 36) + (see also sloka 182)

We must try to cast ourselves at the Divine Feet of the Lord saying: "I am the lowest of the low. I am willing to believe that I am most helpless. I want the shelter of Your lotus feet. Please take charge of me. I am unfit to take any responsibility for my own good." This should be our humble attitude. We should feel that, "I can't tolerate this life of independence any longer. I can't go on. I am disgusted with my life of independence. I want slavery. jivera 'svarUpa' haya-krsnera 'nitya-dasa', Others may think themselves fit, but I do not think myself sufficiently developed to take the responsibility for myself. I am the most reckless, mean, worthless and useless. Please accept me and give me any service at your feet. I can no longer rely on myself. I have come to take shelter of your holy feet. You are my Guardian." (GOD, p 17)

"Whatever I shall do, it is for Him." That sort of bond must first be 'signed' and then whatever will be done on that basis will be recognised as bhakti. This is the foundation of bhakti. Without saranagati, all attempts will be exploitation, renunciation, meditation (karmma, jnana, yoga), anything but bhakti. "The result must always go to my Lord; I am His slave. 'nitya-dasa.' I am wholly His servant, without any independence to keep my independent property. Whatever I shall acquire, or whatever I shall do, the owner is He." jivera svarUpa haya-krsnera nitya-dasa: nitya-dasa means eternal servant, that is, slave. He has the right to make or mar, to do anything with me as He likes, according to His sweet will. (SOTGOD, v 1, p 129)

Complete dependence on Him means He can make or mar. I must admit my Master's right to make or mar. I am a slave. Mahaprabhu says: jivera svarUpa haya-krsnera nitya-dasa. That is your constitutional position.

Have you enough boldness to admit it? Can you admit that your Master has full rights over you? "Yes! My Master has fullest rights over me. I am ready to go to eternal hell to supply His slightest pleasure." Such narrations - as for example, we have heard the story about when the gopis were ready to supply their foot-dust as 'medicine' to alleviate Krsna's 'headache' - such narrations we may hear as very sweet to our ears, but to accept is horrible. *jivera 'svarUpa' haya-krsnera 'nitya-dasa'*; no risk: no gain. Whole risk: whole gain. Such confidence is necessary. A free, clear, and bold choice. Are you ready for that?

Krsna is not like a sweetmeat, that His price may be so cheap or so expensive. He is everywhere - He is nowhere. He may say: "You all belong to Me," or: "I don't care for any of you." We are inhabitants of that land now, and really, by constitution we have every right to serve Him. It is the truth, and we must be bold enough to 'call a spade a spade.' Can you accept that you are the eternal servant - you are a slave of Krsna? And Krsna is so dignified that even His slave holds the highest position: Krsna's nature is such that He does not hesitate to serve even His slaves. He is so great and so magnanimous." (SOTGOD, v 1, p 132-3) + (see also sloka 10)

If you want immortality, you will have to pay for the ticket. You will have to take the visa. You will have to prepare for such a categorical beginning. And the bond you will have to sign is slavery - to Krsna. *jivera 'svarUpa' haya-krsnera 'nitya-dasa'*. If you want to go to that mystic land, the land of infinite hope, prosperity and prospect, you will have to go as a slave - because that plane is made of higher stuff than you yourself are." (SOTGOD, v 2, p 74) + (see also sloka 538)

jnana-karmady-anavrtam

"One should render transcendental loving service to the Supreme Lord Krsna favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service." (B-r-s, 1.1.11) + (C-c, Madhya-lila, 19.167) + (see also sloka 39)

Increase the negative side. "I am the most deserving because I am the meanest of the mean, poorest of the poor." We have to increase and develop our knowledge towards that side: "I am so low, so needy, so mean, in all respects." That consciousness will draw Him towards you; the mass energy collected (karma) or the attempt to know Him (jnana) cannot do so, (jnana- karmady-anavrtam). To think, "I can know You, I can measure You" - that is impossible, wild goose chasing, and this has been declared by Srimad- Bhagavatam. You can never know Him. The closer you come to the boundary of your knowledge, the more you will find Him transcending it." (SOTGOD, v 1, p 158-9) + (see also sloka 570)

202 jnanam te' ham sa-vijnanam, idam vaksyamy aisatah

jnanam te' ham sa-vijnanam, idam vaksyamy aisatah yaj jnatva neha
bhuyo 'nyaj, jnatavyam avasisyate

"Now I shall fully describe to you, with the taste of the flavour of My divine sweetness, this knowledge of My grand majestic splendour and opulences. After knowing all this, absolutely nothing will remain for you to know, being situated on this beautiful, joyful, and victorious path." (B-g, 7.2)

In the Bhagavad-gita Krsna says: "Arjuna, Now I shall explain to you scientific knowledge not only about the soul, but also about its potency. The mind, the senses, and the modes of nature are all non-atma, or material. There is a direct and indirect approach towards reality which I shall now describe to you. Please listen attentively to Me: jnanam te'ham sa-vijnanam. What is this? There is Myself and My potency, and the jiva, the living entity, is the marginal potency which is filling up all these material worlds."

If the jiva-sakti, the spiritual potency, were withdrawn, then everything would be stone, and who would care for exploitation? All this fighting tendency, this tendency for exploitation would stop if the marginal potency, the jiva, were withdrawn from matter. Everything would be dead. The soul has entered into this material consciousness and has made it a moving thing. You should understand this properly, in a scientific way. We are not lacking in our ability to give you a scientific explanation. (TSFSK, p 6-7)

203 jnanatah sulabha muktir bhuktir yajnadi punyatah seyam

jnanatah sulabha muktir bhuktir yajnadi punyatah seyam sadhana-sahasrair hari-bhaktih sudurllabha

Mahadeva says: "By practice of enlightenment, jnana, liberation is attained easily enough. By pious work such as sacrifice, yajna, etc., worldly pleasure in the next life is attained easily enough. But Devotion for the Supreme Lord, Hari-bhakti, is very rarely attained." (B.r.s, Purvva, 1.36)

Knowledge is our enemy, because knowledge in this world is all misleading. Its very basis is misleading. However spacious it may be, it is the negligible part of the infinite. We have collected, gathered and pushed into our brain all misleading misrepresentation. Our brains are full of misleading maya, misunderstanding. So that is our enemy. We have to

clear these things out and put in fresh things that are indented from the other world by pure sources. The theoretical is one thing, the practical is another. Srila Rupa Goswami has quoted: jnanatah sulabha muktir bhuktir yajnadipunyatah.

By cultivating our knowledge of soul, we can attain mukti, that is, emancipation or liberation from miscalculation relatively easily. Though it is not so easy, still, considering the wicked nature of the environment, in a general sense one can easily renounce everything; by elimination, elimination, elimination - all elimination, for reaching something like sound sleep. That is mukti. Permanent sound sleep.

And we can gather our things of enjoyment by yajna, altruistic action. If we take altruistic action, then as a reaction they will come back to us, for our satisfaction and pleasure.

But our real wealth, Devotion to Hari, is not so easily attained. Sadhana-sahasraih: despite thousands of practices by the aspirant, still it is

sudurllabha, it may or may not be acquired. Because, that is to acquire friendship with the Autocracy. Our enjoyment is "labour and live." If we loan some labour to another, that may come back to us. So, by the help of our labour, and by the distribution of that labour, we can easily get future enjoyment. Also, by practising our sincere disgust with the present mortal environment, we can encourage our ego towards salvation. That is complete renunciation, cutting off all connection with the environment, samadhi, just like sound sleep. But to have affectionate connection with the Autocratic Infinite - that is hardly to be acquired.

Hari-bhaktih sudurllabha. And the gradual process of how one is to acquire that is also traced in Bhakti-rasamrta-sindhu. (see sloka 238) + (SOTGOD, v

2, p 201)

jnane prayasam udapasya namanta eva jivanti san-mukharitam
bhavadiya-vartam sthane sthitah sruti-gatam tanu-van-manobhir ye
prayaso jita jito py asi tais tri-lokyam

(In the Srimad-Bhagavatam, Lord Brahma said to the Supreme Lord Sri Krsna):

"Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of jnana of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (katha), which emanates from the lotus mouths of the maha-bhagavat sadhus and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds." (S-B, 10.14.3)

Ramananda Raya said to Sri Caitanya Mahaprabhu: jnane prayasam udapasya namanta eva: "It is a very difficult thing to cross the charm of knowledge." We think: "I want to understand everything first, and then I shall act." Calculation and an underlying suspicion is there. Before we act, we want to know everything fully; only then will we risk our capital. The ego, the "I" is very strong, and he wants to have an account of his loss and gain. He thinks: "I am the master. The key is in my hand, I want to test everything, I want to know it all. I know what is good for me." So, we think ourselves masters, not servants, and from the position of a master we make our enquiry. But this calculating mentality must be given up if we at all want to enter into the domain of the Lord, where everything is superior to us. No one there will care to come to us with an explanation, thinking that we are their master. They will not reassure us by saying: "Yes, there will be no loss; your gain will be big." We may think, "I am an independent separate entity, so in my account there must be no loss. I must stand here with my head erect," but that won't do. We are to go there as slaves, not masters. That sort of mentality is necessary: we must bow down our heads. Not that with our heads erect we will march over everything, but everything there is superior in quality to us." (TSFSK, p 139)

Without a brain, an animal can live - but the heart is necessary everywhere for life! Without a heart, no one can live. Only intuitive knowledge is needed to follow, not the computer for calculation. The brain is the representation of the computer. But (mental) reflex action - that is intuitive. Unconsciously they can work - intuition. Intuition can go above the brain calculation. So many birds and beasts can understand that the earthquake is coming, but by man's calculation, so far, they cannot understand that the earthquake will come soon - so far, or any other similar catastrophe like that. There are so many things that our brain cannot feel, cannot catch, which many animals can get some clue beforehand. In the present, current life, they can do it. And after long, lengthy and deep research into the phenomena, man still cannot find it. It is beyond their reason.

Jnane prayasam udapasya namanta eva - Hatefully reject any attempt in the intellectual line. namanta eva. Invite the submissive spirit within you. namanta eva jivanti. In that way, try to live your life. How to live? san-mukharitam bhavadiya. Live your life in the association of the topics about You - about the Lord. Of course, san-mukharitam, not just any topics, but the topics which must come from the genuine source - jnane prayasam. jnane prayasam udapasya namanta eva, jivanti san-mukharitam bhavadiya-vartam, sthane sthitah.

It does not matter what position at present, he holds. Sruti-gatam tanu-van- manobhir, He is carefully attentive that expressions of good association must be of the genuine type by thought, deed and word. Wholesale, with a wholehearted tendency, we must try to attain the news given by the agents of the divinity. prayasa - Then: "Only with that method, Oh Unconquerable! - You are conquered. Only through that process! In these three planes of life (both mind and words), You are found to be conquered by those only in that process who wholeheartedly attain the teachings of Your divine agents.

Wholeheartedly! By thought, deed, and word - then only can they conquer You, Who is otherwise invincible." This is the path to God realization recommended in the Srimad-Bhagavatam. (SS, v 2, # 1, '84, p 3-4) + (see also sloka 458)

It is a defect to want to understand everything about Divinity. Knowledge may be a qualification here in this world, but in relation to the transcendental truth of the highest order, the tendency to want to know everything is a disqualification. We want to know the value of everything. We want to have the key to everything in our possession. But this is really a bar to progress. If we assert ourselves in this way, we rather lose what confidence we might have in divinity, and there will be some delay in extending the key to us. If a servant, upon getting employment in the master's house, is very eager to be entrusted with the house keys, then the master will suspect him. So to want to know everything is a kind of disease, it is an enemy to our progress. This is, of course, difficult to accept. But still, it is true. Surrender is everything. What cultivation of knowledge do we find in the gopis, the most exalted devotees of Krsna? What was their acquaintance with scripture? Nothing. What we understand to be "standard purity," what we think to be knowledge - all these things are disqualifications in giving pleasure to the Absolute. (LSFTLS, p 44)

"Hatefully giving up all intellectual attempts to understand the Supreme Truth, those who want to realise You should completely surrender unto You. They should hear from self-realised devotees about Your Holy Name and transcendental pastimes. Whatever situation they may find themselves in, they should progress by fully dedicating their mind, body, and words to You. In this way the Infinite, who is never conquered by anyone, becomes conquered through love."

We can approach the Supreme Lord only through submission, and when we achieve Him, we won't care for knowing anything else. We will have no regard for what is happening or not happening in the outside world. We will deeply engage in His service for His satisfaction. There, in His service, we will find the object of our lives fulfilled. And this external knowledge of "things outside" will seem to us as rubbish. We will realise, "What is the necessity of wasting time with all kinds of calculation - the nectar is here! It is far deeper than what is found in the external plane." And at that time, we shall give all our attention to His service. (LSFTLS, p 69)

"Hatefully rejecting any attempt in the intellectual line, we must nurture a submissive spirit within ourselves and try to live our lives in association with topics about the Lord. Of course this does not mean any topic about the Lord; they must come from a genuine source. And it does not matter what position we hold at present. Whoever wholeheartedly attends to the teachings of His Divine agents by thought, word, and deed, can conquer Him who is otherwise invincible." This is the path of realisation recommended in the Srimad- Bhagavatam, which condemns the path of intellectual attainment. (LSFTLS, p 75-6) + (see also sloka 458)

Not only self-abnegation, but self-surrender is necessary to approach God. Deep self-surrender will take us into connection with the higher, noble substance, and it must be cultivated by all means. And service is not service to maya. I must be careful to perceive that I am not merely serving maya, who has appeared in a charming or 'godly' form. In our present position we must be extremely cautious regarding who and what we are serving. The main wave will be jnane prayasam udapasya: hatefully discard (ud-apa-asya) all proposals that your intellect may offer you. Whatever the intellect can judge and accept or reject must necessarily be of a lower type. So, you are to summarily reject that, and understand that you must bow down your head (namanta eva).

The beginning of your interest is to bow down your head, and your heart will be captured automatically. Try to connect with that section where you will always be with folded palms, and where you can never be master. Such abnegation and courage of self-giving is necessary if you want to live in the higher plane. Otherwise, you may reign in hell. According to Satan's words: "It is better to reign in hell than to serve in heaven." But just the opposite is necessary.

Even tears and crying have no value if the inner tendency of self-giving is absent. Seva, service, means self-giving, and that is the standard principle in the life of a devotee. This self-giving must really be to the higher sphere and not just haphazardly around us, for that is another way to be captured by hateful things.

(SOTGOD, v 1, p 72-3) + (see also sloka 310)

"I shall accept the laws of the infinite, not the laws of this finite world that I acquired as a subject. I shall have to enter that domain as an object, of the subject. There, He is the subject and I am the object here, possessing only a particle of the space there; and that is also at His sweet will. At any time I may be dispossessed of it."

This is not in the democratic government, but in the mad monarchy - a kind of dictatorship. This is to live in the land of dictatorship, and not in the democracy and law. jnane prayasam udapasya namanta eva.

Everywhere we shall try our best to find mercy, grace, kindness, pity. Because whatever the dictator is doing is all good. We have to be trained like that. He's the highest dictator, without fault, so we may or may not understand, but whatever is commanded by the dictator must be helpful for us. There is no law on which we shall base our judgement and give any remark. To remark is not only absolutely useless but it is faulty and injurious to ourselves. Such consciousness we have to acquire, and it is not unreasonable.

Newton said: "I am only collecting pebbles on the shore of the ocean of knowledge." He was a man of this world, yet he had the sincerity and courage to make this statement. If such a statement is made in deference to the knowledge of only this world, what should be thought of the knowledge of the infinite unknown and unknowable?(SOTGOD, v 2, p 196-7) + (see also sloka 492)

Jnane prayasam udapasya, Scholarship is poison ! Are you ready to admit this? All your learning is nonsense! You are plodding in the mud. All knowledge of misrepresentation - not a bag full of money, but a bag full of rocks. The brain is taxed and filled up with all misleading things. Are you ready to admit this? Not so soon! (SOTGOD, v 2, p 208) + (see also sloka 141)

"Abandoning the unnecessary endeavour of discussing empirical

philosophical truth, surrendering to self-realised devotees and hearing from them about the Lord, is the basic principle of perfection." (SVT, v 1, # 1, Jan- Feb. '92, p 5)

It is not your business to know everything by your constitutional position. It will be folly to bring everything within your consciousness. jnane prayasam udapasya. Here uta apa asya, where asya means throwing hatefully, and uta means far away. These two adjectives are given for dismissal of knowledge. Only through faith, with the nature of submission can the truth be known. (GOD, p 25)

Give up your attempt to measure Him, and try to approach through faith. We are finite, so how much faith can we accommodate in the Infinite? Very little, so don't think that you will be deceived, that your faith will deceive you. What is the length and breadth of your faith, you are a tiny person? In the Infinite anything is possible. So, don't be afraid of your blind faith when you come in the search of Krsna, the Infinite. Only faith can take you there, and not knowledge. It is clearly stated in Srimad-Bhagavatam. Never approach with the instrument of knowledge as your weapon, for that will deceive you. But by faith, the adhoksaja plane can come down to you. But if you doubt, then it may not care to come down to you.

So open, spread wide your heart to receive Him, and whatever sort of wonderful lila He comes to show you, prepare yourself for that. It is so much, so broad, and wait; what are the waves of the Infinite? What sort of wave comes to touch you from the Infinite, the centre of the Infinite, of love, of beauty. Wait and see, remain clear, open, and unbiased. Don't go to measure with your tiny examples of this finite world of nasty nature. tatra laulyam api mulyam ekalam -(see sloka 247) - It is your hankering only that can help you to have a touch of that magnanimous divine thing. If you want to challenge, He'll not care to come. What is the loss to Him? - you are deceived. Go with your heart willing, but go forward.

(C, v 1, # 5, '93, p 10) + (see also sloka 196)

205 jugala-murti, dekhiya mora, parama-ananda hoyā

jugala-murti, dekhiya mora, parama-ananda hoyā prasada-seva korite
hoyā, sakala prapanca jaya

"Beholding the Deity forms of the Divine Couple, Sri Sri Radha-Kṛṣṇa, I feel the greatest joy. By honouring the Lord's Prasada, I conquer over all worldly illusions." (TSOBT, p 37)

If you want to live here then you must devour your environment otherwise you can't survive. So it is the suicidal plane. One is eating another and only then he can live, that too is only for the time being. So is this a proper place to live in?

Prasada - that is the highest solution!

The principle necessities of any life here in this world are to preserve and to propagate. Our first priority is to preserve, and for self-preservation we create havoc in the environment by exploitation. The first principle of exploitation begins from the urge for self-preservation, and that means eating. We are to adjust our dealings with the environment in our most primitive necessity which we can't avoid in order to keep body and soul together. So if we can solve this one difficulty, we can almost solve the whole problem.

Prasada-seva korite hoyā, sakala prapanca jaya - Srila Bhaktivinoda Thakura says that the key to the solution of the whole problem of this mundane life is in Prasada. The first necessity of life is eating, and if we can solve that problem, we have solved the whole thing. The most important thing is to learn how we should take Prasadam to maintain ourselves. Our life depends mainly on that. To live here we cannot but consume, and we cannot but create devastation in the environment by our eating. If we go to consume anything, even plants, grasses or seeds, then microscopic creatures are being killed. So the question is how to get

rid of this reaction? (see sloka 579) (SOTGOD, v 3, p 11)

206 jugupsitam dharmma-krte 'nusasatah, svabhava-raktasya

jugupsitam dharmma-krte 'nusasatah, svabhava-raktasya mahan
vyatikramah

yad vakyato dharmma ititarah sthito, na manyate tasya nivaranam janah

"You have committed a great wrong. In your injunctions of religious duty for the masses, you have sanctioned condemnable worldly works for fulfilment of mundane desires. The masses are already by nature attached to condemnable worldly works for fulfilment of mundane desires. It is a great wrong because the worldly masses will conclude that your messages alone are the central religious duty. Even if they are taught by other knowers of the truth to refrain from those worldly works, they will not accept those teachings, or, they will not be able to understand them for themselves." (S-B, 1.5.15)

Before Srimad-Bhagavatam appeared in the world, Devarsi Narada came and gave a regular stricture to Srila Vyasadeva: "What have you done for so long? This is nothing! Rather, you did something downright wrong."
jugupsitam dharmma-krte 'nusasatah.

The people generally have natural affinity for these things - dharma, artha, kama, then moksa (religion, wealth, sense-pleasure, and liberation). You have recommended these four things in a regular and polished way, but this is already their natural demand. When one is over-fed, he wants fasting as a reaction. So, moksa is only a reaction to exploitation. This is already a fact, and you have recommended the same thing. What new thing have you given them? You have done wrong! Why? Because when a person of your status has recommended moksa, it will be difficult to give anything further. No one will be prepared to oppose your opinion, your standard. All will say that Vyasadeva is the

highest authority, and that they don't care for the advice of anyone else. The highest authority is Vyasadeva. So it will be very difficult to get the people to accept through other sources anything beyond what you have given. So, you have done wrong! It may be considered your misdeed.

Now, the only relief can be that you yourself will give the fifth end (beyond the aforementioned four common pursuits). You, personally, will have to take this work: 'So far, what I have given is very limited, but now I shall give you something far superior.' You alone will have to take up this task, and only then you will have undergone the proper penance necessary for your chastisement.

Mahan vyatikramah - it is a great wrong, because jugupsitam - what is very condemnable; dharma-kṛte - is given under the stamp of religion; the goods under the stamp are ultimately non-religious. What good is that? Only 'to do wrong and not to do wrong.' But to do good - is it not included here? Of bad and non-bad, non-bad does not mean positive good. So, you will have to take this duty with earnestness and clarify the position for the people: 'So far, what I have given you is more or less of a negative character. Now I have come to give you something positive.' In this way, you must create the atmosphere to give them something substantial." (SOTGOD, v 1, p 143) + (see also sloka 126)

207 jayyasi cet karmanas te, mata buddhir janardana tat kirn

jayyasi cet karmanas te, mata buddhir janardana tat kirn karmani ghore
mam, niyojayasi kesava. vyamisreneva vakyena, buddhim mohayasiva
me tad ekam vada niscitya, yena sreya 'ham apnuyam

"O Janardana, O Kesava, if You consider that resolute and determined spiritual intelligence (vyavasay-atmika-buddhi) is better than action in goodness and passion, then why do You engage me in the violent activity of warfare?"

"My intelligence is confused by Your words. They appear to be ambiguous, sometimes supporting action and sometimes supporting knowledge. So please instruct me which of these two paths is most beneficial for me." (B-g, 3.1-2)

Bhaktivinoda Thakura has given his decision, in his Tattva-sutra, that although when Bhagavad-gita was spoken to Arjuna, he engaged himself in fighting, had it been Uddhava in place of Arjuna, after hearing the conclusion of Bhagavad-gita where Krsna says: "Give up everything and surrender unto Me," Uddhava would have accepted this and gone away from the warfield. Upon hearing the same advice, Arjuna acted in one way, but Uddhava would have acted in another. After hearing the first instalment of Krsna's instructions, Arjuna tells Krsna in the Bhagavad-gita:

"You say that jnana, knowledge, is better than karma, work. Why then do You want to engage me in this dreadful karma of fighting?"

Then Krsna said: "You have your capacity in karma: finish your career, and then you can aspire to come to the level of jnana, enquiry into knowledge. It is not a cheap thing to transcend all activity and attain naiskarmya, freedom from karma. First finish the course of your karma; then you will become free from karma, and gradually you will develop transcendental knowledge and devotion. So, I say: 'Engage yourself in this present fight.' Fighting is not recommended for everyone, but for you, and men of your section." (TSFSK, p 68-9)

208 jyotir abhyantare rupam atulam syamasundaram

jyotir abhyantare rupam atulam syamasundaram

According to Hindu Scriptures, generally the departed souls live on the moon. Two terms are used: Uttarayana and Daksinayana. Daksinayana refers to the period ruled by certain gods; during that time, the soul that passes from the body must return to this soil. Such is the karma of those persons. Their mental body is of such quality that it will again come here. After death they go to the moon to take rest for some time. There is also some arrangement in the sastra where food is offered in their name, and that food is given to the sadhus, brahmanas, and cows, etc., thereby, they get that food.

The departed souls have left their accumulated energy here. Their heirs take possession of this energy, and should offer something to the forefathers by the process of mantram. Such subtle association is there that if it is done under proper direction it will reach the place of the departed soul - the subtle body of the departed soul will receive it. This process is something like sending a money-order from India to America, as it is sent in rupees and converted to dollars through the exchange system and given to someone in America as dollars. Similarly, whatever I offer to the forefathers will be converted and taken there by the society of rsis that look after the affairs of transmitting it to them by the process of mantram to the appropriate necessity of the souls living there. In this way the forefathers will receive that food from here. That place is generally Chandraloka, the moon.

For those whose karma is that they will not take birth here again, they go towards the sun. The moon revolves around the earth, but they cross the limit of the attraction of the earth and go elsewhere to have their life nearby the sun. That is Uttarayana. Light predominates there. Chandraloka is dependent light and it circumambulates this earth, but the sun is above the earth and it represents light, knowledge.

The souls who go there go beyond the boundary of this earth. They go away in their subtle bodies, never to return to this earth again. These souls leave earth forever. According to their karma they go somewhere else and live there.

But in both cases, this is a relative direction only. We are asked to have our direction through the sun, through light, through knowledge.

Jyotir abhyantare rupam atulam syamasundaram. What is light? In the

proper conception light is knowledge. In reality, knowledge is light; ignorance is darkness. Piercing even the light - knowledge - we shall try to find 'Syamasundara.' We have to try to seek that through the 'sun', through the 'light'. That is the remote direction given to us by the revealed mantras of the Vedas: "Go to the light. Avoid darkness. Welcome light." Light is the representative of knowledge. Tackle the knowledge in such a way that you can find a cosmos which is very beautiful and personified as evergreen, or, kisorā. satyam sivam sundaram - that is Truth, that is Good, that is Beautiful. We are given such direction in a symbolic way. We are far from that, so for a person in such a remote place a symbolic expression is extended.

(SGD, SGP, 1997, p 18-19) + (see also sloka 502 & 350)

K

209 kabhu na vadhibe tomara visaya-taranga punarapi

kabhu na vadhibe tomara visaya-taranga punarapi ei thanipabe mora
sanga

"And in this transaction, you will find My backing. If you obey My command for distribution to one and all, then you will find that I am there, backing you in this work." (C-c, Madhya-lila, 7.129)

So, your great master has engaged you all like so many dedicated soldiers. Now you must do relief work in this world of mortality and death. Do relief work. Somehow we have to get Kṛṣṇa consciousness for ourselves and also carry this news to our neighbours. Mahāprabhu says:

"Whomever you meet, tell him about Krsna, and in this way, save the people." They are all under the influence of eternal mortality. Only this path is relevant to their condition; all other talks are irrelevant.

Everyone is rushing into the jaws of death. This is the sum total of the news of this world; it is the only news. Every second everyone is entering into the jaws of death. This is the real problem - nothing else. The whole problem, if summarised, will come to this, that every second, every atom here is entering into the jaws of death. This is the great and only danger in the world. So, all other talks are irrelevant to the real problems of life; try to help them from entering into the jaws of death. This is the only problem in the whole world.

Go forth and tell everyone about Krsna. Whatever you do, make them talk about Krsna, Krsna, Krsna. Save yourself and prepare yourself for the highest goal. Whenever you meet anyone, wherever you meet anyone, only talk of Krsna. All other talks are irrelevant and redundant.

Mahaprabhu says: "It is My command. Don't think that if you do this and take the position of guru, when the people come to honour you, you will forget your ordinary position, become puffed up with pride, and go to hell; no, no, no. I order you: 'Go on!' The relief work is there. You can't stand idle as an onlooker. So, I say, 'Jump! Start relief work.' I order you to do so. And I shall take whatever responsibility is there. The whole world is dying. So, always, at every second, the real need is krsna-katha. You will get My association only by obeying My orders, and discharging the duty that I am entrusting with you. You will find Me there in your obedience of My order, in the discharge of the duty I impose on you." (SGAHG, p 57-8) + (see also sloka 589)

210 kada saure gaure vapusi parama-prema-rasade

kada saure gaure vapusi parama-prema-rasade sad-eka-pmna-
mskapata-kṛta-bhavo'smbhāvita kada va tasyalaukika-sad-anumanena
mama hr̥dy akasmdtsrl-radhd-pada-nakha-mani-jyotirudagat

"O Krsna, Your golden form is the life and soul of Your devotees. It is the philanthropist that freely gives the nectar of divine love for You. When shall I wholeheartedly love this embodiment of nectar to my full satisfaction? I have finally understood the inner secret of this beautiful form. It is made of Sri Radhika's mood and complexion. O when will my heart be filled with the splendour of Her jewel toenails?" (C-Cand, 68) + (SBRBM, p 13)

211 kahan mora prana natha murali-vadana

kahan mora prana natha murali-vadana kahan karon kahan pan
vrajendra-nandana

Sri Caitanya Mahaprabhu said: "Where is my beloved Krsna? I can't tolerate His separation. Where is the Lord of My life, who is playing His flute? What shall I do now? Where should I go to find the son of Maharaja Nanda?"

(C-c, Madhya-lila, 2.15)

After the function of sannyasa was finished, Sri Caitanya Mahaprabhu ran towards Vrndavana. Sometimes He would run away so swiftly that the devotees could not trace Him, especially in the night, when they would lose Him in the darkness. Then, they would all be disappointed, thinking: "Sri Caitanya Mahaprabhu, our lord and master, has left us!" But suddenly they would hear Him far away, crying: "Krsna, Krsna, Krsna!" in a piteous, wailing tone. Then they would run in that direction and see that He was lying on the ground, crying: kahan moraprana natha murali-vadana.

In a piteous, heart-rending tone, He was crying. In a bewildered state,

with no consciousness of any particular direction, He would say: "Who are you? I'm going to Vrndavana. Why are you disturbing Me?" After nursing Him, again they began to start towards the west, towards Vrndavana. Sri Caitanya Mahaprabhu continued wandering in trance. But the great attraction of His devotees did not allow Him to go towards the west.

Taking advantage of His trance, Nityananda Prabhu somehow coaxingly turned Mahaprabhu's face towards Santipura. It is mentioned in the Caitanya- Bhagavata that beginning from Katwa, they went west until they reached a place near Vakresvara, about six miles north-east of Dubrarajpura, in the district of Birbhum. In Visramatala, on the other side of the Adjai River, there is a place which is observed as the seat of Sri Caitanya. There, they say, Sri Caitanya Mahaprabhu turned His face from the west towards the east, or from Vrndavana to Santipura.

They wandered throughout the remaining evening, and then another day and night. Finally, on the third day, in the evening, He returned through Kalna to Santipura through the arrangements of Nityananda Prabhu, who appeared before Mahaprabhu in the red cloth of a renunciate. Sri Caitanya Mahaprabhu, although so familiar with Him, couldn't recognise Nityananda. He saw a sannyasi before Him and thought: "I am going to Vrndavana, and here is a sannyasi in front of Me." He said: "O Sripada sannyasi, where are you going?"

"I shall go to Vrndavana with You."

"How far is Vrndavana from here?"

Nityananda showed Him the Ganges, near Kalna, saying "Just see, there is the Yamuna."

Mahaprabhu said: "Oh, We have come so near the Yamuna!" Then, He took His bath in the Yamuna, singing this verse: cid-ananda-bhanoh sada nanda- sunoh.

(see also slokas 110 & 148) + (TGVODL, p 75)

212 kahibara katha nahe, kahile keha na bujhaye

kahibara katha nahe, kahile keha na bujhaye, aiche citra caitanyera
ranga sei se bujhite pare, caitanyera krpa yanre, haya tanra dasanudasa-
sanga

"Such topics are not to be discussed freely because if they are, no one will understand them. Such are the wonderful pastimes of Sri Caitanya Mahaprabhu. Unto one who is able to understand, Sri Caitanya Mahaprabhu has shown mercy by giving him the association of the servant of His own servant." (C-c, Madhya-lila, 2.83)

And who will have faith in their words? Their representation? Though they cannot sometimes check them, but express them like a volcano. But where are those who will come to believe it? No! It is not so easy to understand, to have faith, to believe it. (SS, v 4, # 1, '86, p 3) + (see also slokas 28 & 606)

213 kaivalyam narakayate tridasapurakasa-puspayate

kaivalyam narakayate tridasapurakasa-puspayate durddantendriya-kala-
sarpa-patali protkhata-damstrayate visvam purna-sukhayate vidhi-
mahendradis ca kitayate yat karunya-kataksa-vaibhavatam tam gauram
eva stumah

"The yogis' most worshipping goal of merging with the Absolute appears as hell; the religious sense-pleasure-seekers' sought-after reward of entrance to heaven is seen as an imaginary insignificant flower in the sky; the senses, which are indomitable for the whimsical sense-enjoyers,

appear as a defanged black cobra; the entire universe is perceived as the embodiment of the ecstasy of Kṛṣṇa; and even the exalted post of Lord Brahma, Lord Indra, etc, fervently sought after by the most elevated of the demigods, is seen as comparable to the position of an insect - for those devotees who have been blessed with the supreme fortune of receiving the merciful glance of the Supreme Lord Śrī Caitanya Mahāprabhu. Ever do I sing the infinite glories of that Supreme Lord Śrī Gaurasundara." (C-cand, 5) + (SOTGOD, v 1, p xvi)

214 kaivalya-prema-bhumav-akhila-rasa-sudha-sindhu-sancdra-daksam

kaivalya-prema-bhumav-akhila-rasa-sudha-sindhu-sancdra-daksam
jnatvapy eva ca radha-pada-bhajan-sudhdm lilayapayadyam saktim
sancdrya gauro nija-bhajana-sudha-dana-daksam cakara sa sri-rupah
kada mam nija-pada-rajasabhusitam samvidhatte

"Śrī Gaura Hari knew that as an eternal associate of the Lord, Śrī Rupa was already proficient in wandering throughout the ambrosial ocean of all mellows in the land of unalloyed love (Vraja rasa). Nonetheless to expand His own pastimes, the Lord enabled him to drink the sweet ecstasy of servitude unto Śrī Rādhā and empowered him with the skill to distribute the nectar of His personal devotional service. When will that Śrīmad Rupa Prabhu grace me with the dust of his lotus feet?" (P-D, 6) + (SBRBM, p 41)

215 kalan nastam bhakti-yogam nijam yah

kalan nastam bhakti-yogam nijam yah, praduskartum kṛṣṇa-caitanya-

nama dvirbhutas tasya padaravinde, gadham gadham liyatam citta-
bhrngah

Sarvabhauma Bhattacharya said: "Let the honeybee of my mind dive deep into the lotus feet of Sri Caitanya Mahaprabhu, who is the Supreme Personality of Godhead, Krsna Himself. He has appeared to revive the path of unalloyed devotion, which had almost become lost due to the influence of time."

(C-c, Madhya-lila, 6.255) + (TGVODL, p 18) + (see also sloka 539)

216 kalena nastapralaye, vaniyam veda-samjnita mayadau

kalena nastapralaye, vaniyam veda-samjnita mayadau brahmane prokta,
dharmo yasyam mad-atmakah

"By the influence of time, the transcendental sound of Vedic knowledge was lost at the time of annihilation. Therefore, when the subsequent creation took place, I spoke the Vedic knowledge to Brahma because I Myself am the religious principles enunciated in the Vedas" (S-B, 11.14.3)

The following is from Bhaktivinoda Thakura's English lecture at Dinajpur, West Bengal, India, 1869.

"We love to read a book which we have never read before. We are anxious to gather whatever information is contained in it, and with such acquirement our curiosity stops. This mode of study prevails amongst a great number of readers who are great men in their own estimation as well as in the estimation of those who are of their own stamp. In fact, most readers are mere repositories of facts and statements made by other people. But this is not study. The student is to read the facts with a

view to create, and not with the object of fruitless retention. Students, like satellites, should reflect whatever light they receive from authors, and not imprison the facts and thoughts just as the magistrates imprison the convicts in the jail!

Thought is progressive. The authors thought must have progress in the reader in the shape of correction or development. He is the best critic who can show the further development of an old thought; but a mere denouncer is the enemy of progress and consequently of nature. Progress certainly is the law of nature, and there must be corrections and developments with the progress of time. But progress means going further or rising higher. The shallow critic and the fruitless reader are the two great enemies of progress. We must shun them. The true critic, on the other hand, advises us to preserve what we have already obtained, and to adjust our race from that point where we have arrived in the heat of our progress. He will never advise us to go back to the point whence we started, as he fully knows that in that case there will be a fruitless loss of our valuable time and labour. He will direct the adjustment of the angle of our race at the point where we are.

This is also the characteristic of the useful student. He will read an old author and will find out his exact position in the progress of thought. He will never propose to burn a book on the ground that it contains thoughts which are useless. No thought is useless. Thoughts are means by which we attain our objects. The reader who denounces a bad thought does not know that a bad road is even capable of improvement and conversion into a good one. One thought is a road leading to another. Thus, the reader will find that one thought, which is the object today, will be the means of a further object tomorrow. Thoughts will necessarily continue to be an endless series of means and objects in the progress of humanity.

The great reformers will always assert that they have come not to destroy the old law, but to fulfil it. Valmiki, Vyasa, Plato, Jesus, Mohammed, Confucius and Caitanya Mahaprabhu assert the fact either expressly or by their conduct.

Our critic, however, may nobly tell us that a reformer like Vyasa, unless purely explained, may lead thousands of men into great trouble in time to come. But dear critic! Study the history of ages and countries! Where have you found the philosopher and reformer fully understood by the

people? The popular religion is fear of God, and not the pure spiritual love which Plato, Vyasa, Jesus, and Caitanya taught to their respective peoples! Whether you give the absolute religion in figures or simple expressions, or teach them by means of books or oral speeches, the ignorant and the thoughtless must degrade it.

It is indeed very easy to tell, and swift to hear, that Absolute Truth has such an affinity with the human soul that it comes through as if intuitively, and that no exertion is necessary to teach the precepts of true religion, but this is a deceptive idea. It may be true of ethics and of the alphabet of religion, but not of the highest form of faith, which requires an exalted soul to understand. All higher truths, though intuitive, require previous education in the simpler ones. That religion is the purest which gives us the purest idea of God. How then is it possible that the ignorant will ever obtain the absolute religion, as long as they are ignorant?

So we are not to scandalise the Saviour of Jerusalem or the Saviour of Nadia for these are subsequent evils. Luthers, instead of critics, are what we want for the correction of those evils by the true interpretation of the original precepts.

God gives us truth as He gave it to Vyasa, when we earnestly seek for it. Truth is eternal and inexhaustible. The soul receives a revelation when it is anxious for it. The souls of the great thinkers of the bygone ages, who now live spiritually, often approach our enquiring spirit and assist it in its development. Thus, Vyasa was assisted by Narada and Brahma. Our sastras, or in other words, books of thought, do not contain all that we could get from the infinite Father. No book is without its errors. God's revelation is Absolute Truth, but it is scarcely received and preserved in its natural purity. We have been advised in the Srimad-Bhagavatam (11.14.3) -(kalena nastapralaye) to believe that truth when revealed is absolute, but it gets the tincture of the nature of the receiver in course of time, and is converted into error by continual exchange of hands from age to age. New revelations, therefore, are continually necessary in order to keep truth in its original purity. We are thus warned to be careful in our studies of old authors, however wise they are reputed to be. Here, we have full liberty to reject the wrong idea, which is not sanctioned by the peace of conscience.

Vyasa was not satisfied with what he collected in the Vedas, arranged in

the Puranas, and composed in the Mahabharata. The peace of his conscience did not sanction his labours. It told him from inside: "No, Vyasa! You can't rest contented with the erroneous picture of truth which was necessarily presented to you by the sages of bygone days! You must yourself knock at the door of the inexhaustible store of truth from which the former sages drew their wealth. Go! Go up to the fountainhead of truth, where no pilgrim meets with disappointment of any kind. Vyasa did it and obtained what he wanted. We have all been advised to do so.

Liberty then, is the principle which we must consider as the most valuable gift of God. We must not allow ourselves to be led by those who lived and thought before us. We must think for ourselves and try to get further truths, which are still undiscovered. In the Srimad-Bhagavatam (11.21.23) we have been advised to take the spirit of the sastras, and not the words. (see sloka 365). The Bhagavata is therefore a religion of liberty, unmixed truth, and absolute love.

The other characteristic is progress. Liberty certainly is the father of all progress. Holy liberty is the cause of progress upwards and upwards in eternity and endless activity of love. Liberty misused causes degradation, and the Vaisnava must always carefully use this high and beautiful gift of God.

The spirit of this text goes far to honour all great reformers and teachers who lived and will live in other countries. The Vaisnava is ready to honour all men without distinction of caste, because they are filled with the energy of God. See how universal is the religion of the Bhagavata. It is not intended for a certain class of Hindus alone, but it is a gift to man at large, in whatever country he is born, and in whatever society he is bred. In short, Vaisnavism is the Infinite Love binding all men together into the infinite unconditioned and absolute God. May peace reign forever in the whole universe in the continual development of its purity by the exertion of the future heroes, who will be blessed according to the promise of the Bhagavata with powers from the Almighty Father, the Creator, Preserver, and the Annihilator of all things in Heaven and Earth." (Bhaktivinoda Thakura)

"The message of the Vedas is eternal religion, nondifferent from Me. When in the course of time those eternal teachings disappeared from view with the universal cataclysm, I imparted them to Lord Brahma at the

dawning of a new creation."

(S-B, 11.14.3) + (SSPJ, p 160)

"By the influence of time, the transcendental sound of Vedic knowledge was lost at the time of annihilation. Again, at the time of creation, I first inspired Brahma the creator from within his heart. And then, through Brahma, so many disciples were enlightened. They in turn enlightened their disciples. And in this way, the line of revealed truth descends from Me." (S-B, 11.14.3) + (LSFTLS, p V1) + (see sloka 184)

"In the complete dissolution, everything was finished. Then I, Krsna, taught Brahma, and it was subsequently passed to Bhrgu, MarTci, etc." From there, Lord Krsna delivered the Uddhava-gita; how to account for the different conceptions of religion in this world? Arjuna proclaimed: "Besides You, none can give the proper answer to this question. So, I ask You, my Lord, to explain to me why there are so many different conceptions of religion in this world."

Then, Krsna began to explain: "In the beginning, it was one religion and it was extended from Me to Lord Brahma, the creator. Then Brahma began to give vent to this conception and many came as his disciples. According to their peculiar nature, they understood it, but with a little modification. Again, when they are delivering to their own disciples, there is some modification. It comes - modification of this world - and then also some extra-misinterpretation has grown mixing the two. But I am the thing of the whole - I am the aim of all religious conception. mad-atmakah, I am the spirit of the real conception of religion." (SS, v 4, # 1, '86, p 6-7) + (see sloka 438)

217 kaler dosa-nidhe rajann asti hy eko mahan gunah kirttanad

kaler dosa-nidhe rajann asti hy eko mahan gunah kirttanad eva krsnasya mukta-sangah param vrajet

Sukadeva Goswami tells Pariksit Maharaja: "O King, the age of Kali, the repository of all evils, has but one glorious characteristic: in this age, those who simply chant the Holy Name of Krsna are liberated and reach the Supreme Lord." (S-B, 12.3.51) (SOTGOD, v 2, p 22) + (SBRBM, p 14) + (see slokas 577 & 138)

218 kali-ghora timire garasala jaga jana dharama karama rahu dura

kali-ghora timire garasala jaga jana dharama karama rahu dura
asadhane cintamani vidhi milaola ani gora bada dayara thakura.

bhaire bhai gora-guna kahane na yaya.

kata sata anana kata caturanana baraniya ora nahi paya cari-veda sada
darasana kari adhyayana se yadi gauranga nahi bhaje. brtha tara
adhyayana nayana bihina jana darapane andhe kiba kaje veda vidya dui
kichui na janata se yadi gauranga jane sara.

nayananda bane sei se sakali jane sarva-siddhikaratale tara.

"When the dense nescience of the age of Kali covered the intelligence and consciousness of worldly people, their piety and spiritual principles receded far away. Despite this disqualification, divine providence brought to them the desire fulfilling gem cintamani, Gaura the Lord of all Transcendental magnanimity and mercy. My dear brothers, the glories of Gaura are unlimited. Even great personalities of versatile intelligence like Lord Brahma cannot find their end. If a person is well read and educated in the knowledge of the four Vedas and six philosophies but cannot appreciate Sri Gauranga, then all his education and accumulation of knowledge are simply useless, just as a mirror is of no use to a blind man. Nayananda says a person who has no awareness of the Vedas or

higher education but knows in his heart that Gauranga is the Divine Essence of all truth, must be considered truly wise and all success will eventually come to him." (Nayananda Prabhu) (SBRBM, p 8-9)

219 kaliya-dokha korobi binasa sodhobi nadi-jala badobi asa

kaliya-dokha korobi binasa sodhobi nadi-jala badobi asa, bhaktivinoda
tuwa gokula-dhana rakhobi kesava! korato jatana

"Although the Kaliya serpent's venom has poisoned the Yamuna's waters, I know that poison will not act. Your presence will cleanse the waters and so increase our confidence in Your protection. Bhaktivinoda is now the property of Gokula, Your holy abode, O Kesava. Kindly protect him with care." (TSOBT, p 26-7)

How are we to enter into such a loving relationship with the Lord?
Through

the grace of Sri Gauranga. One devotee has said: "If Gauranga had not come, how could we live? And who would inform us about our ultimate prospect of life?" (see sloka 574). We have such a great prospect. And yet, without Gauranga, who would have come to inform us that we have so much wealth within? And Sri Gauranga says: "You do not know, but you have such a great magnitude of wealth." His coming to inform us of our prospect is like the astrologer who reads a poor man's horoscope (see sloka 436) and tells him: "Why are you living a poor life? You have immense wealth buried underground. Try to recover it. You are so great and your guardian is so loving and so high, and yet you are wandering like a poor fellow in the street! What is this? You are not helpless; it is not that you have no guardian. You have only to remember your merciful

guardian." (LSFTLS, p 1V)

220 kama-preme dekho bhai, laksanete bheda nai tabhu kama 'prema' nahi haya

kama-preme dekho bhai, laksanete bheda nai tabhu kama 'prema' nahi haya

"My brother, lust and love appear as one and the same; yet, lust is never love."

(KK, U, 18)

Karmma-mamsamaya kama - lust is only concerned with flesh and blood, but prema, is the cid-ananda-dhama - the abode of consciousness and blissfulness. There is no question of perceiving it through these mundane senses. Our ideal must be pure, and we must strive for it. We may be in a lower position, but if the ideal is clearly before us, that will help us in our real improvement of life. A man who possesses the true ideal is a real 'capitalist' in gaining a better position.

(SOTGOD, v1, p 105) + (see also slokas 62 & 198)

Roughly calculating, there is no difference between lust and love. But, still, you carefully note that lust is not love. One is connected with this lower feeling, this flesh and blood. And the other, with the highest reach of the soul! aprakṛta prakṛta vat, very similar to mundane, but not mundane. That is the highest position.

(SS, v 3, # 1, '85, p 7) + (see also slokas 62, 220, 261, 375, 420 & 486)

221 kam prati kathayitum ise, samprati ko va pratitim ayatu

kam prati kathayitum ise, samprati ko va pratitim ayatu go-pati-tanaya-kunje, gopa-vadhuti-vitam brahma

"To whom can I tell it, and whoever will believe it, that the Supreme Absolute, Param Brahman, the Paramour of the damsels of Vraja, is enjoying in the groves on the banks of the Yamuna?" (C-c, Madhya-lila, 19.98) + (P, 98)

Mahaprabhu has suggested to us: "Try for the chance for your fortune in Vrndavana. There is such a wonderful process: Nanda and Yasoda (Krsna's father and mother) has captured the Absolute and He is crawling in their compound (aham iha nandam vande yasyalinde param brahma - see sloka 480). Try to secure a position there, however negligible it may be. Try your fortune." So, we are in search of such a fortune where all other proposals are eliminated.

Kam prati kathayitum ise. - It is inconceivable that the Brahman, the greatest, the Absolute, has come to search for the least love of the cowherd damsels of the gopi class. He has approached in such a near and close way, and in such an ordinary, rural style. Try your fortune there. We are out to do just that, under the guidance of Sri Caitanyadeva, who is understood to be the combination of the positive and negative aspects of the Absolute. The positive is busy distributing Himself to others. Mahaprabhu is that infinitely and inconceivably generous aspect of the Supreme. (SOTGOD, v 1, p 13-4) + (SBRBM, p 26) + (see also sloka 425)

222 kamsarir api samsara, vasana-baddhasrnkhalam radham

kamsarir api samsara, vasana-baddhasrnkhalam radham adhaya hrdaye,

tatyaja vraja sundarih

"Lord Sri Krsna took Srimati Radharam within His heart, for He wanted to dance with Her. In this way, He left the arena of the rasa dance and the company of all the other beautiful damsels of Vraja." (G-G, 3.1) + (C-c, Madhya-lila, 8.106)

Uddhava has shown us the high position of the gopis. And between all the gopis and Srimati Radharani, there is also a categorical difference. That was proved in rasa-lila. When Krsna and the gopis openly displayed Their transaction of heart, with that divine rasa flowing, and inundating all directions, Radharani was also there. She gave the highest contribution to the common rasa-vilasa display of the parakiya-madhurya-rasa, paramour mellow.

Then, suddenly, dissatisfaction came in Radharani's heart. She began to think: "Am I also counted in the common flow of rasa ?"

Some reaction came within Her mind, and suddenly She left. After displaying her peculiar type of superexcellent dancing and singing, introducing a flow of new type there, suddenly She departed. She left the circle of the rasa dance. And Krsna suddenly found: "Radharani is not here. It is tasteless." The flow of rasa was there, but the gist, the quality, is a little down. He felt: "Why is it not so satisfactory to My inner heart?"

He felt some ebb in the tide. And then by inspection He found that Radharani was absent. Disappointed, He left the circle of the rasa dance, and went to search after Her. Although the parakiya-madhurya-rasa, the highest mellow of conjugal love, Vrndavana, and the gopis were all there, still there is a categorical difference in quality and quantity, in every way, between the other gopis and the particular camp of Radharani. Jayadeva Goswami, in his Gita Govinda (3.1) has described how Krsna left the circle of the rasa dance. Kamsarir api samsara, vasana-baddhasrnkhalam.

Jayadeva has described in this way that Krsna left the circle of the rasa dance, taking Radha within His heart. Krsna departed in search of Radharani. Her position is so exalted. It is said: "Lord Krsna's transcendental desires for loving exchanges could not be satisfied even

in the midst of billions of gopis. Thus He went searching after Srimati Radharani. Just imagine how transcendently qualified She is!" (sata-koti-gopite nahe kama nivapna - C-c, Madhya-lila, 8.116) + (see also sloka 441). The other gopis numbered so many, but in quality they were a little less. Their total combination could not satisfy Krsna. The qualitative difference was there. That is found. (SGAHG, p 152-3) + (see also sloka 390 & 395)

Once, Radharani left the rasa-lila when She saw that all the gopis were being dealt with almost equally by Krsna. Equal treatment towards one and all did not satisfy Her. So She decided to display a composition of singing and dancing to please Krsna in a most wonderful transcendental way.

Radharani showed Her skill in various ways, and then at the last moment, She suddenly disappeared.

And as Krsna was engaged in that combined singing and dancing, He suddenly found that Radharani was absent. So He left everyone to search for Radharani. He met Her on the way, and after walking for some time, Radharani told Him: "I can't move, I can't walk anymore. If You would like to go on, You will have to carry Me, I cannot go further." And suddenly, Krsna disappeared.

In his Bhagavatarka-Manci-Mala, his translations of Srimad-Bhagavatam verses, Srila Bhaktivinoda Thakura explains that Krsna was thinking: "I would like to see what will be the mentality of separation in Her." Only to appreciate the depth of the separation She felt from Him did Krsna disappear. Then of course Krsna returned after some time.

223 kanakapasyanti kamini mayayo jagat pasyanti dhana mayo jagat

kanakapasyanti kamini mayayo jagat pasyanti dhana mayo jagat dhara
mayo jagat khira prayanti narayano jagat

Our own tendency for exploitation and renunciation creates so many units of this plane, like so much dust to blind our eyes so we can't see Him. kanaka pasyanti kamini mayayo jagat. Those who are lustful try to find out where is a beautiful lady. pasyanti dhana mayo jagat. The greedy people always busy their minds with the thought, "Oh, there is Birla, there is Tata, there is Ford," who are the moneyed men in this world. They think only about moneyed men because they love wealth the most. dhara mayo jagat and khira prayanti narayano jagat. Those who are liberated from the outer external influences may find, "Oh, I am in the kingdom of Narayana, who is the support and guardian of the whole world. We see His hand everywhere. Without His direction nothing can move." They may boast that, "I have got such power, I have got such beauty, I have got wealth," but it is all a false show. The real backing spirit is Narayana, the all pervading, all knowing, all good principle. And the temporary external plane is the killing aspect of existence. It is only our prejudices of so many types that have captured us. (GOD, p 20)

224 karmanam parinamitvad, d-virincyad amangalam vipscin nasvaram pasyed

karmanam parinamitvad, d-virincyad amangalam vipscin nasvaram
pasyed, adrstam api drsta-vat

"An intelligent person should see that any material activity is subject to constant transformation and that even on the planet of Lord Brahma there is thus simply unhappiness. Indeed, a wise man can understand that just as all that he has seen is temporary, similarly, all things within the universe have a beginning and an end."

(S-B, 11.19.18)

"What can you really give me from that place where even Brahma in charge of the creation is also suffering. He who is the general creator of the world - he cannot even attain The Supreme in his heart nor in deep meditation?" It seems that this is no small achievement. It is a very rare

connection. Knowing that - then, who are we? (see also sloka 489) + (SS, v 6, # 1, '92, p 5)

225 karmany evadhikaras te, maphalesu kadacana ma karma-phala-hetur bhur

karmany evadhikaras te, maphalesu kadacana ma karma-phala-hetur
bhur, ma te sango 'stv akarmani

"I shall now describe niskama karma-yoga, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties." (B-g, 2.47)

We are only agents, and we are working because He has ordered us, so we must remember what is bhakti, what is devotion proper. Whatever I do, the wage I earn must not come to me; I am only an agent. The benefit should go to the proprietor, to my master, Krsna. We should move with this idea, and that will be bhakti proper. Otherwise, we will be engaged in karma-kanda: fruithunting. I want to enjoy the result of karma for myself, but the result should go to my master. I am His servant, I am working under His order. I am His slave; I am not the proprietor. I am not the proper person to be the recipient of the fruits of energy. The master of energy is the Supreme Lord, and all the products of energy should go to Him. It must not be tampered with on the way. This should be the attitude of every worker. Then it will be bhakti proper. We are not the recipients; He is the recipient. We must always be conscious that the only beneficiary is He. Only then are we devotees. We are not the beneficiaries, but selfless workers.

It is said in the Bhagavad-gita (2.47): karmany evadhikdras te: "You have a right to perform your duty, but you have no right to enjoy the fruits of your work." This is a great warning. Krsna says: "Do not think that because you are not the beneficiary of the fruits of your action, you have

no reason to take so much trouble to work - never." That is the most heinous curse, to think that because I am not the beneficiary, I am not going to work. Even selfless activity is also of a lower order. Rather we must perform godly activity for the satisfaction of the Supreme Lord. That is bhakti, or devotion. And there is also a gradation in bhakti: there is a big division between vidhi-bhakti and raga- bhakti, calculative devotion and spontaneous devotion.

God is not a constitutional king, but He is an autocrat. To work for an autocrat is the highest conception of sacrifice. What degree of selflessness and courage is required to work for an autocrat, a despot, a liar who is up to anything? Not only that, His normal position is such. It is not a temporary temperament, but His eternal inner nature. Krsna is an autocrat because law emanates from Him. An autocrat is above law. When there are many, there is a need for law; when there is only one, there is no need for law. Krsna is a despot, but He is absolute good. If there is any check in His despotism, the world will be the loser. Goodness must have its full flow. Is that bad? Can there be any objection to this? Goodness must have its freedom to flow anywhere and everywhere. If we say that God is absolute good, then what do we lose by giving Him autocracy? Should autocracy be with the ignorant and fools? No. The absolute good must have full autocracy. Not that law will go to bind His hands. Then we will be losers. And Krsna is a liar, to entice us, because we cannot understand the whole truth. So to entice us to gradually come to the truth, He has become a liar.

The first thing to understand is that He is all goodness, so everything emanating from Him cannot but be good. Any defect is on our side. We are encroachers. He is not an encroacher. But He shows this as His play, lila. Everything belongs to Him, so there is no lying. When He says: "Let there be light," there was light: "Let there be water," there was water. If He has such potential power, can there be any lying there?

We have to sacrifice ourselves for Krsna, because He is the absolute good, beauty, and love. Faith and selflessness are required to such a high degree. If we accept Krsna consciousness as our highest ideal, then so much sacrifice is necessary, but sacrifice means life: "Die to live." There is no loss by sacrifice. We can only gain by giving ourselves.

So, kirtana, or preaching has been accepted as the means to the end.

There are so many ways by which we can approach the souls of this world with kirtana: by direct approach, through books, and by performing sankirtana, chanting the Holy Name congregationally. By helping others, we help ourselves: we help our own fortune and our own faith. Not only will others benefit by our performance of kirtana, but we will also benefit eternally.

Krsna says in Bhagavad-gita (2.47): "Never be attached to not doing your duty (ma te sango 'stv akarmani). Because you are required to work for Me, will you stop work? Don't subject yourself to that painful reaction, for then you will be doomed. Don't be attached to stop-work and strike. No. That is a dangerous vacuum. Don't jump there in that eternal vacuum, but work for Me, and you will thrive." (TSFSK, p 9-10) + (see also slokas 434 & 283)

There may be so many stalwarts, like Bhishma and Drona, who fall flat in the battlefield, but still we must go on. (karmany evadhikaras te, ma phalesu kadacana, B-g, 2.47). We are out to fight to the end. We must achieve our end of life, and we can imbibe such firmness from the character of the devotees. The sastra will also offer helpful advice, but the association of the devotees is nonetheless of ultimate importance. (SOTGOD, v 1, p 43) + (see also sloka 558)

Krsna tells Arjuna in the Bhagavad-gita (2.47): "Give your full concentration to discharging your duty and not to the result of your work. The result is with Me; all responsibility is with Me."

Higher calculation is like that. The generals say: "March! Go forward. Onward! You have to go. You are my soldiers; whatever I shall ask, you must do. You may die and the victory may come afterward; that is not your concern. You are soldiers; many of you may be finished, but the country as a whole will gain."

In this way, so many important lives may be sacrificed. And as soldiers, we have no right to calculate whether we shall gain or lose in the long run. There are two things we must be very careful about. We shouldn't think that if we can't enjoy the fruits of our labour, then there is no reason to work. At the same time, we shouldn't think that we must get some share of the fruits. Remembering this, we should go on discharging our

duty to Krsna. That is devotion, and that is the meaning of Bhagavad-gita. Bhagavad-gita says: "You can't change the environment. If you want peace, you must regulate yourself according to the environment." The whole gist of Bhagavad-gita's advice is found here: Try to adjust yourself with the environment, because you are not the master of the environment. All your energy should be devoted to regulate yourself and not the outside world. This is the key to success in spiritual life." (LSFTLS, p 17-8) + (see also sloka 530)

226 karmibhyah parito hareh priyataya vyaktim yayur jnaninas tebhyo

karmibhyah parito hareh priyataya vyaktim yayur jnaninas tebhyo jnana-vimukta-bhakti-paramah premaika-nisthas tatah tebhyas tah pasu-palapankaja-drsas tabhyo 'pi sa radhika prestha tadvad iyam tadiya-sarasi tam nasrayet kah krti

There are those in the world who regulate their tendency for exploitation in accordance with the scriptural rules and thereby seek gradual elevation to the spiritual domain. However, superior to them are those wise men who, having given up the tendency to lord over others, attempt to dive deep into the realm of consciousness. But far superior to them are the pure devotees who are free from any mundane ambitions and are liberated from knowledge, not by knowledge, having achieved divine love. They have gained entrance into the land of dedication and are engaged there spontaneously in the Lord's loving service. Among all devotees, however, the gopis are the highest, for they have forsaken everyone, including their families, and everything, including the strictures of the Vedas, and have taken complete shelter at the lotus feet of Krsna, accepting Him as their only protection. But among all the gopis, Srimati Radharani reigns supreme. For Krsna left the company of millions of gopis during the rasa dance to search for Her alone. She is so dear to Sri Krsna that the pond in which She bathes is His very favourite place. Who but a madman would not aspire to render service, under the shelter of superior devotees, in that most exalted of all holy places."(U, 10) + (LSFTLS, p 8-9)

Of course, even if we are going the right way, it is never certain that the path will be free from obstacles. Even if we are making progress, unexpected hindrances may trouble us and delay our advancement. Though we see many around us falling or retreating, we must go forward. We should have the conviction to think that although many began with us on the path and are now going back, we shall have to go on. We shall have to strengthen our energy and go forward - alone if necessary. Our faith should be so strong that we have the conviction to go on alone if necessary and by the grace of our Lord cross whatever difficulties we find on our way.

In this way we must make ourselves fit. We must develop exclusive devotion. Of course, we shall always try to find good association. Yet sometimes it may seem that there is no association, that we are alone. Still, we must go on and search out the beacon light of the truth. Progress means eliminating one thing and accepting another. Yet we should be able to see that there are so many others who can help us in our progress in the line of dedication; we must go forward with our eyes open. And the scriptures describe many levels that we shall have to cross beyond in our progress. By elimination, the path of progress is shown from Brahma to Siva to Laksmi. At last Uddhava is shown to be superior to all. But it is his opinion that the gopis are the highest devotees. This is confirmed by Rupa Goswami: *karmibhyah parito hareh priyataya vyaktim yayur jnaninas*.

In His talks with Ramananda Raya, Sri Caitanya Mahaprabhu repeatedly says: *eho bahya age kaha ara*. "Go further, go deeper, go higher!" (see also sloka 140). There are so many who consider their position to be the highest, who, achieving a particular stage, stop there. But we find in Sanatana Goswami's *Brhad-Bhagavatamrtam* how Gopa-kumara, beginning from the lowest stage of devotion, gradually makes progress through different levels, and at last comes to the Krsna conception in the mellow of friendship - *sakhya rasa*. There it is described how he gradually eliminates one stage and makes further progress to the highest stages of devotion.

As he progresses from one level to the next, everyone seems to be very helpful to him, but gradually, their company seems to him to be stale. At

that time, a higher chance is given to him through an agent of divinity, and, leaving that plane behind, he goes to a new and higher plane. In this way, the progress of dedication is shown in Brhad-Bhagavatamrtam.

Just as in the tangible world there is the sun, the moon, and so many other planets, in the world of faith there is a gradation of planetary systems. We have to scrutinise the scriptures, take advantage of the guidance given by the saints, and understand how the progress of faith to the highest plane is achieved by eliminating the lower planes. And whenever there is any doubt, we should consult with some higher agent in order to make progress.

Spiritual reality is eternal existence, complete consciousness, and ecstasy. Mere existence cannot fulfil us. Even our inner hankering and feeling, consciousness, is not sufficient. We require rasa and ananda, ecstasy, to give us fulfilment.

Spiritual realisation is also of different types. We have to distinguish between different spiritual conceptions, and our choices improve as we dive deeper into reality. We must die to live. And the consideration of death is also deep, deeper, and deepest. The gradation of higher and lower is always there. If we are to progress, there must be elimination and acceptance. The duties that we find ourselves in the midst of may be left for higher duties.

In this way we must progress, while always consulting the saints and scriptures. They will guide us in the ocean of faith. Otherwise the spiritual world is unknown and unknowable. The Absolute Truth is known and knowable to a particular section, and they have given us direction. If we take advantage of that, then by the guidance of saints and scriptures we shall gradually eliminate our faults.

First we must eliminate this mortal existence. Then, we must satisfy our reason, our consciousness. And finally, we must satisfy our heart. Sri Caitanya Mahaprabhu says that the heart is the most important thing within us. We should follow the direction of the heart. The highest fulfilment is fulfilment of the heart, not fulfilment of consciousness, or the attainment of eternal existence. Eternal existence has no meaning if it is not conscious, and consciousness has no meaning if it does not give any fulfilment. So sat, eternal existence, cit, consciousness, and ananda,

fulfilment, ecstasy, are the three principles of our ultimate destination. And considering these as our goal, we shall progress further and further in our spiritual life. (LSFTLS, p 8-11) + (see also sloka 554)

We are trying to understand what is what in the spiritual thought-world. We are not enchanted or captured by the mere form. We are interested in the step by step development in spiritual thought. In his Upadesamrta (10), Srila Rupa Goswami has said: karmibhyah parito hareh priyataya vyaktim yayur jnaninas: "Out of many materialists one may be a philosopher. Out of many philosophers, one may become liberated and take to devotional service. Out of many devotees, one may attain pure love of Krsna. He is the best of all." We are interested in understanding this gradation: what is the Viraja river, what is the spiritual sky, the planet of Lord Siva, the Vaikuntha world of Visnu, Lord Rama's Ayodhya, and then Krsna in Dwaraka, Mathura, and Vrndavana? We want to know the realistic view of the whole gradation of devotional thought.

Krsna shows this gradation in the Srimad-Bhagavatam - (see also sloka 329)

(SGAHG, p 23)

In the conversation between Ramananda Raya and Sri Caitanya Mahaprabhu we find it mentioned that Radharanfs devotional service is categorically higher than that of the gopis (tebhyas tah pasu-pala-pankaja- drsas tabhyo 'pi sa radhika). The kind of serving spirit we find there is unaccountable and inconceivable. Sri Caitanya Mahaprabhu came with that quality of adherence to the truth: unconditional surrender. He came seeking that fortune of serving the truth. If we can seek such a high type of existence, we may consider ourselves most fortunate. Self-surrender is the very basis of our highest fortune. We cannot but surrender ourselves to whatever beautiful and valuable thing we have come across. Our appreciation for any higher thing is shown by the degree of our surrender to that. So, we can measure the quality of the truth we are connected with only by the intensity of our surrender. (TSFSK, p 87)

"In the sastra it is said that of all types of fruitive workers, he who is advanced in knowledge of the higher values of life is favoured by the Supreme Lord Hari. Out of many such people who are advanced in knowledge, jnanis, one who is practically liberated by virtue of his knowledge may take to devotional service. He is superior to the others. However, one who has actually attained prema, pure love of Krsna, is superior to him. The gopis are exalted above all the advanced devotees because they are always totally dependent upon Sri Krsna, the transcendental cowherd boy. Among the gopis, Srimati Radharani is the most dear to Krsna. Her kunda (lake) is as profoundly dear to Lord Krsna as this most beloved of the gopTs. Who, then, will not reside at Radha-kunda and, in a spiritual body surcharged with ecstatic devotional feelings (aprakṛta-bhava), render loving service to the Divine Couple Sri Sri Radha-Govinda, who perform Their astakaliya-lila, Their eternal eightfold daily pastimes. Indeed, those who execute devotional service on the banks of Radha-kunda are the most fortunate people in the universe." (U, 10).

(Sрила A.C. Bhaktivedanta Swami Maharaja's translation) 227

ke ami, kene dmaya jare tapa-traya' ihd nahi jani -- 'kemanе hita haya'

"Who am I? Why do the threefold miseries always give me trouble? If I do not know this, how can I be benefited? (C-c, Madhya-lila, 20.102)

With real knowledge all the general questions such as where we are to go, how to go, and why we should go, are to be solved in order to help others. ke ami, 'kene amaya jare tapa-traya.' "Who am I? Why am I troubled? And how can I achieve my desired end? These fundamental problems should be solved, and if you have the solution you must give it to others. "My friends, come and solve your problems!" That will be the mentality of a preacher - and found very intensely in an Acarya.

Someone may have a sincere urge, but may not be completely aware of the danger, and may them self become infected. The proper path follows a fine strategy: with the help of a higher agent one may approach, otherwise not. Without the help of a higher agent, he'll be lost. When someone goes to cure a patient, if they are not able to cure the patient, then the patients' germ will attack them and they will also die with the

patient. In that case s/he won't be of any help and s/he should not approach. S/he should inform the higher doctor and ask for better medicine to help the serious patient. In the case of doubt that: "With my meagre medicine and meagre instruments I may not be able to cure this patient," one should not venture to approach the patient, but instead one will appeal to the doctor of a higher position. This is very reasonable.

Following Mahaprabhu's advice to help others, still it may be found in rare cases that the doctor approaches with a good heart to cure the patient, but die themselves. It is also not impossible, but not desirable.

(SGD, SGPI, '91, p 21) + (see also sloka 589 & 337)

228 kecit kevalaya bhaktya, vasudeva-parayanah agham dhunvanti

kecit kevalaya bhaktya, vasudeva-parayanah agham dhunvanti
kartsnyena, niharam iva bhaskarah

"Only a rare person who has adopted complete, unalloyed devotional service to Krsna can uproot the weeds of sinful actions with no possibility that they will revive. He can do this simply by discharging devotional service, just as the sun can immediately dissipate fog by its rays." (S-B, 6.1.15)

"But most rarely, the devotee who is cent-per-cent absorbed in the service of Lord Vasudeva annihilates all sins at the root by his practice of exclusive devotion which is indifferent to the above mentioned practices of austerity, etc. As the sun completely destroys a mountain of snow, the exclusive devotees absorbed in the service of Vasudeva are also similarly able to totally uproot sin by the strength of their devotion, that is, even without exerting themselves." (SB, 6.1.15)

Such peace can never be found anywhere else. Our proper

understanding and adjustment with the highest centre will give us such peace and freedom from anxiety of all types that cannot be achieved by any artificial methods which are devoid of understanding of the highest centre. (SOTGOD, v 1, p 95) + (see also sloka 506)

229 kesava tuwa jagata bicitra karama-vipake bhava-bana bhrama-i

kesava tuwa jagata bicitra karama-vipake bhava-bana bhrama-i,
pekhalun ranga bahu citra

tuwapada-bismrti, a-mara jantrana, klesa-dahane dohi'jai kapila,patanjali,
gautama, kanabhoji, jaimini, bauddha aowe dhai'

tab koi nija-mate, bhukti, mukti jacato, pata-i nana-bidha fand so-sabu--
bancaka, tuwa bhakti bahir-mukha, ghataowe bisama paramad

baimukha-bancane, bhata so-sabu, niramilo vividha pasar dandabat
durato, bhakativinoda bhelo, bhakata-carana kori'sar.

kesava tuwa jagata bicitra - "Oh, Lord! Your creation is a very wonderful
type, different and variagated."

tuwa pada-bismrti, a-mara jantrana, pekhalun ranga bahu citra - "My real
pain however, is from out of separation from You. And here I am seeing a
diverse character of different types, different sectarian views."

tuwa pada-bismrti, a-mara jantrana, klesa-dahane dohi' jai - "But the real
purpose of all these things is only our separation from You.

tuwa pada-bismrti, a-mara - "If we are to diagnose properly, only our
separate existence from You - separate consciousness - is the root of all
this faithfulness."

kapila, patanjali, gautama, kanabhoji, jaimini, bauddha aowe dhai' - "I am
suffering from Your separation, but so many doctors of different types
have come. They are running to me to cure me; Kapila - Sankara,
Patanjali - Yoga, Gautama, Kanada - dhai, kanabhaji; everything

produced from atoms - Kanada. Bauddha - that is, the dissolution of the mental system ends everything. Jaimirn, although good activity is transient, still, what to do? "Go on doing good activity and try to live happily; there is no other end to life."

tab koi nija-mate, bhukti, mukti jacato - They come apparently to represent You, but, when they give delivery to things, we find that either they advocate enjoyment or salvation; exploitation or salvation, that is in their fund and nothing else! In whatever dress they may couch, but ultimately if it is analysed we find either salvation, pleasure or this total dissolution into indecipherable something?

bhukti, mukti jacato, pata-i nana-bidha fand - But, to take us to that goal, only these two goals, they create various kinds of charming traps to catch us. But, ultimately, they lead us to these two and nothing else. Either the higher planes of life in the subtle world (for the time being) or complete annihilation, effacement.

baimukha-bancane, bhata so-sabu - Why are they here? It is the view from the Universal standpoint; they have come to segregate those that are not sincere. Those that are sincere will not be affected by such canvassing. baimukha-bancane, they come for only those half-hearted persons and take them away from this camp. Then, the devotees may go on in their own way peacefully. They won't be able to come to disturb them. They are in their own path. That is the underlying purpose of You.

niramilo vividha pasar - They have created multifarious very charming things for their canvassing:

dandabat durato, bhakativinoda bhelo, bhakata-carana kori' sar - But anyhow, I might have been saved. I understand that definitely only the feet dust of Your devotees is everything for me - nothing else! I want only the holy feet dust of Your devotee - bhakata-carana - No other ambition I have got! And I have got this sort of yearning by Your Grace. So, Bhaktivinoda discarded them." (SS, v 3, # 1, '85, p 9)

There are six ancient philosophical systems of India. The first is the Vaisesika philosophy of Kanada RST: the atomic theory. According to him, everything is made of atoms. So many different atoms combine and

produce this world. Kana means atomic particle. So many atomic particle have combined and produced this world by chance, with no necessity of any reason, rhyme, consciousness, nothing of the kind. And the outcome of these combinations has produced what we find here. That is the opinion of Kanada: it is an atomic world.

Bhaktivinoda Thakura, the nineteenth century founder of the Krsna consciousness movement, sings in one song: (known as Bhakti-pratikula-bhava Varjanangikara, Renunciation of conduct averse to pure devotion, the first of four songs): he sings: kesava tuwa jagata bicitra.

- 1) "O my Lord Krsna, I see that everything is available in Your world, which has an infinite variegated nature."
- 2) "Separated from You, however, we are always feeling miseries. A continuous flow of suffering has swallowed us from birth to death, and we cannot tolerate the pain of such misery. And so many relief agents: Kapila, Patanjali, Gautama, Kanada, Jaimini, Buddha, are running towards us, offering their solutions."
- 3) "Kapila has come with the Sankhya philosophical system of analysis saying, "Analyse matter, and you will be free from all this pain." Patanjali has come with yoga, "Hey, jivatma! Come to meet Paramatma! Then all the problems of this world will go away from you. Come in connection with Paramatma, the Supersoul." This is his recommendation.

Gautama comes with logic, nyaya sastra: "There is one Maker, one Creator, but He is indifferent. He has created this world, finished, and left it. And you must try to live with the help of your reason. Develop your reasoning faculty, and be reasonable in all your conduct. Then only can you help yourself in this world. There is no other remedy. Be a good logician, and then you will be able to control the environment with the power of reason, and you will be happy." And Kanada: "By chance atoms have been combined, and with the dissolution of atoms, nothing will remain. Why do you bother? Don't care. What is fate? It is nothing; ignore it. And when the body is dissolved, nothing will remain. Why lament?"

Then, with the philosophy of karma-mimamsa, Jaimini says: "There may be One who has connected us with this world and our karma, but karma is all in all. He is an indifferent inspector. He has got no hold on us any longer. According to our karma we shall thrive or we shall go down. So,

these activities are recommended to you. If you go on with your karma you will be happy. Of course, it cannot be denied; karma phala, the result of karma, diminishes and is ended. But stick to karma, good karma; don't go to bad karma. The result of good karma will be finished, but that does not matter; again go on doing good karma, and the good result will await you in heaven, and you will have a happy life. If anything is friendly to you, it is your karma. There is God, but He is indifferent. He is bound to serve you either good or bad, according to your karma. He has no independence."

Then another class of philosophy is that of Buddha: "Only the combination of different things has created your mental system. With the dissolution of the mental system, nothing remains. So, somehow, we must dissolve the mental system. Practice ahimsa, nonviolence, satya, truthfulness, and so on."

It is seen that all these philosophers are talking either of renunciation or of exploitation (bhukti, mukti). And by setting different types of enchanting traps, they arrange to capture the jiva soul. Bhaktivinoda Thakura says:"But I have come to realise that these fellows are all cheaters. And they all have this common stand: they have no touch of Your devotion, Your service. There, they are one. They cannot deliver any real good. They are common to oppose Your devotional service and supremacy. And ultimately they leave us in chaos."

4) "But from the ultimate standpoint, I see that they are agents engaged by You to segregate the seriously diseased persons to another ward, for the good of the less seriously diseased patients. It is your arrangement to segregate the hopeless persons to another side for the benefit of the good side. That is Your design, and they are playing at Your hand like so many dolls. They are Your agents and they are also serving You in some way, because nothing is outside You."

Bhaktivinoda Thakura concludes saying: "I bid goodbye to them all. I feel in my heart that I shall now show respect to all these so-called good agents from a distance, however my only real capital is the dust of the holy feet of Your devotees. I rely on that dust as the source of all my prospects. I seek to put all my energy into taking the dust of their holy lotus feet upon my head. This is everything for me."

(TSOBT, p 29-30) + (TSFSK, p 55-58)

230 khatvango nama rajarsir, jnatveyattam ihayusah muhurtat sarvvam utsrjya

khatvango nama rajarsir, jnatveyattam ihayusah muhurtat sarvvam
utsrjya, gatavan abhayam harm

"The saintly King Khatvanga, after being informed that the duration of his life would be only a moment more, at once freed himself from all material activities and took shelter of the supreme safety, the Personality of Godhead." (S-B, 2.1.13)

In history we find a precedent in Maharaja Khatvanga. He had only one moment left of his life but he so perfectly engaged himself that he gave himself forever to the Lord. Without any reservation he surrendered to the feet of the Lord and he achieved the desired end. He achieved Hari. And who is Hari? abhayam, when we get Him, then all apprehension, all fear and every undesirable thing will be vanquished for ever. That is the meaning of 'Hari.' 'Hari' means saccidananda, eternal existence, perfect consciousness and also the fulfilment of life in ecstatic joy. Maharaja Khatvanga achieved all that within a moment! (SOTGOD, v 3, p 3)

Maharaja Khatvanga was invited by the demigods in the higher planets to fight demons, and as a king he fought the battles to the full satisfaction of the demigods. The demigods, being fully satisfied with him, wanted to give him some benediction for material enjoyment, but Maharaja Khatvanga, being very much alert to his prime duty, enquired from the demigods about his remaining duration of life. He was not anxious to accumulate material benedictions but to prepare himself for the next life.

231 kiba va karite pare kama krodhe sadhakere yadi haya

kiba va karite pare kama krodhe sadhakere yadi haya sadhu-janara
sanga

Narottama Dasa Thakura said: "If we have the favour of the great personages then what can such types of temptation do to us? They can't do anything. If we work under our guardian and he is very careful, very strong, and very judicious then no temptation can do any harm to us."

If I show myself to be a soldier but always try to remain in the fort then I am not a soldier. But still, to be a soldier for Mahaprabhu, to preach His mission we must be careful. Before going to attend a seriously diseased patient, if we are not strong but are feeling some weakness, then we are to intimate to our Master: "This is my situation and if you think it appropriate, for the time being you may change my field of service." But we also still have to keep in mind that we will need to become sufficiently strong in order to be able to attend to that type of serious patient. If we are preachers, the patients may be prostitutes, dacoits or wealthy men but still we shall have to approach them for the service of Krsna, and we must be bold enough and healthy enough for that duty. At the same time we must not be trespassers and on the way take things that are meant for Krsna, for that will make us traitors - unfaithful servants.

kiba va karite pare - kama krodhe sadhakere - yadi haya sadhu-janara
sanga

This attitude is the key to the success of life. Generally, according to our capacity we shall try to move in this way, and at the same time we shall keep in our mind that to attain our highest position it is necessary to be able to deal with all the serious things, even the most serious, otherwise there will be some defect in us. Wholesale conversion must come within us that we are servitors and not masters. (SOTGOD, v 3, p 75)

kiba vipra, kiba nyasi, sudra kene naya, yei krsna-tattva vetta sei guru haya.

"Whether a person is a brahmana, a sannyasi, or a sudra, if he knows the science of Krsna, he is to be accepted as guru" (C-c,Madhya-lila, 8.127)

We are slaves of the truth. We are beggars for the pure current of truth that is constantly flowing: the fresh current. We are not charmed by any formality. I will bow down my head wherever I find the river of nectar coming down to me. When one is conscious that the Absolute Truth is descending to him from the highest domain, he will think: "I must surrender myself there."

Mahaprabhu says to Ramananda Raya: kiba vipra, kiba nyasi - "Wherever the truth appears, wherever the nectar of divine ecstasy descends, I shall offer Myself as a slave. That is My direct concern." Whatever form it takes doesn't matter much; the form has some value, but if there is any conflict, the inner spirit of a thing should be given immense value over its external cover. Otherwise, if the spirit has gone away, and the bodily connection gets the upper hand, our so-called spiritual life becomes sahajiya, a cheap imitation. (SGAHG, p 24)

We are not interested in fashion or form; if we want the real truth, then wherever it will be found, we must accept it. Mahaprabhu says: kiba vipra, kiba nyasi: "Anyone, regardless of caste or social position, may become guru if he knows the science of Krsna." Sometimes the father may not be our guardian. Our uncle may be our guide, and not the father. It is possible. The line of interest is to be considered the most important. So, our line is the siksa guru parampara. I am thankful to those that are helping my spiritual understanding not only in a formal way, but in the real sense. Whoever is untying the knots of our entanglement in this material world, giving us light, and quenching our thirst for inner understanding and satisfaction is our guru. In this way, we live on the contribution of all these spiritual masters. They are all our siksa guru's. All the Vaisnava's

are more or less our instructing spiritual masters. Our spiritual life may live on their contribution. But we do not accept the imitationists. They are our enemies, *asat-sanga*, bad association. They will take us away from the real path of understanding and progress. We must ask our sincere hearts: "From whom do I really get the benefit of spiritual life?" Our sincere conscience will be the best judge, not form. If in an earthen pot there is Ganges water, and in a golden pot there is ordinary water, which should we select? In a case like that, *brahmanas*, the intelligent class of men, take the holy Ganges water in the earthen pot. So, the substance contained, and not the container, should be given real importance. (SGAHG, p 110-11)

Only one who will exclusively guide me to Krsna and Mahaprabhu, with devotion, he is my guru, whatever he may be. Mahaprabhu told Ramananda Raya: "Ramananda, why do you shrink away? Do you think that I am a *sannyasi* and you are a *grhastha*? You are always hesitating to reply to My questions. Do you think that it does not look well for you to advise a *sannyasi brahmana*? Don't hesitate. You know Krsna best. Give Krsna to Me. Have courage. By the grace of Krsna, you have that capital. Give it to Me. You are a real capitalist. I have come to preach to the world that you are the wealthiest capitalist of the spiritual world. And that must be used for the good of the public. Don't hesitate. Don't shrink away. Come out." In this way, Mahaprabhu was encouraging Ramananda Raya.

Ramananda said: "Yes, it is Your capital. You have deposited it with me, and today You have come to withdraw it from me. It is Your property. I understand. And You press and push me to take it out. All right. I am a mere instrument, used by You. Whatever You want me to say, I am ready to say."

But is Ramananda Raya a member of a *sampradaya*? We are so much indebted to Ramananda Raya, but he is not in the *guru parampara*. Still, he is more than many of the *gurus* who are in the *guru parampara*.

Srimati Radharani is not in the *guru parampara*. Should we dismiss Her?

First there should be *guru*, and then there is the question of *parampara*. The question of first importance is who is *guru*? And then there can be a chain of them coming down. (SGAHG, p 112-13)

Sri Caitanya Mahaprabhu gives us a hint of the necessity of approaching a confidential associate of Srimati Radharani when He says to Ramananda Raya: kiba vipra, kiba nyasi: "Why do you shrink away from instructing Me? I am learning so much from you. You are well-versed in the affairs of Krsna, so you are guru; therefore I am hearing from you. Whoever is the master of that storehouse of Krsna-lila, and whoever can distribute it - he is guru; of this, there is no doubt."

(TSFSK, p 134) (see also sloka 426 & 368)

"Wherever there is a drop of that Divine Love, try to get it. And what is the price? Earnest desire for it. No other price but earnest desire, laulyam. It is not to be purchased by any money, or anything else which is acquired by so many formal practices in crores of births. Substance is necessary and not form. Form may be adopted only as much as it may connect me with that higher thing." (GOD, p 21)

233 ki gahiva prabhu mahima tomara, avrta cetana avidyara jale

ki gahiva prabhu mahima tomara, avrta cetana avidyara jale tomara
mahima jane mukta-kula, tava yasogana goloka-mandale

"How can I sing your unlimited transcendental qualities and glories, my beloved master, since my consciousness and intelligence is covered by misconceptions and false conceptions. Your divine glories are actually known by the qualified liberated souls and are sung in adoration in the divine abode of Srimati Radhika and Krsna, Goloka, by Their circle of intimate associates."

(One of Srila Bhakti Raksaka Sridhara Deva-Goswami Maharaja's many compositions to his gurudeva, Srila Bhaktisiddhanta SarasvatT Thakura)

(ARO, p 11)

234 kim karma kim akarmeti, kavayo py atra mohitah tat te

kim karma kim akarmeti, kavayo py atra mohitah tat te
karmapravaksyami, yaj jnatva moksyase 'subhat

"Even very learned men are baffled in ascertaining the nature of action and inaction. Some cannot comprehend action, while others cannot comprehend inaction. Hence, I shall now teach you about such action and inaction, knowing which you will attain liberation from the evil world."
(B-g, 4.16)

"Even great scholars are perplexed in understanding what is good and what is bad, what to accept, and what to dismiss. Even great scholars fail to understand their real necessity. This material world is a jungle of perplexities, where the soul has accepted so many different kinds of bodies in different types of consciousness." (SGAHG, p 1) + (see also sloka 195)

235 kim pramattasya bahubhir, paroksair hayanair iha varam

kim pramattasya bahubhir, paroksair hayanair iha varam muhurtam
viditam, ghatate sreyase yatah

"Imperceptibly, many, many years pass uselessly in the life of a person intoxicated by mundane pleasures. Better if only for a moment he realises that he is losing valuable time, for he may thus become serious to attain his eternal benefit." (S-B, 2.1.12)

Here, Sukadeva Goswami says that one moment is sufficient to solve the whole problem of life, if it is properly utilised in sadhu-sanga. At all costs, try to utilise the opportunity of sadhu-sanga, the association of the agent of Krsna. What is the necessity of living for ages and ages if we are unconscious of our own interest? One moment properly utilised is sufficient to solve the whole problem of our life, for which we are eternally wandering about in this plane. We must be wakeful to our personal interest, not negligent. (SOTGOD, v 1, p 35) + (see also sloka 417)

236 kirttana prabhava, smarana haibe

kirttana prabhava, smarana haibe, se kale bhajana nirjjana sambhava

"Internal remembrance can occur by the power of kirttana, and only then is solitary service possible."

There are some Acaryas who hold that smarana, internal remembrance, is of prime importance as a devotional service to the Lord, above even kirttana or chanting. There are some who are of that opinion because smarana is exclusively connected with consciousness, or more concerned with the subtle part of our existence; so that should be the most effective form of sadhana, or means to the end. But our Guru Maharaja (Srila Bhaktisiddhanta Saraswati Thakura), and Srila Jiva Goswami, and also Kaviraja Goswami Prabhu, laid stress on kirttana - especially for the beginners. Guru Maharaja says this in his song Vaisnava ke? ('Who is a Vaisnava?'): kirttana prabhava: nirjjana- bhajana or smarana, exclusive solitary devotion unconscious of the environment is not at all possible for beginners. (SOTGOD, v 2, p 21-2) (see also slokas 577, 217, 138, 85, & 416)

In his Caitanya-Siksamrta, Srila Bhaktivinoda Thakura has clarified that there are two types of devotees in the stage just prior to attaining the

highest plane of paramahansa or uttamadhikara. The devotees who cross the middle stage (madhyama adhikara) and reach towards occupying the highest position are called devotees in the stage of premaruruksu. They are classified into two sections, gosthyanandi and viviktanandi (or bhajananandi). The gosthyanandi are always by nature, engaged in preaching. They live among the Vaisnavas. The viviktanandi prefer doing bhajana in a solitary position, they take to smarana or nirjjana-bhajana - a solitary life of worship, without mixing with the environment. There they chant the Holy Name of the Lord, or think about the Lord's pastimes (lila).

These two groups, gosthyanandi and viviktanandi, have both been mentioned as being situated on a high platform of devotional service, just before the stage of pure love of Godhead. When they have completely attained the highest stage, there is no qualitative difference between one and the other: they are one and the same. It does not prove that one is superior to the other. The viviktanandis generally like secluded life and go on with smarana; and those who are of the gosthyanandi type go on with kirttana, preaching, and also attain the highest position without coming to the school of exclusive smarana. Those who have attained the highest plane are known as premarudha. Guru Maharaja clearly said that when we are in a lower position, smarana is injurious. Rather, we should take to kirttana. (SOTGOD, v 2, p 26-7)

We have to understand the relationship between the cause and effect. The cause and its effect are of different types. Even the inner cause and the outer cause may have different positions. The body may be disturbed, but the mind may not be. The mind may be disturbed, the soul may not be. By this we are to understand the difference between cause and effect, subtle and gross, matter and spirit. When the environment is seen with the correct vision, everything will help encourage and excite us in our service to the centre. We are living in an organic whole, a system. And that system is composed of the owner and the owned, the possessor of the potency and the different types of potencies, (sakti-saktiman). And He's receiving the different types of services from all His paraphernalia.

Amongst the servitors of Krsna, some are inclined towards Radharani, some towards CandravaIT and some are in the middle. Some devotees are more attracted to Vraja lila, some to Gaura lila, and some are in the middle. This is the nature of the Lord's pastimes. These differences will exist eternally. Some devotees have a preaching nature, whereas others may be of a secluded type, but that does not mean that all who are of the secluded nature are lower and all who are of the preaching nature are higher. We can't say that. They should be judged according to their surrender and acceptance of Krsna.

Whatever work Krsna wants to do through them, they will perform in surrender to Him. Therefore, it cannot be said that one who does not have the preaching tendency is a lower Vaisnava. Srila Bhaktivinoda Thakura has clearly grouped these two sections of devotees in the stage of those who are just about to occupy the highest plane. There are two groups: one of a preaching type, another of a solitary type, but according to Srila Bhaktivinoda Thakura, we cannot make the distinction that one is higher and the other is lower.

According to the desire of Krsna, they will do His will. The devotee whom Krsna wants to preach will do that work, but those who do not like to work in that way cannot be called unqualified. Those that like preaching will naturally speak in favour of the preaching camp. Because they are inspired by Krsna to do that service, they are successful. Krsna says in Srimad- Bhagavatam (11.17.27 - see sloka 4): acaryam mam vijaniyan: "It is My inspiration that can really deliver the fallen souls." Whomever Krsna will accept can understand Him - others cannot, yam evaisa vrnute tena labhyas - see sloka 584). When Krsna delegates power sufficiently to a Vaisnava, and wants to deliver many fallen souls through him, it takes place by His will.(see sloka 335)

Vaisnava ke? (Who is a Vaisnava?)

dusta mana! tumi kiserā vaisnava? pratisthara tare, nirjanera ghare, tava "harinama"kevala "kaitava:" jaderapratistha, sukarera vistha, jana na ki taha "mayara vaibhava" kanaka-kamini, divasa-yamini, bhaviya ki kaja, anitya se saba: tomara kanaka, bhogera janaka, kanakera dvare sevaha "madhava." kaminira kama, nahe tava dhama, tahara malika kevala "yadava."pratistasa-taru, jada-maya-maru napela "ravana"yujiya "raghava:" vaisnavipratistha, tate kara nistha, taha na bhajile labhibe gaurava. harijana-dvesa, pratisthasa klesa, kara kena tabe tahara gaurava. vaisnavera pache, pratisthasa ache, ta'ta, kabhu nahe "anitya-vaibhava. " se hari sambandha, sunya-mayagandha, taha kabhu naya "jadera-kaitava: "pratistha-candali, nirjanata-jala ubhaye janiha mayika-raurava. "kirtana chadiba,pratistha magiba," ki kaja dhundiya tadr̥sa gaurava: madhavendra puri, bhava-ghare churi, ki karila kabhu sadai janava. tomara pratista, "sukarera vistha, " tara saha sama, kabhu na manava: matsarata-vase, tumi jadarase, majecha chadiya kirtana-sausthava. tai dusta mana, "nirjana-bhajana, " pracaricha chale "kuyogi-vaibhava"prabhu sanatane,prabhuyatane siksa dilayaha cinta sei saba sei du'ti katha, bhula' na sarvatha, ucchaisvare kara "harinama-rava" "phalgu"ara "yukta," "baddha"ara

"mukta, "

kabhu na bhaviha 'ekakara saba "kanaka-kamini,"pratistha-baghini, " chadiyacheyare sei ta'vaisnava: sei "anasakta,"sei "suddha-bhakta," samsara tathaya paya parabhava. "yathayogya-bhoga," nahi tatha roga, "anasakta"sei, ki ara kahaba "asakti rahita" "sambandha-sahita," visaya-samuhasakali "madhava."se "yukta-vairagya, "taha ta' "saubhagya," tahai jadete harira vaibhava: kirtane yahara, "pratistha-sambhara, " tahara sampatti kevala "kaitava. " "visaya-mumuksu, " "bhogera bubhuksu," duye tyaja mana, dui - "avaishnava" "krsnera sambandha,"aprakṛta skandha, kabhu nahe tahajadera sambhava" "mayavadijana,"kṛsnetara mana, mukta abhimane se ninde vaisnava vaisnavera dasa, tava bhakti-asa, kena va dakicha nirjana-ahava. ye "phalgur-vairagi," kahe, nije, "tyagi," se napare kabhu haite "vaisnava." hari-pada chadi', nirjanata badi', labhiya kiphala, "phalgu" se vaibhava. "radha-nitya-jana," taha chadi' mana, kena va nirjana-bhajana-kaitava. vrajavasi-gana, pracaraka-dhana, pratistha-bhiksuka ta'ra nahe "sava."prana ache ta'ra, se hetupracara, pratisthasa-hina "kṛsna-gatha" saba. sri-dayita dasa, kirtanete asa, kara uccaiḥ-svare "hari-nama-rava." kirttana prabhave,

smarana haibe, se kale bhajana nirjjana sambhava

"O wicked mind! What kind of Vaisnava are you? You go off by yourself to chant Krsna's Name in a solitary place, but your "chanting" is only for name and fame (pratistha). It is nothing but hypocrisy. Such mundane name and fame is hogshit; it is an allurement of maya. Day and night you think of nothing but women and money. Why waste your time meditating on those things which are all temporary? You think that money is the father of enjoyment, but money is not meant for your pleasure. When you claim wealth as your own, it only creates within you a lust for enjoyment. Your money should serve Krsna, Who is Madhava, the husband of the Goddess of Fortune and the enjoyer of all wealth.

Satisfying the desire of beautiful women is never your domain; it is meant to be satisfied by their proprietor - Yadava, Krsna. He alone can fulfil the hankering of their hearts. Ravana fought Rama in order to achieve the highest prestige (pratistha), but that prestige was only an illusion. His hope for prestige had grown as mighty as a great tree within the forest of desires within his heart. But the soul can find no cooling shade there, for the "forest" is really only a mirage in the desert of material illusion. Don't be like Ravana, who wanted to enjoy the position of Rama. Accept the position of the servant of Visnu. Take your stand upon the firm foundation of pure devotional service, giving up all your hopes for false prestige, and thus become established as a genuine Vaisnava. If you don't worship the position of the Vaisnava, you will be doomed.

Those who go to great trouble in hopes for prestige as great devotees, are envious of devotees and are rewarded for their trouble with a hellish life. The genuine fame which follows a Vaisnava is not the same as the temporary fame which follows pretenders. The fame that follows a Vaisnava does not stink of maya. It has no trace of the treachery of pretentious impostors. The selfpromotion and fame of a pseudo-Vaisnava is like a dog-eating whore: it is unchaste and unprincipled. Their solitary bhajana is counterfeit. O mind, know that both the artificial fame and bogus bhajana of these pseudo-devotees is a hellish phantasmagoria. They think: "I shall give up the kirtana of the Holy Name and pray for

fame and position." But what is the use of such "fame?" O mind, know for certain that Madhavendra Puri never cheated himself in this way by robbing himself of his own internal treasure and proclaiming his greatness to the world. O mind, your fame is hogshit. No one shall ever be the equal of Madhavendra Puri, so why do you wish to compete with him for fame? Under the control of envy, you have drowned yourself in the ocean of mundane rasa and material enjoyment. The only thing you have truly renounced is the sublime kirtana of the Holy Name of Kṛṣṇa in the association of devotees.

O wicked mind! Your so-called solitary worship is preached and practised by wicked impostors who impersonate devotees for nefarious purposes. With great care you should consider what Śrī Caitanya Mahāprabhu taught Sanātana Goswami. Loudly chant the Holy Name of Kṛṣṇa and never forget the two most valuable things He taught Sanātana: phalgu and yukta, "real and apparent renunciation" and baddha and mukta, "freed and enslaved." Never mistake one for the other, or to think them to be the same.

Money, women, and fame are like tigers. A Vaiṣṇava gives them up and keeps them at a distance. Such a devotee, who is without material attachments, is a suddha-vaiṣṇava. Such a devotee has conquered over the material world and its illusions of enjoyment. Accepting only what is needed in the service of the Lord, he remains free from the diseased mentality of material enjoyment and dedicates himself in the Lord's service. Free from all false attachments, he sees everything in relationship to Kṛṣṇa, understanding that everything is meant for the pleasure of Śrī Kṛṣṇa.

He knows that to engage everything in the service of Śrī Kṛṣṇa is real renunciation. Because he understands that the true position of renunciation is in dedicating everything to Kṛṣṇa, he is truly fortunate. Although he lives within the material world, he dwells within the revelation of Kṛṣṇa's pastimes, and experiences the extension of the spiritual world within the material world.

On the other hand, one who chants the Holy Name of the Lord for name and fame is simply a hypocrite and a cheater. His renunciation is false. O mind! Give up the association of both those who want liberation and those who want material enjoyment. They are all nondevotees.

What is in connection with Krsna is aprakṛta: non-material and supramundane. The divine connection that things in connection with Krsna have should never be seen as material. By virtue of its divine connection with Krsna a thing becomes transcendental. It is therefore impossible for it to be anything less than divine. The mayavadis can never think of Krsna. Proud of their piety, they think themselves liberated and blaspheme the Vaisnavas. O mind, your only prayer is to be the servant of the devotees. Make this prayer your only contemplation. Why do you want to go off by yourself and leave the devotees? A phalgu-vairagi does not understand that the true meaning of renunciation is devotion. In the dress of a devotee, such an impostor calls himself a tyagi, a great renouncer, but he is only a great pretender. He will never be a true Vaisnava. Giving up the lotus feet of Sri Hari, he leaves the Lord's service behind in order to perform his "worship" in a solitary place. Having left the service of Sri Krsna and the association of the devotees, what will he get by becoming famous as a humble man? Those who, in a false spirit of renunciation, give up the service of Krsna, the association of Vaisnavas and the order of the guru to execute solitary bhajana may sit in their hut and chant, but the only fruit they get is false. What is the use of such foolishness?

O mind! Always engage yourself in the service of Sri Radha, and keep aloof from the snake of material enjoyment. There is nothing glorious about performing "kirtana" simply for name and fame. You are the eternal servant of Srimati Radharani. Why then do you renounce Her for the cheating process of nirjana-bhajana, solitary worship? Why do you run after false renunciation and so give up the service of Sri Radha? The residents of Vrndavana are the real object of preaching. They do not aspire for false prestige, nor are they devoid of life, as are the false renunciates. Those who have spiritual vitality can preach and instil spiritual life in their audience. Preaching is the symptom of vitality. One who preaches the message of Krsna consciousness is devoid of hopes for prestige.

Sri Dayita Dasa, (Srila Bhaktisiddhanta Saraswati Thakura) the humble servant of Sri Radha and Her beloved Krsna always hopes for kirtana, and begs everyone to sing the Holy Name of the Lord aloud. By the influence of such kirtana, one may gradually come to the exalted stage of smaranam, wherein one constantly remembers the pastimes of Krsna

within one's mind. Nirjana-bhajana, solitary devotion, is conceivable only after attaining this advanced level of krsna-bhakti. "

(Srila Bhaktisiddhanta Saraswati Thakura's "Vaisnava ke ?" (Who is a Vaisnava?'), Mahajana-racita gita, from Gaudiya Kanthahara, 3.24)

237 klaibyam ma sma gamah partha, naitat tvayy upapadyate ksudram

klaibyam ma sma gamah partha, naitat tvayy upapadyate ksudram
hrdaya-daurbalyam, tyaktvottistha parantapa

"O son of KuntT, give up this cowardice, for it does not become you. O great hero, cast off this petty weakness of heart, and arise for battle!" (B-g, 2.3)

"Awake, arise from such tamasic, ignorant program. What have you accepted? A womanly program you are trying to follow! Cowardice, the program that you advocate is nothing but cowardice!"

Arjuna said: "It is not a good thing in our calculation; rather, I shall eat by begging, I shall collect my food by begging in the street rather than kill these persons whom I regard so much from the connection of my body or my education. Dronacarya, BhTasma, we should rather revere them, show reverence to them. And today, we shall kill them? What is this? I can't understand such religion! I can't follow; rather, I shall beg from door to door for my living. I can't do this. My valour is only to kill these revered persons of my own? So

that I am a big hero? Is this any reason to kill one's own revered superiors? I can't..... "

Outwardly, of course, this is very justifiable. How was that?

Krsna told him: "This is body connection, Arjuna, selfish connection. But religion, varnasrama-dharma, is based on a higher principle of life. This is

all weakness! This is body connection. You are not this body! You must get out of this body consciousness. Stern and hard practises must be undergone to get

out of this body connection. 'This is my own, this is my guru, this is my.... '

All worldly consideration. But, religion is above that! Get out of this body connection - wholesale!"

klaibyam ma sma gamah partha, naitat tvayy upapadyate.

"This is only the weakness of your heart."

asocyan anvasocas tvam, prajna-vaddms ca bhasase - (B-g, 2.11 - see sloka 59)

"O Arjuna, you are mourning for that which is unworthy of grief, and yet speaking words of wisdom. But the wise lament neither for the living nor the dead."

"What is this? This killing and being killed? This is only material, but atma, your soul, your real self, is created for a higher plane of life. Body consideration, good-bad, in body consideration, in the plane of exploitation - all false. This is all false. You will have to give it up wholesale! And then you will awaken in the kingdom of soul."

klaibyam ma sma gamah partha, naitat tvayy upapadyate

"It does not befit you!"

ksudram hrdaya-daurbalyam, tyaktvottistha parantapa

"This is sheer weakness of your heart!"

tyaktvottistha parantapa - "Give them up, wholesale (the weaknesses), and raise yourself above this level of, 'this is mine, this is others,' all these things - this is poor consciousness! You must be above this. Religion is above that - pure religion. It is all false here - from separate consciousness. 'This is good - this is bad.' But that separate consciousness in you; it must be given up! Forever! And the universal flow - that must be adopted. Absolute good. From there, the flow is

coming. And that must be found out and accepted. That is lila. That will fit everyone and give real help. This body connection is our diseased condition!"

(SS, v 4, # 1, '86, p 4-5)

238 klesa-ghni subhada moksa-, laghuta-krt sudurllabha

klesa-ghni subhada moksa-, laghuta-krt sudurllabha sandrananda-visesatma, sri-krsnakarsini ca sa

"Uttama-bhakti, the purest devotion, is the vanquisher of all sin and ignorance, and the bestower of all auspiciousness; liberation is belittled in the presence of such devotion, which is very rarely attained, the embodiment of the deepest ecstasy, and the attractor of Sri Krsna Himself." (B.r.s, Purvva, 1.17)

Even if we achieve liberation from all the undesirable forces around us, pure devotion undermines this position of liberation (moksa-laghuta-krt). We may be a liberated soul, free from the reactions and apprehensions of the future, but association with the positive engagement, bhakti, is much more difficult to attain (sudurllabha). To obtain a "passport" is not the same as securing a "visa." One may have a passport, but in order to secure a visa it will have to be necessary to undergo more trouble. In other words, we may be released by the reactionary plane, yet we may not have entrance into the higher plane. To have entrance there is far beyond this liberation. The qualification to eagerly aspire to give oneself wholly for the other plane of life is hardly to be found in anyone. Such a person has no motive to acquire anything for the plane in which he had previously been living for so long.

Furthermore, if he is appointed to be a preacher, an agent to do relief work here, he will execute that duty solely under the appointment of, and in the interest of, that higher plane, without any attachment that "I shall

bring some good to the people." He will think, "I must put myself wholly at the disposal of the higher plane, and I shall not be eager to become an acarya, a spiritual master. Otherwise, there is the danger of committing namaparadha, offence against the Lord's Name."

Asraddadhane vimukhe py asrnvati, yas copaddesah siva-namaparadhah It is an offence to give the Holy Name to the faithless. It betrays the motivation to gain a 'position' in the higher sphere. This is a type of mundane attachment, a spiritual tradery, as is the habit of caste 'Goswamins' and other spurious lines. Rather, the healthy attitude should be: "If I am appointed from above, then I shall serve as appointed, and that too, only for the interest of those who have appointed me. I am entering that rank solely for the interest of that higher land." That should be the pure and perfect approach.

So, with a passport alone we cannot hope to enter easily into that higher plane which is sudurllabha, very rarely attained. But if we can enter, we shall feel sandrananda-visesatma, "Yes, the very plane itself is most happy and full of independent spirit. I desired to secure a 'visa' to enter this country, and now I find that it really is as promised. I directly perceive that I am breathing in a far higher, sweeter atmosphere - a homely atmosphere that far excels anything of my previous soil."

And finally, sri-krsnakarsini ca sa: Krsna Himself, Reality the Beautiful, who attracts the hearts of all - even He is attracted by the dedication of His surrendered servitor. Neither power nor knowledge have any play in this domain, but the Sweet Absolute is captured by the love of His devotee." (B.r.s, Purvva, 1.17) + (SOTGOD, v 1, p 50-2)

Klesa-ghni: all the afflicting tendencies in your mind gradually diminish. So many things - the proposal of subtle finer mundane happiness may come to try and dissuade you from this path. They are obstacles, and your sincere negligence to them develops.

Subhada: all auspiciousness is given to you.

Moksa-laghuta-krt: the third result is that you shall trace that mukti, the result of mere renunciation, that is, relief from the influence of the negative side, now appears to be a very small achievement. The

consciousness will awaken in you that mere withdrawal from the negative side is a very insignificant achievement.

Moksa-laghuta-krt, sudurllabha: if you can only feel or experience that the goal of renunciation is insignificant, it is of a lower order, does that mean you will get bhakti? No. There is no such guarantee. Even at that stage, bhakti remains far away from you.

Sandrananda-visesatma: then if somehow by chance you come in connection with that reality, you will find some fundamental awakening that infinite happiness is approaching you.

Sri-krsnakarsini ca sa: and further, if you can continue your devotional activity in a proper line, you will find that He is coming to you as Krsna

Himself, in the conception of Krsna consciousness. The Krsna concept is coming to you as Krsna Himself.

'Krsna' means the full embodiment of all types of ecstasy. That is approaching, or you are being allowed to have His nearer conception, as the fulfilment of your devotional activities of life. In this way, things progress. So die to live - dive deep into reality - jnana-sunya-bhakti. The area of surrender is so high, noble, great and fulfilling. That can come. That can only take us in the plane of love and affection. If we hope to see and to live in that plane of affection and love, not this mundane affection and love, but the love of the Absolute, then we must accept complete surrender at His disposal, at His mercy. The reaction comes as love. With your highest contribution of faith towards Him, He will be aroused and He will come to accept you on His lap. So, no risk - no gain; and that risk is towards the whole: devotion proper. It is not merely a sum total of some certain activities, or a type of study - never. Practically it is concerned with the soul, with the inner existence of us. Giving and taking must take place from the innermost part of our heart. It is not a game to play with! No superficial knowledge or bodily or mental labour can touch it. It is the dealing of the heart to heart. And that is wholesale. (SOTGOD, v 2, p 203-5)

korila pippalikhanda kapha nibarite ulatiya aro kapha badila dehete

"Oh, I came to make a drastic treatment of the cold, but I see that what I came to give, that has an opposite reaction. The highest type of medicine I administered, but I find that the patient is such, that this is increasing his disease. Then what to do? I came to work out relief for the people, and the people they are standing against Me, the well-wisher, the relief giver. Then, what may be the remedy for them?"

Before His sannyasa, one day when Sri Caitanya Mahaprabhu was chanting: "gopi, gopi, gopi," taking the Name and one tantric came to give some advice to Him: "Pandita! You scholar, you know the sastra, You were chanting 'gopi, gopi, what is the good effect of that? You should chant Krsna-Nama. It is mentioned in the sastra, that if you chant the Name of Krsna you get some benefit; we find this in the sastra, many Puranas. But why do you chant gopi, gopi ?"

Mahaprabhu collected a rod and began to attack him: "You fellow, you are coming from the opposite camp. You come to convert the followers of Krsna?" He ran to beat him, to give him a good beating. He fled, and then began a conspiracy in order to give a good fight to Mahaprabhu.

"He may be a child of the noble family, but we are not less. We do not hold a lesser position than He. We are also coming from a good society, and a good family - and He will come to punish us, to beat us? We shall also see how to beat Him."

Then Mahaprabhu took another course: korila pippalikhanda kapha nibarite:

"I shall become a sannyasi. They think that I'm one of them. They have come from a respectable family, I'm also coming from a respectable family, as if I'm one of them. But I must have to take another chance to help them." So, He went to take sannyasa. He was taking the name of "gopi, gopi," and neglecting Krsna. When He was advised to chant the Name of Krsna, He was enraged. What is the underlying thought here?

"Krsna, Krsna," we may chant the Name, but the underlying, background purpose, should be judged. But still there may be some effect sometimes, not always. (SVT, v 2, #1, Jan-Feb. '93, p 4) + (see also sloka 114)

240 koti-jhani-madhye haya eka-jana 'mukta' koti-mukta-madhye

koti-jhani-madhye haya eka-jana 'mukta' koti-mukta-madhye 'durlabha'
eka krsna-bhakta

"Out of many millions of such wise men, one may actually become liberated, and out of many millions of such liberated persons, a pure devotee of Lord Krsna is very difficult to find." (C-c, Madhya-lila, 19.148)

"Out of many liberated persons, a pure devotee of Lord Krsna is extremely rare."

koti-mukta-madhye 'durlabha' eka krsna-bhakta. Krsna consciousness is an internal thing, and those who cannot see the internal truth will make much of the external cover. We do not support that. Rather we are interested in the real spirit.

(SGAHG, p 28)

241 koti-kamadhenu-patira chagi yaiche mare sad-aisvarya-pati

koti-kamadhenu-patira chagi yaiche mare sad-aisvarya-pati krsnera
maya kiba kare?

"If a person possessing millions of wish-fulfilling cows loses one she-goat, he does not consider the loss. Krsna owns all six opulences in full. If the entire material energy is destroyed, what does He lose?" (C-c, Madhya-lila, 15.179)

Maya is not a necessary part of existence, and by Krsna's will maya may be finished, and if He so desires, again recreated. He can make or mar. Bhaktivinoda Thakura has written in his Tattva-sUtra, that by His will, even the existence of the jiva-soul may be extinguished. This is not the general case, but still Absolute Power is with Him. Everything is designed and destined by Him, that is the expression of swarup-sakti.(C, v 1, # 6, Spr. '94, p 9) + (see also sloka 251)

242 kotisv api maha-mune

kotisv api maha-mune

We must not be overconfident of our previous acquisition - so much I have acquired, my progress is so much. I must not be satisfied with my selfcertificate, self-satisfaction, the certificate of my own making. Mahaprabhu Himself said: "I am taking the Name, I am showing so many tears in the Name of Krsna. But why? It is all a false show! na prema-gandho 'sti. (see sloka 324). My crying is only a show to canvas others to see what a great devotee I am." So much you are to disbelieve your own self that you are a devotee. In this way we must be very careful, very, very careful.

kotisv api maha-mune. Krsnadasa Kaviraja Goswami and Narottama Dasa Thakura were seeing: "The whole world is absolved from sin, but I am neglected, I am left as the only exception. I am so low and ill fated that I am rejected from that most benevolent infinite lila. I alone am rejected. I could not utilise this great fortunate wave."

This should be the real tendency of a genuine Vaisnava who has actually come in relation with the Infinite. Whenever the finite comes in touch with the Infinite his temperament cannot be otherwise. "I am empty, I don't get anything." That should be the temperament. I feel emptiness within me. I can't get the goal. My life is frustrated. Neither do I get a drop of grace from the Lord, and the world, of course, I have left. So both sides gone. I have no alternative, O Lord. If You don't accept me then I am undone. Please, just make me the servant of the servant. Give the remotest connection to me. Graciously give the most distant connection of Yourself to me. Don't leave me, my Lord. I can't tolerate the craving for You. This heart-felt, heart-rending prayer must come to the Vaisnava devotee of the Lord. Onlookers will find that he has got a peep of the fortune. The charm for the world outside is fully eliminated for that person, from the core of his heart. And in the near future his heart will be filled with the nectar of the grace of Krsna. (GOD, p 20) + (see also Sloka 96)

muktanam api siddhanam narayana-parayana sudurlabhah praSantatma
kotisv api maha-mune

"O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Narayana, or Krsna. Such devotees, who are fully peaceful, are extremely rare." (S-B, 6.14. 5) + (C-c, Madhya-lila, 19.150)

243 krsna bhakta haya yadi balavana bidhira

krsna bhakta haya yadi balavana bidhira kalama kathi kore khan khan

Lord Brahma says: "If a devotee of Sri Krsna is very powerful, he can easily cut into pieces that which is written down as his destiny."
(SOTGOD, v 3, p 21)

244 krsna-bhakta--niskama, ataeva 'santa' bhukti-mukti

krsna-bhakta--niskama, ataeva 'santa' bhukti-mukti-siddhi-kami--sakali 'asanta'

"Because a devotee of Lord Krsna is desireless, he is peaceful. Fruitive workers desire material enjoyment, jnanis desire liberation, and yogis desire material opulence; therefore they are all lusty and cannot be peaceful." (C-c, Madhya-lila, 19.149)

Our infinite, fleeting, and organised desires are considered dust, and our hearts and minds are covered with layers and layers of this dust. Therefore we cannot see things properly; they cannot properly reflect in our mind because it is covered with the infinite ordinary desires of this mundane world (bhukti- mukti-siddhi-kami--sakali 'asanta'). So the first effect of sri krsna sankirtana is the cleansing of the mind. (TGVODL, p 91) + (see also sloka 108)

245 krsna-bhakti-janma-mula haya 'sadhu-sanga' krsna-prema janme

krsna-bhakti-janma-mula haya 'sadhu-sanga' krsna-prema janme, tenho punar mukhya anga

"The root cause of devotional service to Lord Krsna is association with advanced devotees. Even when one's dormant love for Krsna awakens, association with devotees is still most essential." (C-c, Madhya-lila, 22.83)

"By associating with the sadhus and gaining their mercy one can get

Krsna bhakti right up to the stage of Krsna prema. Furthermore the practitioners very life depends on the association of the sadhus. Without sadhu-sanga it is not possible to receive the real seeds of bhakti" (SOTGOD, v 3, p 57) + (see also slokas 442, 247 & 419)

246 krsna bhakti kaile sarva karma krta haya

krsna bhakti kaile sarva karma krta haya

We should have faith that if we do our duty towards the Absolute, then all our duties to the environment in all directions are automatically done. (TSFSK, p 49)

'sraddha' - sabde - visvasa kahe sudrdha niscaya krsne bhakti kaile sarva-karma krta haya

"By rendering transcendental loving service to Krsna, all subsidiary activities are automatically performed. Sraddha means visvasa, faith, sudrdha, very firm and strong, unflinching faith. Faith in sadhu-sastra-guru, faith in Krsna. This is faith. If someone develops Krsna bhakti, all their activities are finished, krsne bhakti kaile sarva-karma krta haya. Nothing is left out if you have faith." (C-c, Madhya, 22.62)

By satisfying Krsna, the whole universe becomes satisfied, for one who is dear to Krsna is dear to the whole universe (see also sloka 591). Just as by watering the root of a tree all the leaves and branches are automatically nourished, by fulfilling one's duty towards Lord Krsna all one's duties are automatically fulfilled (see also sloka 600).

247 krsna-bhakti-rasa-bhavita matih, kriyatam yadi kuto 'pi labhyate

krsna-bhakti-rasa-bhavita matih, kriyatam yadi kuto 'pi labhyate tatra
laulyam api mulyam ekalam, janma-koti-sukrtair na labhyate

"Pure devotional service to Krsna cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price: intense eagerness. Wherever it is available, one must purchase it immediately."

(C-c, Madhya-lila, 8.70)

Although it is the duty of justice to seek qualifications, mercy has no such limits. Divine mercy does not care for any qualifications, but is always ready to compensate the weak and unfit. Only one thing is required: our sincere eagerness to receive mercy. No qualifications from one's previous life will help one to attain Krsna consciousness; only eagerness and faith are important. And to know what is the effect of Krsna consciousness - see also sloka 93) + (TGVODL, p 21)

(SOTGOD, v 3, p 57: see also slokas 442, 245 & 419)

Those who are on the path of raga bhajana, divine love and attraction, find that the only way, the only thing which can guide us is spontaneous desire. laulyam api mulyam ekalam. The only price is earnest desire and nothing else. krsna-bhakti-rasa-bhavita matih, matih kriyatam yadi kuto 'pi labhyate. Ramananda Raya says to Mahaprabhu: "Anywhere you find it, try to purchase it at any price." The pure inclination towards the service of Krsna, the innermost tendency to want Krsna, to get Him, the earnest desire to have Him - a drop of that desire for the divine attraction, anywhere you find it, one must try to purchase it at any price. You may acquire it anywhere. It may be from a brahmana or from anyone. It does not matter about the form. (GOD, p 21) + (see also slokas 232 & 510)

248 krsna bhuli sei jiva anadi-bahirmukha ataeva maya

krsna bhuli sei jiva anadi-bahirmukha ataeva maya tare deya samsara
dukkha

"The constitutional nature of the jiva soul is that of an eternal servant of Krsna; the jiva soul is a manifestation of divinity which is one with Krsna and different from Him. The jiva souls are the marginal potency of the Lord. Though in reality they are servants of Krsna, from time immemorial, they have been engaged in misconception, as exploiting agents." (C-c, Madhya-lila, 20.117).

Anadi means that which has no beginning. When we enter the land of exploitation, we come within the factor of time, space and thought. And when we come to exploit, action and reaction begins in the negative land of loan. Although we strive to become masters, really we become losers. (TSFSK, p 36) + (see also sloka 200 & 260)

249 krsna krsna krsna krsna krsna nama-kirtanam rama-rama-gana-ramya

krsna krsna krsna krsna krsna nama-kirtanam rama-rama-gana-ramya-
divya-chanda-nartanam yatra-tatra-krsna-nama-ddna-loka-mstaram
prema-dhama-devam eva naumi gaura-sundaram

"The Lord travelled to the holy places of pilgrimage in South India with the clever underlying compassionate intention of delivering the fallen souls. Appearing as a beautiful young renunciate He distributed the sweet transcendental Names of the Supreme Lord, singing Krsna Krsna Krsna Krsna Krsna Krsna he...as He strolled down the different pathways, entered temples and visited homesteads. During His sacred pilgrimage sometimes the Lord would be carried away by some

indescribable, ineffable, divine exaltation and would sing "Rama Rama" and dance gracefully with most charming gestures and rhythms. Regardless of any time, place, circumstance, or personal qualification, He magnanimously delivered all those in South India who came in contact with Him by inspiring them to chant Krsna's Holy Names with pure devotion. I sing with joy the unending glories of my golden Lord Gaurasundara, the beautiful divine abode of pure love." (PDDS, 22) + (SBRBM, p 9)

250 krsna-lila mano-vrtti sakhi asa-pasa

krsna-lila mano-vrtti sakhi asa-pasa

"Srimati Radhika serves Her divine Lord in all capacities as Her natural devotional service. She takes a place on the chest of Krsna or lays down on a luxurious flowerbed only for His pleasure. As the topmost beloved of Sri Krsna, Srimati Radhika is also constantly served with adoration by all the damsels of Vraja because She alone is superlative to all of them combined. She is surrounded or accompanied by Her intimate sakhis who are actually personified manifestations of different kinds of intimately pleasant pastimes of Krsna." They are of eight kinds; 1 - abhisarika, 2 - vasaka-sajja, 3 - utkanthita, 4 - khandita, 5 - vipralabdha, 6 - kalahantarita, 7 - prosita- bhartika, *and*, 8 - svadhina-bhartika" (ARO, p 17)

251 krsna-lila amrta-sara, tara sata sata dhara

krsna-lila amṛta-sara, tara sata sata dhara, dasa-dike vahe yaha haite, se
caitanya-lila haya, sarovara aksaya, mano-hamsa caraha' tahate

"There is no doubt that we find the highest nectarine taste of rasa in Kṛṣṇa-līlā. But what is Gaura-līlā? In Gaura-līlā, the nectar of Kṛṣṇa-līlā is not confined to a limited circle, but is being distributed on all sides. It is just as if from all ten sides of the nectarine lake of Kṛṣṇa-līlā hundreds of streams are flowing."

(C-c, Mādhya-līlā, 25.271) + (TGVODL, p 26) + (see also śloka 601)

What is Kṛṣṇa-līlā? It is the real essence of nectar. It is the gist of sweetness, happiness, and ecstasy. The sweetness of the sweetest thing that can ever be conceived is represented in Kṛṣṇa-līlā. Then what is Caitanya-līlā? In Caitanya-līlā, that sweet nectar of Kṛṣṇa-līlā is flowing in all ten directions in hundreds of streams as if from a fountain. That fountain is Caitanya-līlā. (TGVODL, p 172)

Although Caitanya-līlā appears later than Kṛṣṇa-līlā, Caitanya-līlā is the source, the foundation. We see that Kṛṣṇa appeared in Dvāpara-yuga, in the previous age, and then Śrī Caitanya Mahāprabhu appeared later, in Kali-yuga. Still, Their līlā is eternal. First there is the giver, then the gift. And the gift of Śrī Caitanya Mahāprabhu is that in all the ten directions, He is distributing unlimited streams of sweet Kṛṣṇa-līlā to the world.

Kṛṣṇadāsa Kavirāja Goswami concludes: "O devotees, come! Like so many swans, you must swim in the lake of Caitanya Mahāprabhu's pastimes. From that lake Kṛṣṇa līlā is flowing to the world in different streams. Devotees, like clouds, take nectar from that lake, and distribute that nectar freely to the fortunate souls. Come and live in that lake. Ask the swan of your mind to take shelter in that lake. May that swan swim in the nectarine lake of Śrī Caitanya Mahāprabhu's life and precepts, from where so many hundreds of streams of nectar are flowing in all directions. O devotees, I offer this humble prayer to you." (TTGVODL, p 173)

"The pastimes of Krsna are the quintessence of all divine nectar and Caitanya-lila is an inexhaustible lake of that nectar which, flowing in hundreds of streams, floods the hearts of the devotees from all directions. Therefore O

nectar seeking friend, please let your mind swim in that lake like a regal swan." (SBRBM, p 13)

Caitanya-lila is the Infinite sweetness from Caitanya - whatever is within and whatever is coming from Him, that is all the high nectar of Krsna-lila and nothing else. Caitanya-lila means the centre from which Krsna-lila flows in different forms, oozing from all sides and even from every pore. Nothing but Radha-Krsna-lila, Braja-lila embodied in Him, and coming out to help the public. The voluntary distribution of Krsna-lila of different nectarine tastes; that is Sri Caitanya Mahaprabhu.

He has no separate existence from the Nama, Guna, Rupa, and lila of Krsna, Radha-Krsna, and this includes Yasoda and all others within the relativity of Krsna. If one is there then all others must necessarily be there. So Krsna-lila means Krsna with His group. Also Vrndavana - the water, the forest, the animals, the birds, all are included in Krsna-lila, Braja-lila. And that and nothing else is all coming from Sri Caitanya. That is Radha-Krsna in selfdistributing nature. Whatever comes from Him - that is all Krsna. Even in Sri Caitanya's childhood, when one could not trace anything of Krsna, it was there, and in different ways He was creating the background for distributing Krsna-lila to others. (C, v 1, #6, Spr. '94, p 9) + (see also sloka 253)

252 krsna-mantra haite habe samsara mocana krsna-nama

krsna-mantra haite habe samsara mocana krsna-nama haite pabe
krsnera carana

"Simply by chanting the Holy Name of Krsna one can obtain freedom from material existence. Indeed, simply by chanting the Hare Krsna mantra one will be able to see the lotus feet of the Lord." "In the Anubhasya, Srila Bhaktisiddhanta Saraswati Goswami says that the actual effect that will be visible as soon as one achieves transcendental knowledge is that he will immediately become free from the clutches of maya and fully engage in the service of the Lord." (C-c, Adi-lila, 7.73 + beginning of purport).

"The Krsna gayatri mantra liberates one from repeated birth and death in this world; the Holy Name of Krsna gives one shelter at the lotus feet of Krsna." (SGAHG, p 87-8)

253 krsna-nama dhare kata bala visaya-vasananale

krsna-nama dhare kata bala visaya-vasananale, mora citta sada jvale,
ravi-tapta marubhumi sama; karna-randhra patha diya, hrdis majhe
pravesiya varisaya sudha anupama (1)

hrdaya haite bale, jihvara agrete cale, sabda-rupe nace anuksana;
kanthe more bhange svara, anga kape thara thara sthira haite na pare
carana (2)

cakse dhara, dehe gharma, pulakita saba carma, vivarna hila
kalevara; murcchita hila mana, pralaya agamana, bhava sarva-deha
jara jara (3)

kari' eta upadrava, citte varse sudha-drava, more dare premera sagare;
kichu na bujhite dila, more ta' batula kaila mora citta-vitta saba hare (4)

lainu asrayaya'ra, hena vyavahara ta'ra balite na pari e sakala;
krsna-nama icchamaya, yahe yahe sukhi haya sei mora sukhera
sambala (5)

premera kalika nama, adbhuta rasera dhama, hena bala karaye prakasa;
isat vikasi punah, dekhaya nija-rupa-guna, citta hari' laya krsna-
pasa (6)

purna vikasita hanya, vraje more yaya lanya, dekhaya more svarupa-
vilasa; more siddha deha diya, krsna-pase rakhe giya, e dehera kare
sarvva-nasa (7)

krsna-nama cintamani, akhila-rasera khani,
nitya-mukta suddha-rasamaya; namera balaiyata, saba lay'e hai hata,
tabe mora sukhera udaya (8)

In his book, Saranagati, Srila Bhaktivinoda Thakura has explained the Namastakam, eight prayers in glorification of the Holy Name, written by Rupa Goswami. The whole thing is described there very beautifully.

He writes: "My heart is just like a desert, hot with the rays of the sun. This is my internal mental condition. The desire for mortal things cannot satisfy me because by nature they are death producing. And not one or two, but thousands of such death-producing desires have taken shelter in my mind. So, my subconscious region is always burning. This is my condition."

"But somehow, by the grace of the sadhu and guru, the Holy Name of Krsna with its infinite prospect has entered through the holes of my ears

and reached the plane of my heart. And there, with some peculiar hope, with infinite, auspicious possibilities, it touched my heart with a new kind of nectar."

"New hope is aroused by that sound. Then by force, it comes from the heart towards the tongue. Not that by the endeavour of my tongue I am producing that sound - no. What came from the heart of a saint through my ear, entered my heart, and that forcibly appeared upon my tongue, and began to dance. That is the Holy Name proper. It descends from above. It cannot be produced by the material form of this tongue. Its source is above."

"And through an agent of the Absolute it comes through the ear to the heart. From the heart it gathers some sympathy, then the Holy Name of Krsna forcibly appears upon the tongue, and begins to dance. With great force it comes to the end of the tongue, and that sweet sound begins its dancing."

"The real effects of the Divine Name have been described here. If it is a living and real name, the voice will be choked up, there will be shivering in the body, and the legs will be unable to stand. Sometimes tears will flow in a current on the body, and one's hairs will stand on end. Sometimes changes of colour will be found in the body, and we will be unable to find any trace of the mind or consciousness. We may fall in a swoon, the whole body and mind will appear as if it is being attacked, shivering, and influenced in different ways. Apparently it may seem that so many troubles are created in the body and the mind, but the real heart is overflowing with a particular kind of strange, sweet juice."

Sometimes he thinks, "I am in an ocean of nectar. My whole existence is within an ocean of nectarine liquid. I am beside myself. I can't understand where I am. Where am I? What is this? What is all about me? It has almost made me mad. Am I a madman? Where is my past experience, my seriousness, my gravity, where are they? What am I?"

"I have been converted wholesale by a foreign thing. I am a doll in the hands of a great force, which is also so affectionate to me. I can't ascertain how it is possible that by my faith I have entered this great, unknown environment, unexperienced before."

"And at last I find that I am captivated. My entire being, within and

without, has been captured by a particular sweet force. I can't help being prey to such a sweet power. I can't give any proper description of this. I came to take shelter under Him and accept Him as my guardian; now at His hand I am being dealt with in such a merciless and despotic way. Still, I feel that everything is very pleasing, beyond my experience. What is this?"

"I can't resist anymore. I am fully captured. Let my fate go anywhere. I can't come out. I am a captive in the hand of a sweet friend; my whole independence is gone. There is no way left to me but to surrender. I am unable to describe my real position. I find that He's an autocrat. Whatever He likes to do, He will do. Since it is not possible for me to give any resistance, I must surrender. Let me also cooperate with whatever He is pleased to do. Otherwise, what can I do? I am helpless."

"Sometimes I find that the sweetness of the Name is condensed like a blossoming flower, and very wonderful streams of sweet current are flowing from it. The Holy Name contains so many sweet variegated forms of current within Him, and He is wonderfully expressing Himself in different ways. Sometimes He emanates a peculiar type of colour and figure, and disappears."

"So many charming aspects are shown as if to my eyes within, and He forcibly takes me to surrender at the foot of that altar. He shows Himself in his full-fledged form, in Vrindavana, in His Braja- श , with Radharani, and He takes me there. I find that I am in the midst of His peculiar, very sweet and loving paraphernalia. And He says: 'You see! I have so many wonderful things. This is your home. I am not merely imagination, but concrete reality. You will find here that the environment is very favourable and sweet. You are to live here.'"

"I see there that He is dealing in different ways with His associates, in different rasas. And I find that I have another body that has emerged from my previous one, and that has a permanent place here in His Service. Such a new life I find here. And then I find ultimately that all consideration of my past life and experience has vanished. And it is true: my real life is here. This is proper, and that was a sham, that life has vanished."

"Then I find that chanting the Holy Name gives me new encouragement, a new prospect, and new hope. Whatever we want, whatever is our

internal demand, it is supplied by the Name. If we take the Name, all our internal hankerings will be fulfilled. It is eternal, it is the purest of the pure, and it is full of ecstasy. Now I find I have been completely converted."

"Now, my innermost hankering is this; let whatever is against this sweet Name vanish eternally from the world. If anything is in opposition to this sweet life, let it vanish, and if necessary, I will give my life to make it disappear from the world forever. Then others will be able to enjoy it at their free will. No hindrance should come to that fulfilment of life. It has no other second. So, everyone may come here, and if necessary, I will sacrifice myself to finish any opposition, so that all can enjoy smoothly, peacefully, and without any danger, enjoy this absolute, sweet, and blissful life."

This is the statement of Srila Bhaktivinoda Thakura, in the final song of his book, *Saranagati* (Surrender). (TSOBT, p 59-61) + (TSFSK, p 126-129)

There was one Srimad Parvvat Maharaja, who, at a very early age, came to Srila Bhaktisiddhanta Saraswati Thakura and was one of his first disciples. Parvvat Maharaja lived next door to Bhaktivinoda Thakura when he passed his old age in Godrum. He said that there was only a partition wall between his house and Bhaktivinoda Thakura's. That was at Surabht Kunja. From about three o'clock in the morning, Bhaktivinoda Thakura would rise and take the Name of Krsna, the maha-mantra, at the top of his voice. Parvvat Maharaja described it like this. As though calling someone from afar, with this spirit Bhaktivinoda Thakura would chant the Holy Name.

That Maharaja was astonished to see such behaviour. He was in his old age, and his body was somewhat attacked with rheumatism. There was a cement chair constructed there; he would stroll about at his sweet will, and when Srila Bhaktivinoda Thakura felt tired and fatigued, he took his seat on that chair and rested there awhile. (that chair is still there today). And then after some time he would again wander in the garden, chanting at the top of his voice: "Hare Krsna, Hare Krsna!" With such animation in his voice he was calling - calling a person; with this spirit, and not in a formal way, but with a material hankering, he was calling for the Lord.

Srila Bhakti Raksaka Sridhara Deva Goswami Maharaja commented:
"There was another thing I also heard about him from another source,
Ram Gopal Vidyabhusana, an M.A. and Barrister-at-law. Ram Gopal
Vidyabhusana told me:

"Once we went to visit Srila Bhaktivinoda Thakura. We had heard that a
Government officer, an educated man, had become a Vaisnava Babaji.
So we went to see him, and someone amongst us asked him: "Please
speak something about Krsna and Krsna-Nama (the Holy Name of Krsna
)."

"After a moment, Bhaktivinoda Thakura then said: "Oh, you want to hear
something about Krsna, you want? You want Krsna-Nama? You are so
fortunate? You have come to hear Krsna-Nama?

Then the consequence of that enquiry had such an influence on his body
and

mind, that as it is written by him personally in his own poem Sri-Nama
Mahatmya:

cakse dhara - From my eyes tears flowed; dehe gharmma - my body
perspired; murcchita haila mana - I fell into a faint; kari' eta upadrava -
the Holy Name created a great turmoil in me - citte varse sudha-drava -
causing a rain of nectarine current into my heart - more dare premera
sagare; and casting me into the ocean of ecstasy, of Love; kichu na
bujhite dila, more ta' batula kaila - I could not feel any environment
around me, and became as though mad; mora citta-vitta saba hare - I
lost myself in that thought.

That gentleman, Ram Gopal Vidyabhusana said: "I saw with my own
eyes that all these symptoms were displayed in his body and mind,
simply upon hearing our enquiry. Bhaktivinoda Thakura said: "You are so
fortunate, you have come to hear Krsna-Nama from me? Krsna! Krsna!"
In this way he entered into another domain, and so many symptoms and
expressions appeared in his body and mind - convulsions, tears, all these
things." I heard from this eyewitness. (SOTGOD, v 2, p 65-6)

krsna-nama dhare kata bala visaya-vasananale

This sound "Krsna" what is its value? Srila Rupa Goswami has explained that Krsna has four unique, special qualities. Every jiva has fifty innate qualities. Certain devatas have fifty-five, the five additional qualities partially manifest in them. Sri Narayana has sixty qualities in full, and Krsna has four more qualities not found in Narayana. Those four qualities are; rupa-madhurya (sweet form), venu-madhurya (sweet-flute), lila-madhurya (sweet pastimes), and parikara-madhurya (sweet associates). Srila Rupa Goswami has established the speciality of Krsna-lila in this way. And this is only found in Vrndavana. Vasudeva-Krsna has no flute, and it has been mentioned that even Dwarakesa-Krsna is charmed to search for the rupa-madhurya of Vrndavana- Krsna, the sweet Lord of Braja, Reality the Beautiful. (C, v1, # 6, Spr. '94, p 9)

254 krsnas tu bhagavan svayam ete camsa-kalah pumsah

krsnas tu bhagavan svayam

ete camsa-kalah pumsah, krsnas tu bhagavan svayam indrari-vyakulam
lokam, mrdyanti yuge yuge

"All the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Sri Krsna is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists." (S-B, 1.3.28)

On the order of his gurudeva Devarsi Narada, the scripture Srimad-Bhagavatam was given by Vedavyasa as the conclusion of his teachings. After giving the Vedas, Upanisads, Puranas, Mahabharata, Bhagavad-gita, etc., the

last gift of Vedavyasa in the world of scriptures was Srimad-Bhagavatam.

And the message of the Bhagavatam is that beauty is above all - not knowledge or justice. Mercy is above justice. Affection, love, beauty, charm, harmony - these are above all, and this absolute conception of the ultimate reality is in the Krsna conception.

Beauty is above knowledge and power. Knowledge is above power, and above knowledge is beauty, charm, love. That is the supreme. Srīmad-Bhagavatam has declared: *kṛṣṇas tu bhagavan svayam*: the Kṛṣṇa conception of Godhead is the most original conception of the Absolute. This is the prime declaration of the Bhagavatam: the Lord, as Beauty, is above all. And below Him is awe, reverence, power, etc.

And Mahāprabhu Śrī Caitanya-deva pointed out: "Go to the beautiful - Reality the Beautiful - He is your highest attainment. Hanker neither for power nor knowledge, but hanker for service of the Beautiful, and thereby, you will be taken in and given entrance into the land of the Beautiful."

This is the highest realisation. Don't waste your energy by engaging yourself in any other pursuits, but go straight - *jīṇa-sūnya-bhakti*. By the help of *sādhu-saṅga*, take the Name of the Lord and try to march straight onwards to the Kṛṣṇa conception of Godhead. Kṛṣṇa consciousness is our highest achievement, and this is given by Śrī Caitanya Mahāprabhu and Srīmad- Bhagavatam. (SOTGOD, v 1, p 88-9)

255 kṛṣṇasyochchāih pranaya-vasatih preyasibhyo 'pi radha- kundaṁ

kṛṣṇasyochchāih pranaya-vasatih preyasibhyo 'pi radha- kundaṁ casya munibhir abhitas tadrg eva vyadhayī yat presthāir apy alam asulabham kim punar bhakti-bhajaṁ tatpremedaṁ sakrd api sarāḥ snatur aviskaroti

"Of the many objects of favoured delight and of all the loveable damsels of Vrajabhūmi, Śrīmatī Rādhārāṇī is certainly the most treasured object of Kṛṣṇa's love. And, in every respect, Her divine kunda is described by

great sages as similarly dear to Him. Undoubtedly Radha-kunda is very rarely attained even by the great devotees; therefore it is even more difficult for ordinary devotees to attain. If one simply bathes once within those holy waters, one's pure love of Krsna is fully aroused." (U, 11)

Srila Bhaktisiddhanta Saraswati Thakura gave a lecture between Radha-kunda and Syama-kunda. There is a boundary line between the two. There, he read and explained the Upadesamrtam of Srila Rupa Goswami for a few days. He did not explain anything about Srimati Radharani, nor about Krsna, but he spoke on Upadesamrtam - the basis. His attention was always towards the basis. The fruit will come of itself: "Pour water onto the root; pour water onto the root, and the fruit will appear itself." He himself explained this while sitting in the middle between Radha-kunda and Syama-kunda. He explained not only Bhagavatam, but Upadesamrtam, Upadesamrtam is the substance of Mahaprabhu, in the language of Rupa Goswami.

vaco vegam manasah krodha-vegam, jihva-vegam udaropastha-vegam
etan vegan yo visaheta dhlrah, sarvam aplmam prthivlm sa sisyat

"A sober person who can tolerate the urge to speak, the mind's demands, the action of anger and the urges of the tongue, belly and genitals is qualified to make disciples all over the world." (U, 1)

And the last sloka: krsnasyochchaih pranaya-vasatih preyasibhyo 'pi
radha-

These topics were explained but nothing of the Govinda-Lilamrtam or
Srila

Visvanatha ChakravarttT Thakura's Sri Krsna-Bhavanamrta - all these
things were left untouched. So, our training was in this line. (SGD, 1996,
p 31) + (see also sloka 384)

krsnatattva-bhaktitattva-rasatattva-prdnta saba sikhaila prabhu
bhagavata-siddhanta

"Sri Caitanya Mahaprabhu taught Srila Rupa Goswami the ultimate conclusions of Srimad-Bhagavatam, the truth about Lord Krsna, devotional service and transcendental mellows, consummating in conjugal love between Radha and Krsna." (C-c, Madhya-lila, 19.115) + (SBRBM, p 40)

257 krsna tava punya habe bhai e-punya koribe jabe radharani

krsna tava punya habe bhai e-punya koribe jabe radharani khusi habe
dhruva ati boli toma tai

"I emphatically say to you, O brothers, you will obtain your good fortune from the Supreme Lord Krsna only when Srimati Radharani becomes pleased with you."

(Prayer to the Lotus Feet of Krsna, by Srila A.C. Bhaktivedanta Swami Maharaja, composed on board the Jaladuta when he first went to America). (SOTVA, p 26-8)

Swami Maharaja invoked assistance from Krsna. He petitioned Him:
"Please come to my help. I have been ordered by Your favourite to do this duty. Please help me. After finishing this duty I shall again join Your play in Vrndavana. There we shall play; we shall run, we shall jump and we shall do anything and everything in a boisterous way together. But for now I have some duty which is necessary to discharge and that duty has been ordered by Your most favourite person. If You help me to carry out this then Your friend, that most favourite friend, will be pleased with You

and so You will get some advantage thereby!"

In this way he made his petition: krsna tava punya habe bhai: "You will acquire good merit if You help me."

Krsna supported Govardhana Hill with the little finger of His left hand, and afterwards His friends, the cowherd men and boys told Him: "You did not hold it alone, we also helped You with our sticks! Be reminded of it, You could not do it alone!" (SOTGOD, v 3, p 9)

Srila A.C. Bhaktivedanta Swami Maharaja said: "My guru is Radharani. She will be very gracious to You Krsna if You help me in discharging the order of gurudeva - if You help me in my propaganda work. krsna tava punya habe bhai. If You seek anything, if You are in want of anything Krsna, then that is the good will of Radharam. And She will be pleased with You if You help me, because I am attempting to carry out the order of who is none but Srimati Radharani personified. So You must help me."

Krsna had no other alternative but to come down to him and help him in his propaganda work. He had to come. (C, v 1, #7, Spr. '95, p 10)

When Srila A.C. Bhaktivedanta Swami Maharaja began his preaching in the west, he was already 70 years of age. He underwent severe trials. In the beginning years he wrote a letter to Srila Govinda Maharaja, and the gist of the translation from Bengali was: "In the separation of Srila Prabhupada (Srila Bhaktisiddhanta Saraswati Thakura), I take the order of Srila Sridhara Maharaja on my head. Now I am in America. I may die at any time, and I would like to die in Vrndavana. But I can also stay here and die preaching. So please take Srila Sridhara Maharaja's advice on what I should do. Should I leave the West and come back to India or not?"

The reply came: "Swami Maharaja is always in Vrndavana. And the West is his prabhu-datta-desa (his guru-given country, his field). Wherever he leaves the world - that is also Vrndavana. So he can stay there and continue his glorious work."

For the preaching purpose he's begging the help of Krsna in his

campaign, because Radharani will be satisfied and his gurudeva is representing Radharani. That is mentioned there. From there I conjecture, and what playfully he has mentioned there: "After finishing this job, I shall again join Your Vrndavana lila as a friend and we shall play to our highest sentiment." And this way. There from it may be conjectured that his acme of serving pleasure is within sakhya-rasa, a supposition.

That letter has been given to me and I read that, and from there I could suppose that his position, he's satisfied with that sakhya-lila, he mentions there that his gurudeva is Radharani, madhurya-rasa, and he's asking Krsna's help, in his discharging the duty which is ordered by Radharani, given by Radharani to him, he says that: "Radharani will be satisfied, if You help me in my carrying out the orders of Radharani." (see also sloka 494)

258 krsna-varnam tvisa 'krsnam sangopangastra-parsadam

krsna-varnam tvisa 'krsnam sangopangastra-parsadam yajnah
sankirtana-prayair yajanti hi sumedhasah

"In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the Names of Krsna. Although His complexion is not blackish, He is Krsna Himself. He is accompanied by His associates, servants, weapons and confidential companions." (S-B, 11.5.32) + (C-c, Adi-lila, 3.52)

Here, yajnah means sacrifice, dedication, which is sankirtana-praya, or sankirtana -pradhana, which means 'predominated by sankirtana, the congregational chanting of the Holy Name'; and this is performed by

those endowed with sufficient piety. So, in this age of Iron, kirtana has its own special privilege, granted by the Supreme Lord - Mahaprabhu's speciality is preaching, kirtana. He inaugurated and conducted Hari-kirtana. So kirtana has been accepted by our Guru Maharaja, Srila Jiva Goswami, and others. To write about the Lord is also within the jurisdiction of kirtana. To preach is assertion, to take the message to others.

So also, to be engaged in answering the questions of the environment automatically demands concentration, which is a very rare thing in this age. When one is doing kirtana, he automatically cannot but give all concentration and attention. He cannot speak independently; intuitively, he must be allattentive. For this reason, kirtana has been recommended to be the highest form of bhajana, especially in the age of Kali.

(SOTGODv 2, p 23-4) + (see also slokas 85, 138 & 217)

"In the age of Kali, persons of great piety and intelligence will worship the Lord as Sri Caitanya Mahaprabhu. He will appear in a golden form chanting Krsna's Name, accompanied by His associates and entourage."

(LSFTLS, p 1V + (see also slokas 128 & 529)

"Those who are of fine theistic intellect (sumedhasah) will worship Sri Caitanya Mahaprabhu sankirtana, not others." (SEOC, p 142)

In a suppressed way, this verse explains the advent of Sri Caitanya Mahaprabhu. The ordinary meaning of krsna-varnam is "of a black colour." But tvisa 'krsnam means "His lustre is not black." Accompanied by His associates, He is worshipped by the process of sankirtana, the chanting of the Holy Name of Krsna, and those of sharp intellect will perform this kind of worship."

Srila Jiva Goswami explains the meaning of this verse in his own parallel verse, antah krsnam bahir gauram (see sloka 36) (TGVODL, p 2)

259 krsne karmarpana-sarva-sadhya-sara

krsne karmarpana-sarva-sadhya-sara

"To offer the results of one's activities to Krsna is the essence of all perfection."

(Ramananda Raya's reply to Sri Caitanyadev's comment: 'This is superficial, go deeper'). (see C-c, Madhya-lila, 8.51-313) + (TSFSK, p 137)

260 krsnera tatastha-sakti, bhedabheda prakasa

krsnera tatastha-sakti, bhedabheda prakasa

"The soul comes from the marginal potency."

"The constitutional nature of the jiva soul is that of an eternal servant of Krsna; the jiva soul is a manifestation of divinity which is one with Krsna and different from Him. The jiva souls are the marginal potency of the Lord. Though in reality they are servants of Krsna, from time immemorial, they have been engaged in misconception, as exploiting agents." (C-c, Madhya-lila, 20.108 & 117).

(TGVODL, p 131) + (see slokas 75, 200 & 321)

261 krsnera yateka khela sarvottama nara-lila nara-vapu tahara

krsnera yateka khela sarvottama nara-lila nara-vapu tahara svarupa
gope-vesa, venu-kara nava kisora, nata-vara nara lilara haya anurupa

"Lord Krsna has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being." (C-c, Madhya-lila, 21.101)

The acaryas may come. Sometimes they make it clear and sometimes - they make it complex, purposely. Srila Bhaktisiddhanta Saraswati Thakura, he made it complex - very ontological aspects he has dealt with at length. And, in a simple way, Bhaktivinoda Thakura has also distributed. It is necessary. Analytic: synthetic. In a simple way, there is the possibility of becoming sahajiya, that is, we can take it like this mundane thing. But actually, this is all on the other side of the globe - just the opposite - it is such. krsnera yateka khela: Very similar, but it is not the same! Far, far off, but in some ways, similar. (see also slokas 220, 375, 420 & 486) + (SS, v 3, # 1, '85, p 7)

"Mahaprabhu taught that the human society is so valuable because Krsna is originally in this form. This human society is created after His original social style and therefore it is so important." (SOTGOD, v 3, p 10)

The Bible also states that God made man in His own image!

ksetra-hari prema bhajana

Devotion has such a peculiar position and power. The last acquisition of devotion is that which can control the Supreme Lord and forcibly take Him to the devotee as a friendly servant. The master surrenders to the servant. (LSFTLS, p 62)

263 ksipram bhavati dharmatma, sasvac chantim nigacchati

ksipram bhavati dharmatma, sasvac chantim nigacchati kaunteya
pratijanihi, na me bhaktah pranasyati

"That most degraded person very swiftly becomes adorned with virtuous practices and attains to eternal tranquillity. O son of KuntT, declare it - proclaim it - My devotee is never vanquished!"

or

"O Arjuna, promise to the public that My exclusive devoted servitors will never come to ruin. He who declares this swiftly becomes virtuous and truly attains eternal divine grace." (B-g, 9.31).

This second interpretation was revealed to Srila Bhaktivinoda Thakura in a dream. (see also sloka 22 & 42)

"O son of Kunti, it is My promise that a soul who adopts exclusive devotion unto Me will definitely never fail. Despite the initial purging and sudden appearance of his defects, such anomalies are rapidly dispelled

by his continuous remembrance of Me in repentance for the impediments to his service. He becomes impeccably devout in the soul's natural constitutional behaviour, and as a result of his devotion he attains supreme relief from the bondage of both sinfulness and piety." (SSPJ, p 154-5) + (see also sloka 42)

"Very soon, he will become religious in his behaviour, and he will be seen to acquire real peace in his life. O son of Kunti, confidently declare to the public that My devotee never meets ruination." (SOTGOD, v 1, p 78) + (see also sloka 42)

The assurance is given by Krsna: "Even if he has come to Me only for the time being, he has taken some medicine before leaving, so he ultimately must come to Me again." (SGD, SGPI, '91, p 21) + (see also slokas 42 & 337)

"Very soon he will be a man of righteousness; he will become dharmatma - dutiful. (SEOC, p 126) + (see also sloka 42)

264 kuliya-gramete asi sri-krsna-caitanya hena nahi

kuliya-gramete asi sri-krsna-caitanya hena nahi, ya 're prabhu na karila dhanya

"At Koladvipa - the Govarddhana Hill of Vrndavana, concealed in Sri Navadvipa Dhama - the Most Generous Absolute expressed Himself in His maximum generosity. Without considering any crime, He absolved whoever He found. He accepted them all." (C-Bha: Antya-lila, 3.541)

Here in Koladvipa, Navadvipa, we find a happy place where the Absolute is the most generous in His benevolence. When the Absolute is distributing Himself, He becomes Sri Caitanyadeva. And that Sri Caitanyadeva in the highest stage of His mercy is found here in Koladvipa.

After sannyasa, when He returned to Bengal with the intention of going to Vrndavana, He showed His most generous and dignified temperament at that time. He recruited the sinners of the world. Anyone who came to Him received the highest mercy. This is the speciality of this place. By 'place' we should not think of a mere geographical location. Of course, it has such a location, but really this is where the Most Generous Absolute gave Himself to the worst sinners. Here, even the most fallen souls receive the grace of the Lord. Our highest necessity is distributed from here, Navadvipa Dhama; here is the key to the highest and sweetest mood within our heart. The key to enter into the conception of our sweetest home is given from here. Here is the key to that world of faith, sraddha, that world of love. (SOTGOD, v1, p xxi)

Kuliya-gramete asi' sri-krsna-caitanya: So here, in Koladvipa, Sri Caitanya Mahaprabhu gave His best to all. He gave the most desirable service, service of the sweetest type. Such service is found in Vrndavana, and Mahaprabhu Sri Caitanyadeva recommended Vrndavana life as the highest. Neither knowledge nor power can even approach this Vrndavana service. In Vrindavana, heart is everything. (SOTGOD, v 1, p 192) + (see also sloka 52)

In this way Capala Gopal and many others who had made so many bad remarks about Sri Caitanyadeva's conduct all came there to Him saying: "We could not understand Your outstanding personality and superiority, therefore we have unknowingly done much wrong against You. Please forgive us."

Mahaprabhu forgave them saying: "Oh, no, no, there is no offence, everything is all right. Go away peacefully now." (SOTGOD, v 3, p 19) +

(see also sloka 358)

265 kunjo 'sti rupouasakhyo lalita-kunjakottare sada tisthati

kunjo 'sti rupouasakhyo lalita-kunjakottare sada tisthati tatraiva susobha
rupa-manjari priya-narma-sakhi-mukhya sundari rupa-manjari gorocana-
samanga-srihkeki-patramsuka-priya sardha-tridasa-varsasau vama-
madhyatvam asrita rangana-malika ceti pravadanti manisinah iyam
lavanga-manjarya ekenahna kaniyasi kalau gaura-rasr rupa-
goswamitvam samagata

"In the northern part of Sri Lalita sakhi's kunja lies Sri Rupollasa kunja, where the most beautiful and attractive Sri Rupa Manjari resides. She is the foremost amongst the gopis known as priya narma sakhi, and is distinguished by her graceful, captivating countenance and unique loveliness. Her complexion is bright gold, the colour of gorocana, and she delights in wearing a dress the colour of peacock feathers. Her age is 13 years 6 months, and her nature is banya madhya. The pandits call her 'rangana-mallika' - a charming damsel who entertains and enchants the heart of Krsna by her graceful dance, and jasmine flower like beauty and fragrance. She is one day younger than Lavanga manjari, and in Gaura-lila she appears as Srila Rupa Goswami.

In Kisorī Tantra, Sri Rupa Manjari has been described by the 8 syllable mantra:

"srim rupa manjaryai svaha" - I offer myself in all devotion, to the service of beautiful Sri Rupa Manjari. (SBRBM, p 42)

266 kutas tva kasmalam idam, visame samupasthitam

kutas tva kasmalam idam, visame samupasthitam anarya-justam
asvargyam, akirti-karam arjuna

"O Arjuna, why has such illusion overcome you at this critical moment?
This is unbefitting a noble man (Aryan). It is an obstacle to the attainment
of heaven, and a destroyer of good name and fame." (B-g, 2.2)

It is war importance relief work; with great urgency. He has come to look
affectionately for every lost servant, and that is our consolation - that we
may fall within (come within the purview of) His search. kutas tva
kasmalam idam, visame samupasthitam: "Yes - visama - This is an
"uncommon circumstance", exceptionally uncommon, extra-ordinary
circumstance. visama, not ordinary general circumstance, but it is
exceptionally dangerous - opposite circumstance. anarya-justam - This is
not accepted by a man of standard civilisation - asvargyam, and it won't
give any further prospect: akirti-karam - nor will it give name or fame in
either this world or the next world. It will not be accepted by the standard
civilised person. kutas tva kasmalam idam - "Such a mean type of mania
has caught you Arjuna - it does not behoove you or befit your position.
What is this?" (SS, v 4, # 1, '86, p 4) + (see also sloka 237)

267 kvacin nivarttate 'bhadrat, kvacic carati tatpunah

kvacin nivarttate 'bhadrat, kvacic carati tatpunah prayascittam atho
partham, manye kunjara-saucavat

"Sometimes a person refrains from sin, but in time he again commits the
same kind of sin. Therefore, I consider atonement (in the line of karma-
kanda, or in the calculation of worldly deeds) to be as futile as an

elephants bath. (The elephant is habituated to immediately rolling about in the dust after taking a dip in the river)."

(S-B, 6.1.10)

I have done something sinful, and if I follow that by an opposite practice as atonement (karma-prayascitta), the sin is absolved. But the next moment I will compulsively commit that sin again. By jnana-prayascitta we may gain a somewhat more permanent abstention from the sinful activity.

(SOTGOD, v 1, p 93-4) + (see also sloka 505)

L

268 labdhva su-durlabham idam bahu-sambhavante manusyam

labdhva su-durlabham idam bahu-sambhavante manusyam artha-dam
anityam apiha dhirah turnam yateta na pated anu-mrtyu yavan
nihsreyasaya visayah khalu sarvatah syat

"The human form of life is very rarely attained, and although temporary, gives us a chance to achieve the supreme goal of life. Therefore, those who are grave and intelligent should immediately strive for perfection before another death occurs. There are so many forms of life: the aquatics, the vegetable kingdom, the animals, the birds, ghosts and other living beings, but only in this human position do we hold the key to the complete solution of the problems of life." (S-B, 11.9.29)

Our life in this world is valuable, because in this life we can acquire a

higher aspiration. We can have the chance of acquiring the goal from this plane. This human life is so valuable that with it we can take the path of the highest divine conception. This human body is highly valued and rarely achieved.

If we can use this human life in a valuable way, we can acquire the key by which to become free from the whole chain of life in this troublesome world. We can get rid of the bondage of all sorts of physical and mental troubles. The key is here, in this human form of life. Jiva Goswami says that lower life- forms have insufficient understanding to realise the highest truth. And in the higher life-forms, such as demigods, because previously acquired energy or karma has accumulated on all sides, the chief enjoying elements are surrounding the living being. It is difficult to escape the charm of those influences and begin the prospect of a fresh life in a higher plane of consciousness. This human form of life is the most advantageous position to escape this entanglement and reach the highest object of our divine life. (TGVODL, p 169-170) + (see also slokas 133, 150, 152, 195, 261, 284, 300, 330, 347, 353, 445, 478, 534 & 588)

One has to associate with liberated persons, and not always directly, physically, but by understanding philosophically and logically. As stated in Srimad-Bhagavatam (3.31.48), samyag-darsanaya buddhya, one has to see

perfectly, and the eye will always be guided by the ear. One must realise perfectly that the living entity is spirit soul, only tasting various kinds of material bodies. We are individual units of consciousness having a human experience, and not humans trying to have a spiritual experience, we are the atma, soul.

So our birth has come to the human species, near the goal. So the jiva when coming to human species has come in connection with this highest prospect, can get out of the gate of this maya, and if that chance is finished, then again after this may have again the birth of a beast, or a tree. The jiva came just to the goal and again may have to return far away from the goal.

Sri Caitanya Mahaprabhu taught that the human society is so valuable

because Krsna is originally in this form. This human society is created after His original social style and therefore it is so important for the reciprocation of love and affection.

269 lag bali' cali'yaya sindhu taribare yasera sindhu na deya kula

lag bali' cali'yaya sindhu taribare yasera sindhu na deya kula, adhika
adhika bade

Vrndavana Dasa Thakura, the Vyasa of Sri Caitanya-lila states: "(Even) the unlimitedly powerful Sri Balarama (Sri Anantadeva) tries to cross the ocean of the Lord's glories (attempting to sing all the glories of the Lord using His thousands of mouths), but He never reaches the shore. Rather, that ocean expands more and more." (C-Bha, Adi-lila, 1.71) + (SOTGOD, v 1, p xiii)

270 laksa locanasru-varsa-harsa-kesa-kartanam

laksa locanasru-varsa-harsa-kesa-kartanam koti-kantha-krsna-
kirtanddhya-danda dharanam nyasi-vesa-sarva-desha-hutasa-kartaram
prema-dhama-devam eva naumi gaura-sundaram

"Amidst the showering of tears of sorrow from the eyes of millions, He gladly cut off His beautiful long hair. As He accepted His danda, millions of voices were singing the glories of Krsna. Thereafter the people of all lands cried out desperately in grief when they saw Him in the dress of a sannyasi. I sing with joy the unending glories of my golden Lord Gaurasundara the beautiful, the divine abode of pure love." (PDDS, 16)

The scene was at Katwa. Nimai Pandita was young and beautiful, with a tall figure. He was only twenty-four and had beautiful curling hair. A barber was asked to shave Him, and approached Him, but then withdrew. The barber could not venture to touch Nimai 's body. He began to cry. "How can I remove such beautiful hair from such a beautiful head?"

And so many others were also crying aloud: "What a horrible thing is being done here! Who is the creator of this sannyasa? Who is so hard-hearted that he created the sannyasa-asrama, where one must give up all that is near and dear and go from door to door, begging, leaving his own friends and relatives crying helplessly? What is this creation of the Supreme? Is it logical? Is it a happy thing? It is most cruel!"

Nimai Pandita was smiling. After the barber was ordered repeatedly, somehow he was forced to shave Nimai's head. At first, he could not venture to touch His hair, saying: "I can't touch Him." But at last, he had to do the service of shaving the beautiful, curling hair of the beautiful face of the twenty-four year old genius boy. He began with his shears. Some people could not stand the scene. Some even became mad. In the midst of the weeping, wailing, and crying of the threatening mob, it was done.

Nimai Pandita was senseless. After being only half-shaved, He stood up and began chanting in kirtana and dancing in ecstatic joy. After He was shaved, the barber promised: "I will never again shave anyone with this hand! I would rather live by begging. This is my last service as a barber." After this, that barber took up the occupation of a sweetmaker.

Ultimately Nimai's appeals pacified the mob, and a little before noon the inevitable gradually came: the sannyasa function was performed.

Candrasekhara Acarya, the maternal uncle of Nimai Pandita, was deputed to take charge of the rituals in the ceremony of sannyasa. When the mantra was to be conferred, Nimai Pandita asked Kesava BharatT: "Is this the mantra you will give Me? I heard it in a dream." He whispered the mantra in the ear of His guru who accepted, saying: "Yes, this is the mantra I shall give You." Then that mantra was given.

And the name of this sannyasi was not given in an ordinary way either. A most peculiar name came through Kesava BharatT: "Krsna Caitanya."

None of the ten names generally given to sannyasis was given to Nimai Pandita, but the name that was given to Him was Krsna Caitanya. According to the Muktikopanisad and Sattvata-samhita, there are one hundred and eight authorised names for tridandi sannyasis, principle among which are the following ten: TTrtha, Asrama, Vana, Aranya, Giri, Parvata, Sagara, Saraswati, BharatT, and Puri. As soon as they heard that name, the mob began to cry: "Sri Krsna Caitanya Mahaprabhu kijaya!" "All glories to Sri Krsna Caitanya!"

The father of Srinivasa Acarya was a class friend of Nimai Pandita. On his way to his father-in-law's house, he heard that Nimai Pandita had come to take sannyasa. He ran there, and seeing everything, he became dumb, he was devastated and went half-mad. After that, nothing came from his mouth but "Caitanya." After he heard the Name "Krsna Caitanya," whatever anyone said to him, he would only say, "Caitanya!" He became mad. After that, his name became Caitanya dasa. His former name vanished, and everyone used to call him Caitanya dasa. He could not stand the scene of Nimai Pandita's sannyasa.

Sri Caitanya Mahaprabhu, newly dressed in red robes, embraced His guru, and both of them began to dance, chanting the Name of Krsna. After some time, the meaning of the Name was given. Kesava BharatT Maharaja said: "Sri Krsna Caitanya means that You arouse Krsna consciousness throughout the entire world. You have descended to make all people Krsna consciousness. So the most suitable Name for You cannot but be Sri Krsna Caitanya."

Mahaprabhu was very cheerful, thinking, "I am going to relieve so many souls from their eternal misery and affliction. I have promised to deliver the whole world from this ocean of misery and take them to the nectarine world, and now I am going to accept that task." He was cheerful, but everyone around Him was diving in the ocean of despair and sorrow.

Some scholars stress that Caitanya Mahaprabhu took sannyasa from Kesava Bharati, who was a mayavadi, an impersonalist. But although Kesava Bharati may have externally showed himself in that way, it is seen that by coming in connection with Mahaprabhu, he became a devotee. Otherwise, we may also think that he was a devotee who came in the garb of an impersonalists to help the preaching of Mahaprabhu by assisting Him with the social formality of taking sannyasa. At that time, all

over India, mayavadi sannyasis had greater recognition than Vaisnava sannyasis, and Kesava Bharati was already situated in that post. Mahaprabhu took the garb of a sannyasi from him for His own purpose, to help His preaching activity. All these things may be explained in different ways. In any case, after Mahaprabhu took sannyasa, Kesava Bharati began to sing and dance with Sri Caitanya Mahaprabhu. He joined in sankirtana and was immediately converted.

(TGVODL, p 59-63) + (see also sloka 148)

271 lila premna priyadhikyam, madhuryam venu-rupayoh ity

lila premna priyadhikyam, madhuryam venu-rupayoh ity asadharanam
proktam, govindasya catustayam

"Krsna has four superexcellent qualities - His wonderful pastimes, His wonderful associates like the gopis, who are very dear to Him, His sweet beauty, and the sweet vibration of His Flute." (C-c, Madhya-lila, 23.84) +
(TSFSK, inside front cover)

272 lila-samgopa-kalenirpadhi-karuna-karinasvaminaham yatpadaje

lila-samgopa-kalenirpadhi-karuna-karinasvaminaham yatpadaje 'rpito
yatpada-bhajanamayam gayayitva tu gitam yogyayogyatva-bhavam
mama khalu sakalam dusta-buddher agrhnan sa sri-rupah kada mam
nija-pada-rajasabhusitam samvidhatte

"Just prior to the withdrawal of his manifest lila, my causeless merciful

divine master Srila Saraswati Thakur handed me over to the holy feet of that divine personality by having me sing the glorious prayer unto his lotus feet. Despite my lowliness, when will Sri Rupa Prabhu grace me with the dust of his holy lotus feet, ignoring all my disqualifications?" (PJRPRPD, 10) + (SBRBM, p 43)

Srila Bhakti Raksaka Sridhara Deva-Goswami Maharaja said: "When Prabhupada (Srila Bhaktisiddhanta Saraswati Thakura) became ill, I attended his sickbed. Just one day before his departure he called for me, and he asked me to chant sri-rupa-manjari-pada. At that time I was not accustomed to leading the kirtana. I was hesitating - Sriyukta Kunja Babu (later Sripad Bhakti Vilas TTrtha Maharaja) asked one brahmacari: "Prabhu, you go on singing." Then he began singing, but Prabhupada felt dissatisfaction. He said: "I don't want to hear the tone or sweet sound." Then that brahmacari Prabhu stopped and I had to sing sri-rupa-manjari-pada. And the others said: "Prabhupada has hereby given you admission to the rasa-seva section." (see also sloka 470)

M

273 mac-citta mad-gata prana, bodhayantah parasparam

mac-citta mad-gata prana, bodhayantah parasparam kathayantas ca
mam nityam, tusyanti ca ramanti ca

"My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when they talk about Me among themselves, they feel as if they are enjoying My presence." (B-g, 10.9)

(TGVODL, p 149) + (see also sloka 516)

"The hearts and minds of My devotees are always filled with Me, and they are forever experiencing pleasure and ecstasy in talking about Me."

Here, Krsna says: "I am in their hearts, in their thinking (mac-citta mad-gata prana,) Their whole life, their entire energy is spent for Me, utilised for Me. Their prana-sakti, their life-energy, is so fully devoted for My cause. Internally they are always thinking about Me and devoting their whole energy for Me, and externally they talk about Me to enhance their mutual understanding (bodhayantah parasparam).

They love to talk about Me with one another; they talk about nothing else. In private life, and in public life also, they love to talk about Me, and nothing else. I am the only subject of their discussions (kathayantas ca mam nityam). Whatever they do, wherever they are, everywhere, I am the subject of their talk."

And next Krsna says: "In this they find great satisfaction (tusyanti ca ramanti ca)." The internal meaning of (tusyanti ca ramanti ca) is as follows. Here two levels of devotees are described. Up to vatsalya-rasa, or the parental mellow of devotion, Krsna's devotees are feeling great satisfaction (tusyanti). And above this is the higher kind of satisfaction (ramanti) experienced in the madhura-rasa. Just as a wife and husband enjoy a peculiar kind of connection, Krsna's devotees feel ecstasy (ramanti) in His connection, simply by talking about Him.

Here the acaryas have agreed that the word ramanti indicates consortherhood, and that devotees in consortherhood can experience the very deep connection of husband and wife in relation to Krsna. In the company of Krsna they feel the ecstasy of consortherhood, ramanti ca. They also feel that ecstasy even when they are only talking about Krsna. This meaning of the word ramanti has been explained in different places by Visvanatha, Baladeva, Bhaktivinoda Thakura, and is also admitted even by Sankaracarya, who agrees that the word ramanti indicates consortherhood." (SEOC, p 143-4) + (see also sloka 517)

"My male or female servitors, who have dedicated their entire lives to Me and taken full shelter in Me, mutually assist one another in a manner befitting their respective internal devotional aptitudes. They eternally relish conversing about Me, the satisfaction of serving Me, and the nectar of devotion culminating in My divine consorhood." These are the symptoms of these exclusive devotees: "With heart and soul dedicated unto Me, they constantly exchange their devotional ecstasies while conversing about Me. By such hearing and chanting, in the stage of practice (sadhana) they enjoy the happiness of devotion; and in the stage of perfection (sadhya), that is, in the achievement of divine love (prema), they relish up to the mellow of My intimate relationship in divine consorhood, in the free spontaneity of Vraja." (SSPJ, p 152-3)

Mac-citta: "Their attention is in Me"; mad-gata prana: "Their energy is also spent for My cause"; bodhayantah parasparam: "They mutually assist one another."

This reminds us of the 'Napoleonic chair.' Once, when stranded in a marsh, Napoleon arranged that each man sit on the lap of another, in a circular formation; each automatically protected the other from the otherwise fatal cold, and they could all remain awake to pass the whole night of intolerable cold. Otherwise, his army would have perished.

So, by mutual help, one devotee is asking questions, another is answering, and they are both getting engagement. The questioner is giving some energy and the answerer is also energising. bodhayantah parasparam: those of equal standing exchange their thoughts about Krsna; kathayantas ca mam nityam: and thereby their blissfulness is generated. By mutual understanding and discussion, a kind of nectar arises that nourishes the devotees.

"One is asking something about Me and another is answering, and thereby that discussion creates a flow of nectar that nourishes both parties." tusyanti ca ramanti ca: "Satisfaction is generated from that mutual understanding, and it develops up to ramanti ca, up to the quality of the absolute reciprocation, the 'wholesale transaction.' It rises up to that standard, ramanti ca, and again I give them a further instalment, an illumination of new light, (dadami buddhi-yogam tam, B-g, 10.10), and

they take a new course and are promoted into the 'suicide squad,' that squadron which is eligible for every type of service." That particular type of 'soldier' is competent to fight on the land, in the water, in the sky or in any circumstances, and he is prepared for any form of fighting, any form of service. "I direct them to that section."

Yena mam upayanti te (B-g, 10.10), Unconditional service: they are ready for any service demanded of them. They are ready to sacrifice their lives for any form of service, and that peculiar group is in Vrndavana. I mentioned to Sripada A.C. Bhaktivedanta Swami Maharaja that in Gita, after ramanti (10.9) comes buddhi-yoga and then upayanti, (10.10); according to me, the meaning is that ramanti, or divine service in madhura-rasa progresses through buddhi- yoga, or yoga-maya, up to upayanti, or the highest plane of service in Vrndavana. Sripada Swami Maharaja responded: "What more could it mean than this!" (SOTGOD, v 1, p 45-7)

So, helplessly, when one is searching by this method or that method, when he practically comes in contact with the service of a Vaisnava he gets real benefit. Then the service of vigraha and sastra all becomes superficial. The more real thing we find in the Vaisnava. In his heart, the Krsna conception, Krsna as He is, knowledge or love, whatever we may be searching for, we will find in a living condition in the heart of a Vaisnava who is regulating all his activities towards the service of the Lord. In the Vaisnava it is animated more than in the vigraha, than in the tirtha and than in the sastra. Direct contact with Krsna we can find in the consciousness of a Vaisnava. From what plane he is regulating all his activities: To what plane he is withdrawing himself from all worldly attraction? What is that which guides him towards some direction which is unknown and unknowable? He is moving towards that direction which is not to be traced in any loss or gain of this world. What is that thing?

Naham vasami vaikunthe yoginam hrdayesu va: (see also slokas 303 & 304). "I am not present Myself there." In the Vaikuntha conception, the enquiry after the Infinite where one gets the personal conception of a Master, that the Infinite is controlled by a Master, and of the wonder in that personal conception of the prime cause, Krsna says: "I am not there." And the attempt of the yogis is to enquire into the all-permeating

and all-guiding potency, in the deepest consciousness, by analysis, analytical enquiry into who is controlling everything from within, and how to trace Him. This is the way of enquiry of the yogis, but Krsna say's, yoginam hrdayesu va, "I am not there."

Then He says: mad bhaktah yatra gayanti tatra tisthami narada: "But, Narada, I am to be traced where My devotees are singing in praise about Me." This is a peculiar process. The Lord gives some hope that: "Without trying to capture Me, they are taking pleasure from far away, engaging themselves in singing about My greatness. They can feel pleasure in that they have got some clue from some agent, and they are satisfied with that; from outside they want to relish My existence, My presence. It is not that they want either to experience the personal conception of the all-controlling aspect of reality, or like the yogis, to enter into the deepest extent into the science of this experience.

But only far away, whatever little trace the devotees may have got about Myself, with that capital they engage in dancing and singing, and Myself, I am there. They get selfless satisfaction in singing My glory; and this is a far higher degree of selflessness, of a type which is found only there, in the singing of the devotees, and not in the enquiry mixed with curiosity about the most fundamental entity which is controlling everything from within, nor in the realisation of the personal creator, who creates and controls everything. That is the principle in kirtana. Gaura Hari Bol! Gaura Hari Bol! (SVT, v 1, # 1, Jan. Feb. '92, p 9)

In the Ramanuja sampradaya there is an incident regarding three Alwar devotees, nitya parsada devotees, who were contemporaries. One night they went to a temple perhaps for some occasion. They did not know one another. In the darkness one was talking, another hearing. It was also very sweet to him. Then the third also joined. They were talking although they did not know one another. They might have heard the names of each other, but this night they have met together. Natha yogi, Bhuta yogi and someone talking between them. Then one questioned: "We three are here. Do you feel the presence of a fourth one?" One told: "Yes, I feel the presence of a fourth one." By this it is meant that the Lord, about whom they were talking is present. In their talking, in the conversation He has come and is hearing the talk. So, only attraction, pure spiritual attraction,

and nothing else can be pleasing to one but Krsna, Radharani, the gopis, all this, the very inner most part of the heart is taken possession of by the thought of Krsna and His associates, His lila, His Name, His Paraphernalia. That is what is necessary. (GOD, p 21-2)

"With their thoughts forever fixed on Me, their lives consecrated to Me, My exclusive devotees enlighten one another, conversing about My wondrous nature. They derive great satisfaction and everlasting delight constantly relishing My ever-blissful and glorious attributes and deeds." (B-g, 10.9) + (C, # 3, Spr. '92, p 1)

(The ontological substance of the Bhagavad-gita is found in Chapter 10, verses 8-11) (see also slokas 14, 516 & 517)

274 madhavendrapurira 'sambandha' dharajani

madhavendrapurira 'sambandha' dharajani

kintu tomaraprema dekhi' mane anumani madhavendra-purira
'sambandha' dhara – jani

"Upon seeing Your ecstatic love, I can just imagine that You must have some relationship with Madhavendra Puri. This is my understanding."

(C-c, Madhya-lila, 17. 172).

We must have the vision to recognise the presence of our guru's temperament. When Mahaprabhu met the Sanodiya brahmana, upon seeing his movements, He at once detected that this brahmana must have some connection with Madhavendra Puri. He said: "Without his connection, I could never find such symptoms of transcendental ecstasy. It must come from. Madhavendra Puri."

(SGAHG, p 26) + (see also sloka 4)

275 madhavendra-vipralambha-mathuresta-mananam

madhavendra-vipralambha-mathuresta-mananam prema-dhama-
drstakama-purva-kunja-kananam gokuladi-gostha-gopa-gopikd-
priyankaram prema-dhama-devam eva naumi gaura-sundaram

"Lord Caitanya relished the mood of intensified love of separation (vipralambha) revealed from the core of heart by Madhavendra Puripada in his composition, ayi dina dayadra-natha, describing Sri Radhika's separation from Her beloved Krsna after He had left for Mathura. Intimately tasting its mood within His heart, Sri Gauranga revealed to His devotee that this mood of Srimati Radhika is the zenith point of transcendental devotion. He finally beheld before His eyes Vrndavana, the abode of divine love of Krsna, and became overwhelmed with the joy of hearts satisfaction. The Lord was delighted to see the beautiful gardens and forest groves that had served as His playground for spiritual pastimes in a previous era. While visiting the twelve forests of Vrndavana, such as Gokula Mahavana, He displayed various affectionate dealings with the gopis and gopas there. I sing with joy the unending glories of my golden Lord Gaurasundara, the beautiful divine abode of pure love." (PDDS, 38) + (SBRBM, p 10)

ayi-dina-dayadra-natha he, mathura-natha kadavalokyase hrdayam
tvad-aloka-kataram, dayita bhramyati kirn karomy aham

While passing away from the material world, Srila Madhavendra Purl chanted the following verse: "O gentle-hearted Lord, ever-gracious upon the destitute, O Lord of Mathura, when shall I see You again? In Your absence my broken heart trembles. Beloved! What shall I do now?" (Padyavali) + (C-c, Antya-lila, 8.34)

Sri Gopala wanted to show how intensely Madhavendra Puri loved Krsna; therefore He asked him to go to Nilacala to fetch sandalwood and camphor. With great trouble and much labour, he brought the load to Remuna. To test the intense love of Madhavendra Puri, Gopala ordered him to bring sandalwood from Nilacala, and having passed this examination, the Lord became very merciful to him.

After saying this, Sri Caitanyadeva read the famous verse (beginning ayi-dina-dayardra natha he) of Madhavendra Puri. That verse is just like the moon. It has spread illumination all over the world. By continuous rubbing, the aroma of Malaya sandalwood increases. Similarly, by considering this verse, its importance increases. As the kaustubha-mani is considered the most precious of valuable stones, this verse is similarly considered the best of mellow poems.

Actually this verse was spoken by Srimati Radharani Herself, and by Her mercy only was it manifest in the words of Madhavendra Puri. When Sri Krsna left Vrndavana and accepted the kingdom of Mathura, Srimati Radharani, out of ecstatic feelings of separation, expressed how Krsna can be loved in separation. Thus devotional service in separation is central to this verse, and is considered to be the topmost level of devotional service by the Gaudiya -Madhva sampradaya.

Only Sri Caitanya Mahaprabhu has tasted the poetry of this verse. No fourth person is capable of understanding it. This indicates that only Srimati Radharani, Madhavendra Puri and Caitanya Mahaprabhu are capable of understanding the purport of this verse.

When He recited some verses composed by Madhavendra Puri, Mahaprabhu fell to the ground unconscious in an ecstatic mood, and Nityananda Prabhu took Him on His lap. Crying, Caitanya Mahaprabhu got up again and would run here and there, making resounding noises. Sometimes He laughed, sometimes He cried, sometimes He danced and sang. Mahaprabhu could not recite the whole verse. He simply said: "ayi-dina, ayi-dina," repeatedly. Thus He could not speak, and profuse tears were in His eyes. When he saw that many people were assembled, Mahaprabhu checked Himself and regained His external senses.

276 madhuraṁ madhuraṁ vapuraḥ asya vibhavaḥ madhuraṁ

madhuraṁ madhuraṁ vapuraḥ asya vibhavaḥ madhuraṁ madhuraṁ vadaṇam
madhuraṁ madhu gāṇḍhī mṛdu smitaṁ etaḍ aha madhuraṁ madhuraṁ
madhuraṁ madhuraṁ

"O Lord Kṛṣṇa! The beauty of Your transcendental form is sweet, but Your beautiful face is even sweeter. The sweet smile on Your face, which is like the sweet aroma of honey, is sweeter still." (KK, 92)

Bilvamangala Thākura says: "Sweet, sweet, sweet, sweetness. Kṛṣṇa is sweetness personified. At my first sight, I thought Kṛṣṇa was Cupid, who can capture everyone. But then I saw, No, this is not like lust personified, which can be experienced only in the material world. This is cinmaya, spiritual substance.' I see that this sweetness is spiritual in characteristic. I feel it. It is the very gist of all sweetness. What is this? My eyesight is being nectarised. I am experiencing nectar pouring on my eyes. Oh, Kṛṣṇa has already conquered my heart. I am captured, I am captivated by sweetness personified." (SGAḤG, p 54) + (see also śloka 287)

277 mahān prabhurvai-puruṣa sātvaśya aiśa pravarttakah

mahān prabhurvai-puruṣa sātvaśya aiśa pravarttakah

The term "Mahāprabhu" has been defined in the Svetasvatara Upaniṣad as follows: "He is the most magnanimous and compassionate master who mercifully presents the divine conclusions of the Supreme Truth to all." (SU) + (ARO, p 23)

278 mahaprabhu sri-caitanya, radha-krsna nahe anya

mahaprabhu sri-caitanya, radha-krsna nahe anya rupanuga janera jivana
viswambhara priyankara sri-swarupa damodara, sri-goswami rupa-
sanatana

"Mahaprabhu Sri Caitanya is nondifferent from Sri Sri Radha and Krsna and is the very life of those Vaisnavas who follow Sri Rupa Goswami. Sri Svarupa Damodara Goswami, Rupa Goswami, and Sanatana Goswami were the givers of great happiness to Viswambhara (Sri Caitanya)."
(SOTVA, p 90-2)

This verse is #6 of 8 verses describing the Brahma-Madhva-Gaudiya sampradaya as compiled by Srila Bhaktisiddhanta Saraswati Thakura.

Our guru parampara, disciplic succession, follows the ideal, not the body; it is a succession of instructing spiritual masters, not formal initiating spiritual masters. In a song about our guru parampara written by Srila Bhaktisiddhanta Saraswati, it is mentioned: mahaprabhu sri-caitanya, radha-krsna nahe anya rupanuga janera jivana: the highest truth of Krsna consciousness comes down through the channel of siksa gurus, instructing spiritual masters. Those who have the standard of realisation in the proper line have been accepted in the list of our disciplic succession. It is not a diksa guru parampara, a succession of formal initiating gurus.

Diksa, or initiation is more or less a formal thing; the substantial thing is siksa, or spiritual instruction. And if our siksa and diksa gurus, or instructing and initiating spiritual masters are congruent, then we are most fortunate. There are different gradations of spiritual masters. In the scriptures, the symptoms of the guru and the symptoms of the disciple have been described: the guru must be qualified in so many ways, and

the disciple must also be qualified. Then when they come in connection, the desired result will be produced. (SGAHG, p 99-100)

279 mali hana kare sei bija aropana sravana-kirttana-jale karaye secana

mali hana kare sei bija aropana sravana-kirttana-jale karaye secana

"When a person receives the seed of devotional service, he should take care of it by becoming a gardener and sowing the seed in his heart. If he waters the seed gradually by the process of sravana and kirtana, the seed will begin to sprout."

(C-c,Madhya, 19.152)

Just as by taking water from in front and sending it behind him a swimmer can make progress, so also by hearing and chanting, we can make progress. sravana-klrttana-jale. We are to hear, and what we acquire we are to distribute to others." A swimmer makes quick progress by passing behind him the water in his front, similarly, in spiritual terms we are to receive from the capitalist and deliver that to the customers. Sravana klrttana, sravana klrttana - by imbibing and exporting we can make good progress and the Absolute Capitalist will supply as much as the customers can receive from Him. This is Mahaprabhu's advice. (SOTGOD, v 3, p 9) + (see also sloka 589)

"The lata (creeper), it will grow up to Vrndavana and it will catch the Holy Feet of Krsna, but mail's (the gardeners) duty will be to pour water onto the root of that creeper." (SS, v 4, # 1, '86, p 2) + (see also slokas 378, 531, 498 & 504)

280 malika upabasa na

malika upabasa na

"The beads should not fast."

So, Prabhupada (Srila Bhakti Siddhanta Saraswati Thakura) told us that our tulasī beads should not fast. His minimum advice was that we must do some service in the form of chanting Hare Kṛṣṇa while counting on beads, at least once daily. His exact words were: malika upabasa na: "The beads should not fast." And his general instruction was to preach as much as possible. (TSFSK,

p 110)

So, kīrtana means preaching, śravaṇam, kīrtanam - kīrtana does not simply mean loudly chanting, but preaching. And preaching means there must be a fight with the opposition party. Kīrtana means a fight. Kīrtana creates the divine vibration which will fight with all the ordinary vibrations that are floating in this world in subtle and gross waves.

Srila Bhaktisiddhanta Saraswati Thakura's emphasis was on intense service and did not impose any mathematical restrictions upon chanting. His general recommendation was to chant twenty-five thousand names, sixteen rounds, daily, or at least four rounds minimum. When someone had no work, they could chant one hundred thousand names, or sixty-four rounds, and that when one had the opportunity they could chant more and more.

As to the question of whether he would give harināma initiation to someone who could only chant four rounds daily? - there was no such

consideration. Formally, one had to do some counting, but there was no rigid limitation. Our attainment of the goal is not insured simply by increasing the number of times we repeat the Name; only by increasing the quality will we reach success. What he wanted from us was intense engagement in the service of the Lord, under the guidance of a Vaisnava, because the all important point is service.

Srila Bhakti Raksaka Sridhara Deva Goswami Maharaja's mood was similar to Srila Bhaktisiddhanta Saraswati Thakura's in this context.

Srila A.C. Bhaktivedanta Swami Maharaja instructed his disciples to chant at least sixteen rounds daily of the Hare Krsna maha-mantra.

The general standard set by Sri Caitanya Mahaprabhu was to chant sixty- four rounds daily, one lakh (100,000) Names, of the Hare Krsna maha- mantra.

Srila Bhakti Raksaka Sridhara Deva Goswami Maharaja recalled: "Once I had a talk with one of the big spiritual leaders of the Udipi Temple in Madras. He told me, "Sometimes I preach about Madhvacarya and the bhakti cult, but I have no time for sadhana." (regulated spiritual practices such as japa, gayatri mantra, scriptural study, and so on).

I supported him. Our guru maharaja said that hari-katha, preaching about Krsna, is no less important than sadhana. Rather, it is a more living thing. Preaching is more vital. When we are preaching, automatically we must have the maximum concentration. On the other hand, while chanting on our japa beads, we may be absent minded. When we are speaking about Krsna to another person, we must be all-attentive. Otherwise we cannot speak accurately. All our attention will automatically be concentrated when we talk about Krsna. And in writing about Krsna, accuracy is even more necessary than in speaking about Krsna. So, writing is also kirtana. The cultivation of Krsna consciousness may even be more intense when we are engaged in writing about Krsna.

So, preaching, sankirtana, and not counting beads, japa, is the real service of Krsna. But because we have taken a vow, and it is ordered by Sri Caitanya Mahaprabhu and our gurudeva, we must chant the Holy Name while counting beads; it is our duty. What is really all-important is the spirit of service. We are not told that the gopis always count the Name on tulasi beads, yet they possess the highest position in the

service of Krsna in Vrndavana. (TSFSK, p 110-113)

281 mauanam asanir nrrnam naravarah strinam smaro

mauanam asanir nrrnam naravarah strinam smaro murttiman gopanam
svajano 'satam ksitibhujam sasta svapitro sisuh mrtyur bhojapater virad
avidusam tattvam param yoginam vrsninam paradevateti vidito rangam
gatah sagrajah

"O King, Sri Krsna then appeared as a thunderbolt to the wrestlers, as the supreme male to the men, as Cupid incarnate to the ladies, as a friend to the cowherdsmen; as an emperor to the wicked kings, as a child to His father and mother, as death to Kamsa, as the universal form of the world to the ignorant; as the Supreme Truth to the yogis, as the Supreme Worshipful Lord to the Vrsnis - and along with Baladeva He entered the arena." (S-B, 10.43.17) - When Krsna entered the arena, all the different categories of persons had different perspectives of Him, according to their inner eye. Experience of the truth must vary according to different attitudes or degrees of consciousness, and this is applicable everywhere. (SOTGOD, v 2, p 100)

"When Lord Krsna, accompanied by Baladeva, entered Kamsa's wrestling arena, He appeared to the spectators in different ways. Everyone viewed Him according to their own relationship (rasa) with Him. To the wrestlers He appeared as a lightning bolt. To the people in general He appeared as the most beautiful personality. To the ladies, He appeared to be the most attractive young man, Cupid personified, and thus increased their lust. The cowherd men looked upon Krsna as their own kinsman coming from the same village of Vrndavana. The kings who were present there saw Him as the most powerful ruler. His parents Nanda and Yasoda saw Him as their most beloved child. Kamsa, the king of the Bhoja dynasty, saw Him as death personified. The worldly-minded

saw Him as the Universal Form; the unintelligent saw Him as incapable, and to the yogis, He appeared to be the Supersoul. To the members of the Vrsni dynasty, He appeared to be their most celebrated descendant." (SB, 10.43.17) - When Krsna entered the arena, everyone saw Him in their own way. In this way we can understand how He satisfies everyone. When Yasoda sees Him, she says: "My boy!" But the gopis see a grown-up, not a child. His friends see Him as one of their playmates. Krsna satisfies everyone. Even the animals in Vrndavana become ecstatic when they come in connection with Krsna. (SEOC, p 79, 80)

Srila Bhaktivinoda Thakura remarks that this verse gives a clue as to the different rasas in which devotees of different points of view relate to the Lord. Bhaktivinoda Thakura says that in this verse, the yogis are seen to be representative of santa-rasa (the mellow of passive adoration), the VrsnTs of dasya-rasa (the mellow of devotional servitude), while the cowherd boys in the arena represent sakhya-rasa (the mellow of devotional friendship) mixed with hasya-rasa (the sub-mellow of comedy). The cowherd men, headed by Nanda Maharaja, exemplify vatsalya-rasa (the mellow of parental devotion) and karuna-rasa (the sub-mellow of compassion). The ladies exhibit madhurya-rasa (the mellow of conjugal devotion). The wrestlers exhibit virya-rasa (the sub-mellow of chivalry), while the people in general are examples of adbhuta-rasa (the sub-mellow of wonder). The kings exhibit raudra-rasa (the sub-mellow of anger) and the Bhojas, headed by Kamsa exemplify bhayanaka-rasa (the sub-mellow of fear). The worldly-minded, who view the Lord as the Universal Form relate to Him in vibhatsa-rasa (the sub-mellow of ghastliness). In this way, Krsna is the supreme object of the five principle and seven secondary mellows or rasas. It is for this reason that He is known as akhila-rasamrta-murti, or the embodiment of all transcendental mellows.

manapamanayos tulyas, tulyo mitrari-paksayoh sarvarambha-partiyagi,
gunatitah sa ucyate

Both sides, loss and gain, both are transient so receive them with equal spirit. Stand erect and meet both sides, success or failure, both are equal because the very plane in which they appear is a concoction like a dream. To become a king in a dream or to become a beggar in the street, in a dream, both are equally false. So loss or gain in this plane is all false, don't allow yourself to be disturbed by loss or gain, by victory or failure. Prepare yourself to receive grace by neglecting the adverse, apparently injurious environment. Prepare yourself to be a student of this higher standard, neglecting all the junk that comes to you. This will be better and more ambitious than to confine your ambition to this mortal world. When the reins are removed everything goes freely to Krsna, just as a horse will run freely when it is unreined. So cure yourself quickly for a place is waiting for you. (B-g, 14.25)

(C, # 4, Win. '92 - '93, p 11) + (see also sloka 10)

283 man-mana bhava mad-bhakto, mad-yaji mam namaskuru

man-mana bhava mad-bhakto, mad-yaji mam namaskuru mam evaisyasi
satyam te, pratijane priyo 'si me

"Think of Me, serve Me, worship Me, offer your very self unto Me, and surely you will reach Me. Sincerely, this is My promise to you because you are My dear friend."

(B-g, 18.65)

"Be My devotee, give Me your heart. Do not think of Me as the karma-

yogis, jnana-yogis, and dhyana-yogis do. Sacrifice your every endeavour for Me, the Supreme Personality of Godhead. It is My vow that without a doubt you will then achieve the servitude of My Own Self, which is the embodiment of truth, sentience, and beauty. Because you are most dear to Me do I reveal this transcendental devotion to you."(SSPJ, p 157)

"Think of Me always, and become My devotee. Worship Me, and bow down before Me. In this way you will certainly come to Me. My dear friend, I promise you on oath, I am speaking the truth. I am everything. Try to come to Me. I am the goal, the fulfilment of life not only for you, but for everyone. From the absolute consideration My position is such. At least you are My friend. I won't deceive you. You can believe Me. I promise that I am so."

How shamelessly Krsna is expressing Himself here. He has come to plead for Himself so much, for our benefit. And a record is kept in the Bhagavad- gita for our guidance. And Lord Krsna came as Sri Caitanya Mahaprabhu to preach about Himself. He came as His own canvasser with His eternal associates. He even brought Srimati Radharam, devotion personified, along with Him, saying: "I will show you how charming your position in My service is, how beautiful and dignified the devotion of My Other Half can be. So, come along with Me." And Baladeva has come as Nityananda to canvass, and Vrndavana has come to canvass itself in Navadvipa. So we are most indebted to the canvasser, especially when Krsna Himself has come to canvass and to show how beautiful, how magnanimous, and how sacrificing divine love is.(TSFSK, p 12-4)

Krsna says: "You Arjuna, you are My most favourite devotee. I promise you at least, I won't deceive you. So I say that I am everything. I tell you clearly that at least I won't deceive you because you are My friend. Always mind Me, become My devotee and serve Me. If you sacrifice anything, do it for Me. Or at least you may show respect to Me. So you are sure to enter Me, to come to Me. Myself alone you will come to. This is the truth. I promise you. You are My favourite. The truth is this, do everything for Me, attend Me, always think of Me and you are sure to come to Me." (GOD, p 22)

284 manusyanam sahasresu, kascidyatati siddhaye yatatam

manusyanam sahasresu, kascidyatati siddhaye yatatam api siddhanam,
kascin mam vetti tattvatah

"Out of countless souls, some may have reached the human form of life, and among many thousands of human beings, some endeavour to attain direct perception of the individual soul and the Supersoul; and among many thousands of such aspirants who have attained to seeing the soul and the Supersoul, only a few receive actual perception of Me, Syamasundara." (B-g, 7.3)

Our object is to satisfy Him, and thus, whatever policy may be considered best for us will be recommended from there. We have to accept wholesale surrender to the higher agency. That is necessary. If we are allowed to consider our own case, we shall accept yukta-vairagya (abnegation in the spirit of devotion), because privation or affliction is not our end. Our end is to satisfy Krsna. The fire lit by our guru maharaja must be allowed to burn. We must not keep a feeble fire. The ideal that guru maharaja has given is very rarely found in this world. Out of thousands and millions of chances, we may have such a seed sown in our heart. (SOTGOD, v 1, p 99) + (see also sloka 104)

285 manye tad etad akhilam nigamasya satyam svatmarpanam

manye tad etad akhilam nigamasya satyam svatmarpanam svasuhrdah
paramasya pumsah

Prahlada Maharaja has said: "The whole gist of Vedic teachings is svatmarpanam - to give and fully dedicate oneself to the Lord. To give oneself is the substance of all devotional activity." (S-B, 7.6.26) + (SOTGOD, v 1, p 128) + (see also sloka 456)

286 marobi rakhobi yo iccha tohara, nitya-dasapрати tuwa adhikara

marobi rakhobi yo iccha tohara, nitya-dasapрати tuwa adhikara

"Slay me or protect me as You wish, for You are the master of Your eternal servant."(TSOBT, p 13)

The least tinge of exploitation, any speck of the ambitious life, will not take us there. That is another thing. Pratistha is self-establishing, to be stable, to be immortal, to be invincible - it is not self-giving, but it is the self-establishing tendency: "I must stay. I must live." But if necessary, I must die for the interest of Krsna.

A suicidal soldier! For the cause of the country, if necessary I must die. I must efface myself. I may be effaced. If it is necessary my very existence may be effaced for the satisfaction of Krsna. (SGD, '96, p 33)

"If You come to calculate, I have no hope; so if You can show me some grace - some causeless mercy - then I have that hope. I have come to this department of the Lord, by surrendering. Anyone may have His voluntary mercy, but I may not. If I hesitate to think about justice, then I am already cancelled from the list. My name will be struck from the

resister."

This is one of the finest points of saranagati. What is surrender, and what should be the quality of surrender? marobi rakhobi yo iccha tohara: "According to Your sweet will, You can make or mar me." With such understanding we can go to surrender. Calculation is not allowed in that department of causeless mercy. Mercy may be extended to everyone except me, but I have nothing to complain about. What more can one give than this? This is the thunderbolt from the blue! To become saranagata, to surrender, means to leave all prospects - to be emptied - "I have no prospect;" to be fully emptied, and then to surrender. There cannot be the least application in the petition: surrender means a clean slate. Complete dependence on Him means He can make or mar. I must admit my Master's right to make or mar. I am a slave. (SOTGOD, v 1, p 132) + (see also sloka 200)

287 marah svayam nu madhura-dyuti-mandalam nu madhuryam eva

marah svayam nu madhura-dyuti-mandalam nu madhuryam eva nu
mano-nayanamrtam nu veni-mrjo nu mama jivita-vallabho nu krsno 'yam
abhyudayate mama locanaya

"My dear friends, where is Krsna, who is Cupid personified, brilliant as a kadamba flower? Where is Krsna, sweetness Himself, the sweetest nectar for my eyes and mind? Where is Krsna, who loosens the hair of the gopis? He is the supreme source of divine bliss. He is my life and soul. Has He come before my eyes again?" (KK, 68) + (SGAHG, p 54-5) + (see also sloka 276)

288 mara-mara-mara-mara-rama-rama-rama-rama

mara-mara-mara-mara-rama-rama-rama-rama

Before becoming a saint, the sage Valmiki was a dacoit. But the great saint Narada had a plan to benefit him. Narada thought, "This person is the most notorious and heinous dacoit I have ever seen. Let me experiment with him to see the potency of the Holy Name. I shall ask him to chant the Holy Name of Rama." He tried, but Valmiki could not pronounce the Holy Name of Rama. Then Narada told him to chant mara - the word for "murder" - instead. The dacoit said: "Yes, I can do this. This is just the opposite of the Name of Rama." He began to chant "mara-mara-mara-mara-rama-rama-rama-rama" In this way, after some time, mara became rama. Valmiki began to chant the Name of Rama, and gradually his mental attitude changed. So it is possible for the Name to have an effect on someone even if they have no proper conception of its meaning. This is called namabhasa: the shadow of the Name. It can effect liberation. But a real devotee is not interested in liberation, but wants to enter the domain of divine service. (see also sloka 403) + (LSFTLS, p 89)

289 martyo yada tyakta-samasta-karma, niveditatma vicikirsito

martyo yada tyakta-samasta-karma, niveditatma vicikirsito me
tadamrtatvam pratipadyamano, mayatma-bhuyaya ca kalpate vai

"One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me." (S-B, 11.29.34)

It is not necessary that if we dive deep into the plane of consciousness, we must lose our own personality, our own individuality. It is not necessary at all. And yet the nature of divine love, is that you are still living, but you are living on His behalf, wholesale converted into His service. It is a wonderful thing: you can keep your personality for the interest of Krsna. But you must have no selfish motive, no conception of separate interest. Merging there is not physical, mortal merging, not merging of the losing variety, but the kind of *merging spoken of in* Srimad-Bhagavatam (11.29.34): *martyo yada tyakta- samasta-karma. And in Bhagavad-gita (18.55 - see also sloka 91) (LSFTLS, p 57-8)*

"When a mortal totally abandons all karma and offers himself to My direction, at that time he acts according to My sweet will and becomes one with Me - he attains the fitness to become My family member in his divine form of saccidananda nature."

This is a transformation that can be seen in the physical system also. The physical cells undergo transformation. Old cells vanish, new cells grow. And this also occurs when one accepts prasadam, food offered to the Lord. A revolutionary transformation occurs. Unconsciously, there is transformation in the physical system, by the gradual process of living a pious and divine life. Imperceptibly, the transformation takes place.

"Martyo yada tyakta-samasta-karma: he has detached himself from all the activities of this so-called mundane world; niveditatma: and he considers himself no longer a member of this material world. He has entered and enlisted in the family, in the entourage, of another plane. And gradually he more and more intensely identifies himself as one of that family, that plane.

Niveditatma vicikirsito me: he is very busy to find out what can please Me. That is his errand always. He is always seeking how to please Me. That is the only principle in him; he automatically thinks over and over again, "How can I please Him? How can I please Him?"

Tadamrtatvam pratipadyamano: then, indispensably, such a change cannot but come in him: the necessary transformation. A transformation

from mortality to immortality gradually occurs. The progress is sure and substantial.

Mayatma-bhuyaya ca kalpate vai: and consequently, he comes to be reckoned as one of My family members." (S-B, 11.29.34)

Also in Bhagavad-gita (18.55 - see also sloka 91), visate tad anantaram: "My devotee enters into My family."

With our bhajana (divine service), such transformation is inevitable. It must happen. Material hankering will be diminished. Mostly in rajo and tamo-guna (the modes of passion and ignorance) there is dissipation of vital energy, but in sattva-guna (truthfulness, realisation) the energy lost is of much less quantity.

(S-B, 11.29.34) + (SOTGOD, v 1, p 137-9) + (see also sloka 87)

"When the mortal being gives up all worldly attempts, completely offers himself to Me, and acts exclusively according to My desire, he attains to the state of nectar, or positive immortality. He is then accepted: he becomes qualified to enjoy the acme of divine ecstasy, united with Me as My family member." (SSPJ, p 169)

We are urged to take shelter of the lotus feet of a Vaisnava. So, the proper conception of the lotus feet of a Vaisnava is: martyo yada tyakta-samasta- karma, niveditatma vicikirsito me: According to the extent and intensity of their realisation, the Vaisnavas are unified with Him as a part within a system. Just as the iron or any other mineral that, when touched by the fire obtains the property of the fire and is able to impart the same to others, the Vaisnava conception, Visnu realisation, when it is wholly captured by any personality, gives the quality of Krsna - purity.

The Vaisnava's connection is cheaper in the market place than Krsna Himself. If one can come in contact with any Vaisnava (Vaisnava means one who is completely absorbed in consciousness of Krsna - that is, only the Krsna conception is fully represented in them), then they get the

capacity from Krsna for purifying. It is easier for us to get the association of the Vaisnava than with Krsna Himself. So we are recommended everywhere in the sastras to come in contact with the Vaisnavas and, by their grace, we may be purified wholesale, extensively. Then, if we are fortunate, we may also attain the status of a Vaisnava. (SS, v 2, # 1, '84, p 2) + (see also sloka 309)

290 matir na krsne paratah svato va, mitho 'bhipadyeta grha-vratanam

matir na krsne paratah svato va, mitho 'bhipadyeta grha-vratanam
adanta-gobir visatam tamisram, punah punas carvita-carvananam

Prahlada Maharaja said: "Because of their uncontrolled senses, persons too addicted to materialistic life make progress toward hellish conditions and repeatedly chew that which has already been chewed. Their inclinations toward Krsna are never aroused, either by the instructions of others, by their own efforts, or by a combination of both." (S-B, 7.5.30.)

Srimad-Bhagavatam tells us that we can try to enter the world of higher reality through intellectualism, but we will again come back, baffled in our attempts. If we try to press with our intelligence to enter into that domain, we will come back dissatisfied in despair and will wander here within this mortal world again and again. The world of sense experience will come and go through its different phases, but it cannot enter that spiritual plane. To enter that world, the only requirement is submission to a real agent of divinity. He can impart the process, and if we can accept that, we will be able to enter that world; otherwise we will have to wander in this world of sense experience. (LSFTLS, p 73)

291 mat-tulyo nasti papatma, naparadhi ca kascana

mat-tulyo nasti papatma, naparadhi ca kascana

parihare 'pi lajja me, kirn bruve purusottama

"There is no parallel to my sinful, criminal life. Everything that can be conceived of as bad is found in me. O Supreme Lord, I am even ashamed to come before You to petition, 'please forgive my offences.' What more can I say than this?" (B.r.s, 1.2.154) + (SSPJ, p 125)

"My Lord, I feel ashamed. How shall I offer You so many pure things like flowers? Generally, pure things are offered to You, but what about me? I have come with the most filthy thing to offer You. I feel ashamed. I have come to You, with only my shame, to beg for Your mercy. There is no parallel to my sinful, criminal life. Everything that can be conceived of as bad is found in me. It is very difficult even to speak about the characteristics of my heinous sins and crimes. Still, Your nature, existence, fame, and benevolence cannot but attract me. You can save me. You can purify me. Hoping against hope, I have come to You. And I have only one solace, that I am the real object of Your mercy. Your tendency is to purify the meanest. Those who are the most needy have some claim to Your mercy. I am the worst of the needy and the meanest of the mean. This is my only qualification, my only hope to attract your attention and appeal to Your magnanimity." (B.r.s, 1.2.154) + (SGAHG, p 144) + (see also sloka 614)

292 matur agre 'dhijananam dvitiyam maunji-bandhane

matur agre 'dhijananam dvitiam maunji-bandhane tritiam yajna-diksdiam dvijasya sruti-codanat

Matur agre 'dhijananam: First we take our body from the mother, or the parents. dvitiam maunji-bandhane: The second birth is by receiving

sacred thread in a brahmana family. tritiam yajna-diksdiam: Again, the third is to take this Pancaratrici-diksa, to help for further progress. This is in Manu- samhita. A brahmana man has three births. The second, maunji-bandhane is GayatrI or Vedic diksa. It teaches us: "try to have your reading from the example that has been set by the Veda. Don't believe what your experience tells you, but try to follow how the revealed truth wants you to read the environment." Don't survey your environment with your own fleshy ear and eye, but with a more scientific education try to see things beyond that.

Of course, science is also generally mundane, but revealed truth tells us to see things in another way: nothing is for me, but everything is for the Supreme Authority. We are a particle of that. Try to read you environment in this way. Everything belongs to the centre and we are a part of that organic whole, and our duty must be ascertained accordingly. This is the Vedic process of reading the environment. And ordinary vision is: "I am monarch of all I survey." We want to utilise everything for our purpose. This is mundane. (MS, 2,260) + (SOTGOD, v 2, p 162) + (see also sloka 131)

293 mayadhyaksena prakrtih, suyate sa-caracaram hetunanena

mayadhyaksena prakrtih, suyate sa-caracaram hetunanena kaunteya, jagad viparivartate

"O Kaunteya, My deluding potency, under My direction gives birth to this universe of moving and stationary beings. And for this reason, that is,

since only a created object is subject to destruction, the universe is created again and again." (B-g, 9.10)

Darwin has given the theory of evolution-fossilism. Vedanta has given subjective evolution. In Darwin's theory of objective evolution, matter evolves consciousness. The object exists first, and by its development, life is coming, consciousness is coming - from stone. That is objective evolution. But an object is a relative term; without the subject, an object cannot stand. The subject is the primary substance. Whatever is to be felt is only an idea in the subjective ocean. So, the subject, consciousness is first. The object, the gross, proceeds from the subtle.

When a particular potency is handled by Krsna, in His form as Maha-Visnu, then the material energy begins to move and produce something (mayadhyaksena prakrtih, suyate sa-caracaram). The first product is a general ego. Then, gradually so many plural individual egos emanate from the general ego. The experience of this world develops from ego. When ego contacts the mode of ignorance, form is produced. When it contacts the mode of goodness, the sun and light are produced. When false ego comes in connection with these three modes of nature, a trifurcation takes place, generating the objects of the senses, the material senses, and the power of sense perception. So, from the subtle, the gross is coming.

That is Vedantic evolution. But the Darwin theory says that from the gross, the subtle is coming. At present, people are fond of the Darwin theory that stone produces consciousness. Darwin's objective evolution has swallowed us. Although externally, we reject it, we hate it, still, the ghost of Darwin's theory has devoured everyone. Therefore, it is difficult to make them understand that consciousness is more valuable than stone. It is easy for consciousness to produce stone; it is difficult for stone to produce consciousness. Consciousness is more valuable, stone is less valuable. So, a more valuable thing can produce a less valuable thing, but it is difficult to explain how a less valuable thing can produce something more valuable. (TSFSK, p 29-30) + (see also sloka 532)

maya tatam idam sarvam, jagad avyakta-murtina mat-sthani sarva-bhutani, na caham tesv avasthitah.

na ca mat-sthani bhutani, pasya me yogam aisvaram bhuta-bhrn na ca bhuta-stho, mamatma bhuta-bhavanah

"In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."

"And again, that is also not situated in Me. Just behold My inconceivable simultaneous one and different (acintya-bhedabheda) nature as the perfect, omnipotent, omniscient originator and Lord of the universe! Although My very Self is the mainstay and guardian of all beings, I am not implicated by them." (B-g, 9. 4-5)

"I am everywhere and nowhere. Everything is in Me, and yet nothing is in Me. In My unmanifested form, this entire universe is pervaded. Behold My mystic opulence, My simultaneous oneness and difference! Although I am the maintainer of all living entities and although I am everywhere, I am not implicated by any of this, for I am the very source of creation."

We have to understand the relationship between the cause and effect. The cause and its effect are of different types. Even the inner cause and the outer cause may have different positions. The body may be disturbed, but the mind may not be. The mind may be disturbed, the soul may not be. By this we are to understand the difference between cause and effect, subtle and gross, matter and spirit."

(SEOC, p 33) + (see also sloka 597)

"I am everything, and everything is in Me. I am nowhere, and nothing in Me. I am not a madman. Try to have an estimation of what I am, Arjuna.

What am I?" Such a bold statement has come into the world of philosophy. "I am everywhere and nowhere. Everything in Me, nothing in Me. Try to ascertain what I am." This sort of straight, simple and most perplexing, impossible idea, all possible together. He is that.

(C, v 1, # 5, Sum. '93, p 9-10) + (see also slokas 345 & 206)

"Everything is in Me, yet nothing is in Me. I am everywhere and I am nowhere."

Everything will come within this conception. He can even interfere with the free will of the jiva, but still He doesn't. He is within and He can control, yet He does not. He may choose not to control. He has this independence. This sort of conception we shall have to indent. This is the conception of Sri Caitanya Mahaprabhu and this is what separates His conception from the Hegalian philosophy and the philosophy of Aurobindo. Maya is not a necessary part of existence, and by Krsna's will Maya may be finished, and if He so desires, again recreated." (C, v 1, # 6, Spr. '94, p 9) + (see also sloka 241)

295 mayi bhaktir hi bhutanam, amrtatvaya kalpate

mayi bhaktir hi bhutanam, amrtatvaya kalpate distya yad asin mat sneho,
bhavatinam mad-apanah

"My dear gopis, everyone considers themselves fortunate if they possess devotion for Me, and by that they achieve an eternal life of nectar. But I must admit that I consider Myself most fortunate because I have come in touch with the wonderful affection found in your hearts." (S-B, 10.42.44) + (SEOC, p 150) + (see also slokas 21 & 516)

"It is supposed that one who gets My connection is fortunate, but I consider it My fortune that I got your (the gopis) connection. Others say that anyone who gets My connection is fortunate. But I consider Myself fortunate because I have your connection. I am the most fortunate. It is My fortune that I have your connection, so it is sure that I shall be yours, I shall always be yours."

Such things were spoken by Krsna when He met the gopis at Kuruksetra. Such things are unattainable - people cannot even think so high, that such a life is possible. (SOTGOD, v 1, p 193-4) + (see also slokas 21, 52 & 451)

"Yes I know. People want devotion to Me to achieve eternal life. To cross the limit of mortality and to have eternal life, they come to Me and worship Me. For these reasons they want My service, but fortunately for you, you have some natural affection towards Me. That will ultimately bring you to Me."

That is the formal or superficial meaning of what was spoken by Krsna and the gopis. But the great preceptors of our line have squeezed out another meaning from these prayers. They are conscious of the real, private relationship between the two parties, so they have drawn out another meaning based on the divine sentiment between the lover and beloved. (TGVODL, p 166-8) + (see also slokas 21 & 324)

296 mayi te tesu capy aham

mayi te tesu capy aham

There is another side also: although we are advised to be prepared for painful separation, the fact is not so cruel in reality. Krsna says: mayi te

tesu capy aham: "I am always with My devotees." Wherever there is an exclusive devotee, Krsna is there like his shadow, always invisibly moving after him. This is the Lord's nature.

(B-g, 9.29) + (TGVODL, p 151) + (see also slokas 10 & 571)

samo 'ham sarva-bhutesu, na me dvesyo 'sti na priyah ye bhajanti tu
mam bhaktya, mayi te tesu capy aham

"I am equally disposed to all souls, therefore no one is My enemy or My friend. Yet, for those who render devotional service unto Me with love, as they are bound by affection for Me, I am similarly bound by the tie of affection for them."

(B-g, 9.29)

297 mora mana – vrndavana

mora mana – vrndavana

Mahaprabhu says: "My speculation is on the other side - Vrndavana."
(SOTGOD, v 2, p 32) + (see also slokas 98 & 115)

svarupa-gosanire pandita kaila nivedana "purva haite vrndavana yaite
mora mana

He then submitted a plea to Svarupa Damodara Gosvami: "For a very long time," He said: "I have wanted to go to Vrndavana." (C-c, Antya-lila, 13.27).

298 mukam karoti vacalam panghum langhayate girim yat

mukam karoti vacalam panghum langhayate girim yat krpa tam aham
vande sri gurun dina-taranam

"I offer my respectful obeisances unto Madhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry."

(BD, mangala stotram, 1)

"I offer my respectful obeisances unto my spiritual master, the deliverer of all fallen souls, whose mercy turns the dumb into eloquent speakers, and enables the lame to cross mountains. Such is the mercy of Sri Guru."

As much as one progresses, so much he thinks himself helpless in going further for measurement. No part of the Infinite comes into the plane of measurement. We cannot understand the Infinite; we don't find ourselves qualified to give any expression about that, so we become dumb, thinking, "What shall I say?" But He makes us speak, He makes us open our mouths.

Otherwise the reader, the knower, becomes dumb. A bona fide searching person is struck dumb with Krsna's ways. He cannot give any expression to that. But the power from on high comes down to make him give some statement. In that way, the truth from that part comes here. He begins to speak, to give vent to his feelings, being pressed by the higher plane, that higher entity. He has no power of his own to walk, but the Lord's wonderful power can help him cross mountains. This is the nature of the grace of the Almighty, of the Absolute: by His power, everything can move and live. (LSFTLS, p 634) + (see also sloka 603)

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299 na ca sat kriya, na dikse na ca purascarya manadilate

na ca sat kriya, na dikse na ca purascarya manadilate mantrayam rasana
spri hanato sri krsna namatmaka

"One need not undergo all the purificatory processes, or follow the six ritualistic ceremonies mentioned in the Vedas for pious life; one need not even take initiation into the gayatri-mantra. If one simply chants the Holy Name of Krsna without offence, everything will be successful." (Jiva Goswami) (SGAHG, p 86) + (see also sloka 252)

300 na ca tasman manusyesu, kascin me priya-krttamah

na ca tasman manusyesu, kascin me priya-krttamah bhavita na ca me
tasmad, anyah priyataro bhuvi

"There is no one in this world of human society more dear to Me than he (who explains the secrets of bhakti to the devotees), nor will there ever be one more dear." (B-g, 18.69) + (C, # 3, Spr. '92, p 1) + (see also sloka 273)

301 na desa-niyamas tatra, na kala-niyamas tatha praptam

na desa-niyamas tatra, na kala-niyamas tatha praptam annam drutam
sistair, bhoktavyam harir abravat

"The prasada of Sri Krsna is to be taken by gentlemen as soon as it is received, without hesitation. There are no regulative principles concerning time and place. This is the order of the Supreme Personality of Godhead." (C- c, Madhya-lila, 6.226)

suskam paryusitam vapi, mtam va dura-desatah prapti-matrena
bhoktavyam, matra kala-vicarana

"One should take the maha-prasada of Sri Krsna as soon as one receives it, without consideration of time or place, even though it may be dried up, stale, or brought from a distant country." (C-c, Madhya-lila, 6.225) + (see also sloka 487)

One day, early in the morning, Sri Caitanyadeva, with some prasadam from the Jagannatha temple, ran to Sarvabhauma while he was still in bed. He cried in a loud voice: "Sarvabhauma, how wonderful is this prasadam! It has a very extraordinary taste. Please take it. I have come for you with this prasadam."

Sarvabhauma arose from bed as Mahaprabhu offered him the prasadam, and he could not but accept it without even cleansing his mouth. Ordinarily a brahmana pandita, early in the morning, will first cleanse his mouth, bathe, offer different prayers, and only then take prasadam. But when Sri Caitanya Mahaprabhu personally came and offered it to him with His own hand, what could Sarvabhauma do? He had to accept that prasadam.

Sri Caitanya Mahaprabhu told him: "We have previously experienced the taste of so many things like ghee, rice, sweets, and spices. We all know what flavours they have, but this is wonderful. This has touched the lips of Krsna Himself. It is extraordinarily wonderful and tasteful."

Then, Sarvabhauma eagerly ate that prasadam and began uttering these

two mantras: suskam paryusitam vapi and ma desa-niyamas tatra. He took prasadam, and the Lord and servant embraced one another and began to dance in ecstasy. As they danced, the symptoms of ecstasy appeared in both of them. They perspired, trembled, and shed tears.

Absorbed in ecstatic love, Sri Caitanya Mahaprabhu said: "Today, I have conquered the whole world, for I have converted a scholar like Sarvabhauma Bhattacharya. Now, he has so much faith in maha-prasadam that without performing any Vedic rituals, he took the prasadam. My mission is successful!"

(TGVODL, p 19) + (see also slokas 111, 205, 487 & 579)

302 na dhanam na janam na sundarim

na dhanam na janam na sundarim, kavitam va jagad-isa kamaye mama
janmani janmanisvare, bhavatad bhaktir ahaituki tvayi

"O Lord, I have no desires to accumulate wealth, followers, beautiful women, or salvation. My only prayer is for Your causeless devotional service, birth after birth." (S, v 4)

We should try to move in this direction. Sri Caitanya Mahaprabhu says: "I don't want any money (na dhanam), I don't want any popularity or manpower (na janam), I don't want the company of beautiful ladies (na sundarim), I don't want a good name, or the fame of a poet (kavitam va)."

This is the general meaning of this verse, but it has been deeply dealt with in the commentaries of Srila Bhaktisiddhanta Saraswati and Srila Bhaktivinoda Thakura. Our Guru Maharaja has commented that in this verse, wealth, followers, women, and scholarship represent duty, wealth, sense pleasure, and salvation (dharma, artha, kama, moksa). Srila

Bhaktivinoda Thakura has explained that in this context, "wealth" means the wealth which comes from following one's prescribed duties. It can also mean artha, economic development. He says that "followers" means physical relationship for comforts: wife, children and so forth. The word *sundarim* means kama, the company of beautiful ladies. And *kavitam*, poetry, represents moksa, liberation. Liberation apparently has a high value but really, like poetry, it is only flowery words. Liberation is imaginary because the ultimate result of liberation is that one's existence vanishes.

Sri Caitanya Mahaprabhu says: "O Lord of the universe, I pray for spontaneous devotion to You without motive for any reward. I want a natural serving attitude." *Prema* means affection, love. *Prema* means: "I shall serve You, and in remuneration You must give me more of a tendency to serve You - more energy and more hankering to serve You. My affection for You will be enhanced and the interest will become capital just as in the money-lending business."

In this way a devotee prays to Krsna: "I am serving You, and if You want to pay me something, then give me more capital to increase my serving tendency so it may be more enhanced. Wherever I am born according to my karma, I aspire only for You service, my Lord, and I pray for unmotivated service, not for anything else in return."(S, v 4) + (TGVODL, p 123-5)

Surrender is so powerful that it can even capture the Absolute. We are aspiring for that kind of potency. And whoever possesses that - they are all in all; they are our masters. For our highest interest, we must look towards the direction in which that power is intensified. We shall try to look wherever we find surrender in a thick, condensed stage. Our aim should be directed towards that. We are beggars of that. We are not beggars for anything which can be found in this mundane world: *na dhanam na janam na sundarim*... not wealth, followers, or the enjoyment of women, but eliminating everything else, our aim should be directed towards one thing - the most intensified condition of divine service to the Lord of Love. (LSFTLS, p 60)

"O Lord, I do not ever desire wealth, followers, popularity, a beautiful spouse, or the fame of scholarship for My personal enjoyment. Any such worldly promotion and sense gratification harm My true interest which is My ever cherished relationship with You. These things can tempt Me away from You, My highest fortune, and keep Me addicted to selfish enjoyment. Even salvation is empty without You, for You are My beloved Master and only solace, therefore I pray for unmotivated devotion and service to You birth after birth." (SBRBM, p 28)

"O Lord of the universe, I have no desire for wealth or worldly promotion, nor do I desire wife, family, and society, nor do I aspire for Vedic religiosity or mundane scholarship. The only aspiration in my heart is that in my every birth I may have unmotivated devotion for You." (The Supreme Lord Sri Caitanyacandra)

(SSPJ, p 56)

303 naham tisthami vaikunthe yoginam hrdayesu va mad

naham tisthami vaikunthe yoginam hrdayesu va mad bhaktah yatra
gayante tatra tisthami narada

Krsna says to Narada Muni: naham tisthami vaikunthe: That is, in the spiritual endeavour of the different classes of transcendentalists: "I am not present Myself there." In the Vaikuntha conception, the enquiry after the

Infinite where one gets the personal conception of a Master, that the Infinite is controlled by a Master, and of the wonder in that personal conception of the prime cause, Krsna say's: "I am not there." And the attempt of the yogis is to enquire into the all-permeating and all-guiding potency, in the deepest consciousness, by analysis, analytical enquiry into who is controlling everything from within, and how to trace Him. This is the way of enquiry of the yogis, but Krsna says: yoginam hrdayesu va:

"I am not there."

Then He says: yatra gayante tatra tisthaminarada: "But, Narada, I am to be traced where My devotees are singing in praise about Me." This is a peculiar process. The Lord gives some hope that: "Without trying to capture Me, they are taking pleasure from far away, engaging themselves in singing about My greatness. They can feel pleasure in that they have got some clue from some agent, and they are satisfied with that; from outside they want to relish My existence, My presence. It is not that they want either to experience the personal conception of the all-controlling aspect of reality, or like the yogis, to enter into the deepest extent into the science of this experience. But only far away, whatever little trace the devotees may have got about Myself, with that capital they engage in dancing and singing, and Myself, I am there.

They get selfless satisfaction in singing My glory; and this is a far higher degree of selflessness, of a type which is found only there, in the singing of the devotees, and not in the enquiry mixed with curiosity about the most fundamental entity which is controlling everything from within, nor in the realisation of the personal creator, who creates and controls everything. That is the principle in kirtana. Gaura Hari Bol! (SVT, v 1, # 1, Jan - Feb. '92, p 9) + (see also slokas 273 & 304)

304 naham vasami vaikunthe, yoginam hrdayesu va mad

naham vasami vaikunthe, yoginam hrdayesu va mad bhaktah yatra
gayanti, tatra tisthami narada

The Lord Himself says: "O, Narada, wherever My devotees sing My praises I cannot but be present there." (This verse is within the purports of S-B, 4.2.41 & 4.30.35, the following way: naham vasami vaikunthe, yoginam hrdayesu va, tatra tisthami narada, mad bhaktah yatra gayanti).

Many years ago when Srila A.C. Bhaktivedanta Swami Maharaja was in the West, a lecture program was arranged but hardly anyone attended. The devotees apologised but Srila Bhaktivedanta Swami Maharaja said:

"Well, Narada Muni, Lord Brahma and many others came - I could detect that, but you were unable to see."

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Just as when Sukadeva delivered Srimad-Bhagavatam, his gurus - Narada, Vyasadeva, Atri, Vasistha and others - all came there, similarly Srila Swami Maharaja went to the West with so much eagerness to preach the doctrine of Love Divine, so his gurus went there to see how he was getting on. It is not impossible.

"Naham vasami vaikunthe, I do not live in the transcendental plane; yoginam hrdayesu va - nor in the heart of a yogi, mad bhaktah yatra gayanti, but wherever My devotees sing with most earnest heart; tatra tisthami - I present Myself there. I take My seat and hear their hearty song. Their singing and chanting carries Me from the heart of the yogi, and even from the throne of My Vaikuntha. I run towards the place where the devotees chant with hearty devotion about Me: that is what really attracts Me most." Narayana Himself says this, therefore it is so that Narayana and His higher devotees come to attend such assemblies. (SOTGOD, v 3, p 33)

305 naham vedair na tapasa, na danena na cejyaya sakya

naham vedair na tapasa, na danena na cejyaya sakya evam-vidho drastum, drstavam asi yan mama bhaktya tv ananyaya sakya, aham evam-vidho 'rjjuna jnatum drastum ca tattvena, pravestum ca parantapa

"Neither by study of the Vedas, nor by austerity, charity, or sacrifice, can anyone behold My humanlike form of Supreme Absolute Truth (Parabrahman) which you are now seeing before you." - "O Arjuna, conqueror of the enemy, although in this form of Mine I am practically impossible to be seen by all other methods, the pure devotees, by their exclusive devotion unto Me, are capable of actually knowing Me, seeing

Me, and entering into My divine pastimes." (B-g, 11.53-4)

"All other means may fail. Only exclusive devotion can draw Me as you see Me here, Arjuna, but other things cannot lead to such a position. Temporary devotion also will not be sufficient, but what is necessary is permanent, exclusive devotion."

(SOTGOD, v 3, p 51) + (see also slokas 583 & 434)

306 naham vipro na ca nara-patir napi vaisyo na sudro naham

naham vipro na ca nara-patir napi vaisyo na sudro naham varni na ca
grha-patir no vana-stho yatir va kintu prodyan-nikhila-paramananda-
purnamrtabdher gopi-bharttuh pada-kamalayor dasa-dasdnudasah

"I am not a priest, a king, a merchant, or a labourer (brahmana, ksatriya, vaisya, sUdra); nor am I a student, a householder, a retired householder, or a mendicant (brahmacari, grhastha, vanaprastha, sannyasi). I identify myself only as the servant of the servant of the servant of the lotus feet of Sri Krsna, the Lord of the gopis, who is the personification of the fully expanded (eternally self-revealing) nectarean ocean that brims with the totality of Divine Ecstasy." (P, 63 & 74) + (C-c, Madhya-lila, 13.80). (SSPJ, p 115)

Naham vipro na ca nara-patir: This is not only an ornamental thing. It is reality. This is reality. To actually feel ourselves to be mean is really to become eligible for the higher service. So much selflessness, so much selfabnegation is necessary for a unit here of the lower order to enter into that domain. So much self-abnegation is necessary, then we can come into that plane. There is a plane of undercurrent, and if we really want to contact that, we shall have o develop such finest of the fine sentiment in

us, and with no demand. In this negative way we are to transform ourselves, then we can have a touch of the approach to that plane. (SGD, '96, p 32) + (see also sloka 286)

Krsna bhajana is independent of any external form of life. Varnasrama dharma is just the beginning, then gradually improving we are to go up to the absolute service of Krsna. Without considering any law or form, thinking only of service, whatever we do, or think, or speak, everything should be done for the service of Krsna. That is the standard of real devotion. And mere form may be a little favourable, but not always. The spirit, even crossing every formality, is what is required of us. Our Absolute attraction for the service, the beauty does not allow law to have any status. In the beginning they have got some sort of utility. But when a little advanced they do not care for anything. Only sadhu-sanga, adherence to the saint of a similar type and a little better. (GOD, p 21) + (see also slokas 159, 247 & 422)

307 na hi kalyana-krt kascid durgatim tata gacchati

na hi kalyana-krt kascid durgatim tata gacchati

partha naiveha namutra, vinasas tasya vidyate na hi kalyana-krt kascid, durgatim tata gacchati

"O Arjuna, son of KuntT, the unsuccessful yogi does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated." (B- g, 6.40)

Act in the living present, with heart within - with sincerity - and with God overhead; the ultimate reality must be Good Absolute. Accept a life of this type. na hi kalyana-krt kascid, durgatim tata gacchati: if you be sincere, well meaning, no one will be able to defeat you. Your victory is assured. (SCS, p 48)

No force outside can check us if we are sincere. Of course for beginners there is some concern about a proper environment for spiritual cultivation, but even that is also dependent on the nature of their sincerity, or sukrti. na hi kalyana-krt kascid, durgatim tata gacchati. The assurance is given here by Krsna. He says: "I'll be there to look after you in any unfavourable circumstance. I am omniscient. And I am omnipotent also. So if anyone is directed towards Me, I'll look after Him." And it has also been seen in history, in the cases of Dhruva, Prahlada, and so many others. Sincerity is invincible. Even obstacles may improve our position if we can take them in the right way. From a higher angle of vision it may be seen that everything is coming to help us. (LSFTLS, p 18) + (see also sloka 512)

If we are sincere in our attempt, then no one in the world can check us or deceive us; we can only deceive ourselves. (na hi kalyana-krt kascid, durgatim tata gacchati). We must be true to our own selves, and true to the Supreme Lord. We must be sincere. (SGAHG, p 45)

Preferably we shall enquire from a siksa guru, but if none is available then we shall try to ask our internal guru: "In such a case what may be required of me? My Master, please reveal this." We shall have to make this appeal to our internal caitya-guru and proceed accordingly. na hi kalyana-krt kascid, durgatim tata gacchati. The sincere will have nothing about which to repent. He who is sincere to his own self will have such dictation as will help him to progress in his spiritual life. (SOTGOD, v 3, p 62)

When enquiring as to how to recognise guru, sastra, and sadhu, we receive confirmation from our heart's approval, our inner approval. We must trace it to there because that took me to my guru. Guru is all in all, but who took me to my guru? It was my inner sentiment, my inner guide. It did not like anything else in the environment but instead selected that advice. Many others do not care to come here, and many may ridicule this life, but what made me come here? I cannot deprecate that internal approval, consciousness and sincerity. Therefore that is an important factor and ultimately we have to depend on that internal consciousness the most. When collecting advice from the scripture and when seeking or relying on advice from a sadhu, the only thing that takes me there is my internal approval, my inner friend. If it were not for that I would not have come. Indeed, so many others do not come. So who has taken me to this plane?

na hi kalyana-krt kascid, durgatim tata gacchati.

One who sincerely wants real good can never be deceived. When one is a real seeker of the truth, he can never be deceived. Krsna says: "My dear boy, one who is sincerely hankering after the truth can never come across misfortune. If apparently some misfortune comes to visit him along the way, that is to enhance his position for his improvement. Some sort of danger may come on our way but if we are sincere it will be as a test to us and when we overcome that, it will be an addition to our glory. The temptations will be rejected and disarmed - but they will plead for us again. So sincerity - sincere hankering after the truth - is needed if we are to go further. And that is made of sukrti - the grace of the divine agents who, by their nature, are wandering through this cursed land to help others who may not even know they are being helped. (SGD, SGPI, '91, p 17)

na hy ekasmad guror jnanam, su-sthiram syat su-puskalam brahmaitad
advitiyam vai, giyate bahudharsibhih

"Although the Absolute Truth is one without a second, the sages have described Him in many different ways. Therefore one may not be able to acquire very firm or complete knowledge from one spiritual master." (S-B, 11.9.31)

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In the Srimad-Bhagavatam it is stated: "One certainly cannot get complete knowledge from only one guru" In the highest stage of devotion, we must see not only one guru; we must see that guru is everywhere. In the land of Krsna, all are gurus; our transformation should be towards that. Everything in the spiritual world, the entire environment is our guru and we are servants. To enter into Vaikuntha, or Goloka, means that on all sides we must see guru and pay our respects. There is gradation of course, but all are guru. There are different classes of guru. All Vaisnavas are considered gurus. If the spiritual master gives one letter to the disciple, what is contained there is infinite. But to know and understand it fully, however, different sources are necessary.

In the highest position one can read devotion to Krsna from everywhere. If we can attain the proper vision, then everything will supply me inspiration towards the centre in the performance of our duties. Whenever Mahaprabhu saw a forest, He saw it as Vrndavana. Whenever He saw a river, He saw the Yamuna. Whenever He saw a hill, He saw it as Govardhana Hill. In that highest stage, wherever we cast our glance, whatever we come in contact with, it will remind us about our Lord. They will teach us, they will press us to engage ourselves in service to Krsna. That is the duty of guru. Wherever we cast our glance, whatever we come in contact with will only excite us "do your duty." That is guru. Our guru is whoever gives us impetus for the service of Krsna, whoever helps us to look towards the centre. So, because every atom in Vaikuntha and Goloka will encourage us to towards our duty, they are all our gurus. Gurus will be amply available when we can raise ourselves to a higher level.

When we are in the lower stages of material conception, everything will

take us away from the centre by the out-carrying current. Whatever we see says: "Oh, come and enjoy me." The invitation of enjoyment is found here in the lower level, and the inspiration of renunciation is also found in a particular stage. The impersonalists who desire salvation say: "Whatever we find here is all temporary. Reject it all." But devotion is the positive side. From the side of devotion, everything will draw me towards the centre, towards Krsna. And those who will help us in that way, are our gurus. Guru means "one who dispels the darkness of both enjoyment and renunciation." (SGAHG, p 115-6) + (see also sloka 4)

So not only in the supreme goal of life, but in everything, our knowledge depends on more than one source. We mainly learn from one place, but this is verified and corroborated by many sources; then it comes to be proper knowledge. In the nyaya-sastras, the Vedic textbooks of codes of logic, the six processes of acquiring knowledge are mentioned: visaya (the thesis), samsaya (the antithesis), purva-paksa (cross-examination), mimamsa (synthesis), siddhanta (conclusion), and samgatih (verification from different sources). After these six stages, something may come in the name of truth in this world. Any knowledge presupposes consultation with different sources. (SGAHG, p 117-8)

309 naisam matis tavad urukramanghrim, sprsaty anarthapagamo

naisam matis tavad urukramanghrim, sprsaty anarthapagamo yad-arthah mahiyasampada-rajo-bhisekam, niskincananam na vrnitayavat

Prahlada Maharaja states: "Unless they smear upon their bodies the dust of the lotus feet of a Vaisnava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, Who is glorified for His uncommon activities. Only by becoming Krsna conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from

material contamination." (S-B, 7.5.32)+(SS, v 2, # 1, '84, p 2)+(see slokas 289, 52, 75, 272, 562)

arcye visnau sila-dhir gurusu nara-matir vaisnave jati-buddhir visnor va
vaisnavanam kali-mala-mathane pada-tirtha 'mbu-buddhih sri-visnor-
namni-mantre sakala-kalusa-he sabda-samanya -buddhir visnau
sarvvesvarese tad-itara-sama-dhir yasya va naraki sah

Srila Vyasadeva states in Padma-Purana: "Anyone who considers the worshipping Deity of the Lord to be made out of wood, stone, or metal; who considers the Vaisnava guru to be a mortal man; who considers a Vaisnava to be limited by the confines of caste, lineage, or creed; who considers the holy foot-wash of Lord Visnu or a Vaisnava to be ordinary water, although such water has the potency to destroy all evils of the age of Kali; who considers the Holy Name and mantra of Lord Visnu, which vanquish all sins, to be common sound vibration; and who considers the God of gods, Lord Visnu, to be merely on the level of the demigods - such a person is a diabolical devil."

krsnera ucchistha haya 'maha-prasada' nama 'bhakta-sesa'haile mahd-
mahd-prasaddkhydna' bhakta-pada-dhuli ara bhakta-pada-jala bhakta-
bhukta-avasesa, - tina maha-bala ei tina-seva haite ^sna-p^ma haya
punah punah sarva-sastre phukariya kaya tate bara bara kahi, - suna
bhakta-gana visvasa kariya kara e-tina sevana

Sri Caitanya Mahaprabhu states: "The remnants of food offered to Krsna are called maha-prasada. After this same maha-prasada has been taken by a devotee, the remnants are elevated to maha-maha-prasada. The dust of the feet of a devotee, the water that has washed the feet of a devotee, and the remnants of food left by a devotee are three very powerful substances. By rendering service to these three, one attains the supreme goal of ecstatic love for Krsna. In all the revealed scriptures this is loudly declared again and again. Therefore, My dear devotees, please hear from Me, for I insist again and again: please keep faith in these three and render service to them without hesitation." (C-c, Antya-lila, 16.59-62)

thakura-vaishnava-pada, avanira susampada, suna bhai! haina eka mana:
asraya laiya bhaje, tare krsna nahi tyaje, ara sava mare akarana.
vaishnava-carana-jala, prema-bhakti dite bala, ara keho nahe balavanta:
vaishnava-carana-renu, mastake bhusana vinu, ara nahi bhusanera anta.
tirthajala-pavitra-gune, likhiyache purane, se saba bhaktira pravancana:
vaishnaverapadadoka, sama nahe ei saba, yate haya vanjitapurane.
vaishnava-sangete mana, anandita anuksana, sadahaya krsna-
parasanga: dina narottama kane, hiya dhairya nahi vandhe, mora dasa
kena haila

bhanga.

Narottama Dasa Thakura states (in Prarthana 43): "O brother, please hear my words with rapt attention: the lotus feet of the Vaisnavas are the most valuable treasure in the world. Those Vaisnavas continually take shelter of Lord Krsna and worship Him. They never abandon their Lord, but they are liberated from the cycle of birth and death. The water which has washed the lotus feet of the Vaisnavas bestows devotional service in pure love of Godhead. There is nothing as effective in attaining this divine love. I place the dust from the lotus feet of the Vaisnavas upon my head. I wear no other ornament. The purifying powers of the waters of the various places of pilgrimage is described in the Puranas, although this is something of a deceptive trick. Actually, there is nothing which is as purifying as the water which has washed the lotus feet of the Vaisnavas. This water fulfils all desires. Moment after moment my mind finds constant pleasure in the association of the Vaisnavas. I always seek out the company of those devotees who are devoted to Lord Krsna. The poor-hearted Narottama Dasa Thakura cries: 'I cannot maintain my composure any longer. Why have I fallen into such a low condition of life that I cannot get the association of the Vaisnavas?'"

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At the end of the verse in his Saranagati beginning: kesava tuwa jagata bicitra karama-vipake - (see also sloka 229) - Bhaktivinoda Thakura says: dandabat durato, bhaktivinoda bhelo, bhakata-carana kori' sar - "But anyhow, I might have been saved. I understand that definitely only the feet dust of Your devotees is everything for me - nothing else! I want only

the holy feet dust of Your devotee - bhakata-carana No other ambition I have got! And I have got this sort of yearning by Your Grace."

After Bhaktivinoda Thakura describes the position of Srimati Radharani in his Saranagati, he says: "I want to serve those who have the service of Radharani in their heart. I want to serve the feet dust of those whose only wealth is the service of Sri Radha. I want to fall before them and take the dust of their holy feet. If you cannot fix your mind in the service of Radharani, then all your attempts to serve Krsna are useless. If you cannot achieve earnestness in the service of Srimati Radharani, then all your labour for Krsna has gone to hell."

In the verse from his Gitavall, beginning: radha-bhajane yadi mati nahi bhela - (see also sloka 386) - Bhaktivinoda Thakura says: "Even Lord Brahma, Lord Siva, Devarsi Narada, the personified Vedas (Srutis) and Laksmi-Devi honour and worship the dust of Sri Radhika's lotus feet."

anaradhya radha-padambhoja renum anasritya vrndatavim tat padankam
asambhasya-tad bhava-gambhira cittan kutah syama-sindho
rasasyavagahah

r

Srila Raghunatha Dasa Goswami states (in his Stavavali, Sri Sva-sankalpa-prakasa-stotra): "How is it possible to immerse oneself in the ocean of Syama rasa (love for Krsna or the madhurya rasa) without worshipping the dust of the lotus feet of Srimati Radharani, or without taking shelter of Vrndavana, which is decorated with Her footprints, or without serving Her devotees, whose grave hearts are always absorbed in love for Her?"

Krsna wanted to come as the incarnation for this age of Kali, as well as to fulfil His promise in Vrndavana: "I shall chant the glory of the gopis, especially of Radharani. I shall chant Her Name, Her glory, and roll in the dust of the earth."

But Radharani said: "I won't allow Your body to roll in the dust of this earth. I shall cover You with My lustre."

Both the mood as well as the lustre of Radharani capture Krsna when He comes here in Kali-yuga. And this does not occur in all Kali-yugas, but only in a special Kali-yuga. In all the days of Brahma, in every yuga, the yuga-avatara comes, but Krsna appears only once in a day of Brahma, or once every 4.3 billion years. At that time, the Original Personality of Godhead (svayam bhagavan) appears along with His abodes, Vrndavana and Navadvipa .

The reason why Krsna wants this dust has been explained separately by Srila Sridhara SvamT and Srila Jiva Goswami. Explaining this amazing pastime, Srila Sridhara SvamT says: "To purify His creation with the dust from the feet of His devotee, Krsna follows him." Srila Jiva Goswami says: "Krsna has become indebted to His dear, loving devotee, premi-bhakta, and is unable to pay back this debt of such unmatched devotion, or bhakti-rna. He is indebted."

In the tenth canto of Srimad-Bhagavatam He explains how He becomes so indebted to His devotees. He says to the gopis: "You have all developed such pure love for Me that I cannot repay your debt! I do not have any asset with which to pay you back." He who is full of the six opulences expresses incapability to repay a debt! Krsna laments: naparaye, naparaye - "I cannot pay back!"

na paraye 'ham niravadya-samyujam, sva-sadhu-krtyam vibudhayusapi
vah ya mabhajan durjaya-geha-srnkhalah, samvrscya tad vah pratiyatu
sadhuna

"O gopis, I am not able to repay My debt for your spotless service, even within a lifetime of Brahma. Your connection with Me is beyond reproach. You have worshipped Me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation." (S-B, 10.32.22)

Such wealth, which even Krsna Himself does not possess, however, does exist, and that is radha madanakhya-mahabhdva rupaka dhana, which is with Srimati Radharani, and She alone is the owner of this wealth. The wealth is Her un-matched love for Krsna. So Krsna thinks:

"Radharani is the owner of that wealth, but how will I get it? I will have to either beg, borrow or steal." So Krsna, the Supreme Thief, decides to steal that wealth from Radharani's heart. He is hrdaya cora - stealer of the heart. By stealing the wealth of love from Her heart He assumed Radharani's mood, and He came as Sri Caitanya Mahaprabhu to pay back the debt. Krsna became a sannyasi who was crying and begging for Radha-prema, the love of Radharani. So Srila Jiva Goswami says that Krsna has become indebted to His devotee, and therefore He intends to smear the dust from the feet of His devotee all over His body to purify Himself, thus repaying the debt.

radhe, radhe, dehipada-pallavam udaram

Sri Jayadeva Goswami has written in Gita Govinda, 10.7, that "Krsna wants the feet-dust of Srimati Radharani." bahum anutetanute tanu samgata, pavana calita mamapi renu

Jayadeva also states in Gita Govinda: "The most precious and the most valuable thing for Krsna is one single particle of dust of Radha's feet, mercifully conveyed to Him by the blowing breeze."

nirapeksam munim santam nirvairam sama-darsanam anuvrajamy aham nityam puyeyety anghri-renubhih

Krsna says to Uddhava that He perpetually walks behind the selfless sadhus, who are peaceful and make no enemies, just to purify the material universes within Himself with the dust of their feet carried in the breeze by their movement. (S-B, 11.14.16).

sri-srimad-bhagavat-padambuja-madhu-svadotsavaih sat-padair niksipta madhu-bindavas caparito bhrasta mukhat gunjitaih yatnaih kincid ihahrtam nija-para-sreyo 'rthina tan maya bhuyo-bhuya ito rajamsi pada-samlagnani tesam bhaje

"The bees, intoxicated in the festival of drinking the honey of the Lord's lotus feet, busily humming the glories of the Lord, drops of honey from their mouths fall and scatter all around; for my own divine prospect, I've carefully collected some of those drops herein - and thus do I worship the dust of the lotus feet of those saints, again and again." (SSPJ , p 179)

sakala vaisnavapade mora namaskara ithe kichu aparadha nahuka
amara

"I respectfully bow to the lotus feet of all the Vaisnavas, praying that there is no offence in this attempt to please them."

310 naiskarmyam apy acyuta-bhava-varjitam, na sobhate jnanam

naiskarmyam apy acyuta-bhava-varjitam, na sobhate jnanam alam
niranjanam

kutah punah sasvad abhadram isvare, na carpitam karma yad apy
akaranam

"Knowledge of self-realisation, even though free from all material affinity, does not look well if devoid of a conception of the Infallible (God). What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilised for the devotional service of the Lord?" (S-B, 1.5.12)

"When unadulterated knowledge that is devoid of action and its reactions is never becoming without a devotional relationship with the Infallible Lord, how then will action, which is ill-fated by nature, ever be exalted without being offered to the Almighty, even if it is utterly selfless?" (SSPJ, p 65)

"Mere retirement is not considered to be fulfilment in anyone's life. Although in the stage of liberation no contamination of death, birth, disease, and infirmity are to be found, still that cannot be considered

perfection. Then what to speak of karma, a laborious life of work which is not done for the satisfaction of Krsna?"

The only thing that can give us fulfilment in both labour and rest is Krsna: He is the harmonising principle of both. If work is done as a service for Krsna, then our labour is converted into gold: it is no longer iron. And only if renunciation is related to divine service does it have any value. (LSFTLS, p 76) + (see also sloka 458)

Naiskarmyam, those that are suffering from hard labour, they want to get some rest, naturally. In order to live their life, they are dependent on labour and that is thought as useless and undesirable - labouring to live. "If I have to live, then I must labour. This is a dishonourable life." So, generally, people's aspiration is: "How to live a life without labour?" "naiskarmyam" - they are in search of "naiskarmyam," rest, peacefulness, a life of rest, not the servant of labour.

Naiskarmyam apy acyuta-bhava-varjitam na sobhate - even if it is possible to get it to a certain extent without the connection of "acyuta," the Infinite - still, it is not estimated as a good gain, a successful life. Why? It is mere retirement - retirement in renunciation. That is also considered not to be fulfilment in anyone's life. Although in that stage, there is no contamination of birth, death, disease and infirmity; still, that cannot be considered by the Vaisnava's as a very fine life, what to speak of the labour which is not done for the satisfaction of Krsna. That is labour which is already held in condemnable position, an insulting position. Even that higher position of rest is not considered to be a happy position, so what to speak of this laborious life.

What can give fulfilment to both labour and rest? That is Krsna, the harmonising principle of both. If you will act to please Krsna, serve Krsna, then the labour will also be converted into gold, no longer iron. And if the rest, that is, the renunciation, is also performed in the relativity of devotion, divine service, then that has colour - otherwise not. This is the speciality of the Bhagavat teaching. It is always trying to put the conception of divine love, sentiment, feeling, - above our intellectualism and mastery over energy. The master of power and the master of knowledge, if devoid of divine love, - have got no value. On the other

hand, devoid of these two, if it is possible to enter into the area of divine love, one's life is successful.

(SS, v 2, # 1, '84, p 4)

Sobhate jnanam, due to miscalculation, we are suffering; we feel pain. Not the pain outside, it is within the heart! With such an attitude, we are to approach. And with favourable association, we can keep our strength for investigation. What will be necessary to attain the goal? (SS, v 3, # 1, '85, p 5)

Jnana, knowledge, is generally regarded as being very pure. By the majority of people, jnana is considered to be very innocent because it has no relationship with gross, material things. It is always admitted that to handle the gross material energy is very unwholesome (sasvad abhadram); and knowledge is considered by the higher personalities to be very pure, very innocent and spotless (jnanam alam niranjanam). But if it is not connected with Krsna, such knowledge must be hatefully rejected.

Naiskarmyam apy acyuta-bhava-varjitam. Here, in the Srimad - Bhagavatam, it is said that knowledge is widely considered to be spotless, pure and innocent, but if it is not connected with the positive absolute good, then it is your enemy. A qualified candidate will consider things in this way. Jnana-sunya-bhakti: Surrender is so pure, that any connection with knowledge, which is considered to be very innocent and pure - even that must be hatefully rejected. Such a degree of surrender is necessary for the higher association of genuine devotion. (SOTGOD, v 1, p 74-5)

311 naiva tasya krtenartha, nakrteneha kascana na casya

naiva tasya krtenartho, nakrteneha kascana na casya sarvva-bhutesu,
kascid artha-vyapasrayah

"In this world, a self-realised person who rejoices in the soul does not accrue piety by the performance of actions, nor does he incur sin by abstaining from duties. Amongst all living entities, from the highest life-forms of the planet of Lord Brahma down to the world of immobile organisms, he never depends on anyone for any personal demand whatsoever." (B-g, 3.18)

Man proposes and God disposes. Proposal is directed upwards, and disposal comes down. The waves of suggestion and acceptance are all the Lord's lila.

(SGD, SGPI, p 11) + (see also sloka 408)

312 na kartrtvam na karmani, lokasya srjati prabhuh na

na kartrtvam na karmani, lokasya srjati prabhuh na karma-phala-samyogam, svabhavas tu pravartate

"Due to their tendency towards ignorance since immeasurable time, the living beings act, considering themselves the doers or inaugurators of action.

The Supreme Lord does not generate their misconception of considering themselves doers, nor does He generate their actions or their attachment to the fruits of those actions." (B-g, 5.14)

Why has the soul come to the world of exploitation, and not the world of

dedication? That should be attributed to his innate nature, which is endowed with free will. It is a free choice. This is substantiated here in Bhagavad-gita.

"The soul is responsible for his entrance into the land of exploitation."

The responsibility is with the soul, otherwise the Lord would be responsible for his distressed condition. But Krsna says that the soul's innate free will is responsible for his entanglement in the material world. The soul is conscious, and consciousness means endowed with freedom. Because the soul is atomic, his free will is imperfect and vulnerable. The result of that free choice is that some are coming into the material world, and some are going to the spiritual world. So, the responsibility is with the individual soul.

Once, an Indian political leader, Syamasundara Cakravarti, asked Srila Bhaktisiddhanta Saraswati Thakura: "Why has the Lord granted such freedom to the jiva?" Prabhupada Bhaktisiddhanta told him: "You are fighting for freedom. Don't you know the value of freedom? Devoid of freedom, the soul is only matter." Freedom offers us the alternative to do right or wrong.

Once, Gandhi told the British authorities: "We want freedom." They replied: "You are not fit to have self-government. When you are fit, we shall give it to you." But finally he told them: "We want the freedom to do wrong."

So, freedom does not guarantee only acting in the right way; freedom has its value independent of right and wrong. Free will is only absolute with the Absolute Truth. Because we are finite, our free will is infinitesimal. The possibility of committing a mistake is there. Our first choice was to dominate, and so, gradually we have entered the world of domination. As a result of this first action, everything else has developed. So, in different ranks, the species have been divided, from the demigods down to the trees and stones. And watery bodies, gaseous bodies, anything that we find here has evolved in that way. The activating principle in any form of embryological development is the soul, and from the soul, everything has evolved. (TSFSK, p 37-9)

313 namaksara bahiraya batu nama kabu naya

namaksara bahiraya batu nama kabu naya

The Holy Name of Krsna is not mere physical sound; it is not lip-deep only, but it has a greater and higher aspect. It is all spiritual. We are in the marginal plane of existence, so some higher connection is necessary in order that the wave will descend from that higher realm and come to us and spread its influence outside as well. (TGVODL, p 94)

Not only the sound of the Holy Name of Krsna is necessary, but also the proper meaning, the substance, the spirit of the sound. Only the physical aspect of the Holy Name is represented in nama-aparadha, offensive chanting, not the real Name. The real Name is all spiritual. namaksara bahiraya batu nama kabu naya: the sound of the letters of the Name alone is never the real Name. Merely the sound of the Holy Name of Krsna should never be thought of as the actual Name. This is explained in the Prema-vivarta of Jagadananda Pandita, a book which is full of the philosophical conclusions of Krsna consciousness. It was published and edited by Srila Bhaktivinoda Thakura. There you will find this passage: namaksara bahiraya batu nama kabu naya: merely the sound of the Holy Name of Krsna should never be thought of as the actual Name.

Even in namabhasa, the twilight dawning of the Holy Name which occurs before pure offenceless chanting, the sound of the Name is there, but the inner substance of the Name is not there. Namabhasa can give us mukti, or emancipation from the negative side, the material world. But there we cannot trace participation in the positive side, the spiritual world. The Name is absent there. The Holy Name of Krsna is a positive thing, and if we really want a touch of the Holy Name, we must gain admission into the positive world.

When we are in the negative side, how can we get a touch of the Name? Namabhasa may give us liberation, but not participation in the devotional realm. So, the real Name is not to be found in namabhasa either. (TSFSK, p 117) + (see sloka 340)

314 nama cintamani krsnas, caitanya-rasa-vigraha purnah

nama cintamani krsnas, caitanya-rasa-vigraha purnah suddho nitya-mukto, bhinnatvan nama-naminoh

"The Holy Name of Krsna is full of transcendental bliss. It blesses the devotee with all fulfilment, for it is non-different from Krsna, the fountain source of all pleasure. Therefore it is also by nature the embodiment of all transcendental mellows. It is complete, pure, eternal and ever liberated from all material conditioning because the Name of Krsna and Krsna Himself are identical."

(B.r.s, Purva-vibhaga, 2.233) + (PP)

In this Kali-yuga, Sri Caitanya Mahaprabhu is the most magnanimous Incarnation of generous distribution of the Holy Name of Krsna. He thus inundates the hearts of all living entities with His own divine ecstasy. Therefore He is defined and realised to be eternally identical with that transcendently blissful Name. The term Krsna-Caitanya-rasa-vigraha means the embodiment of all transcendental divine mellows of love of Krsna, and this factually refers to Lord Krsna Caitanya. (ARO, p 22)

315 nama sankirtanam yasya, sarva papa pranasanam pranamo

nama sankirtanam yasya, sarva papa pranasanam pranamo
duhkhasamanas, tam namami harim param

"I offer my respectful obeisances unto the Supreme Lord, Hari, the congregational chanting of whose Holy Names destroys all sinful reactions, and the offering of obeisances unto whom relieves all material suffering." (The last verse of S-B, 12.13.23)

In the last verse of Srimad-Bhagavatam this conclusion is given. Papa means all anomalies, all undesirable things: sin. Material enjoyment and liberation are also included as anomalies, sinful activities. Why is liberation considered sinful? Because it is considered an abnormal condition; our natural function is to serve Krsna, but we do not do that in salvation. Mere salvation does not include service to Krsna, so that is an abnormal position and therefore it is also a sin. To ignore our natural duty and stand aloof cannot but be sinful.

The concluding verse of the Srimad Bhagavatam says: "Krsna's Holy Name can relieve us from all undesirable sinfulness, all filthy characteristics, and all miseries. Let us all bow down to Him." Uttering this verse, the Srimad- Bhagavatam stops; that great treatise becomes silent. The last word in Bhagavatam is nama-sankirtana. And Sri Caitanya Mahaprabhu developed it from there. (TGVODL, p 99)

316 nama-srestham manum api saci-putram atra svarupam rupam

nama-srestham manum api saci-putram atra svarupam rupam
tasyagrajam uru-purim mathurim gostavatim radha-kundam giri-varam
aho radhika-madhavdsam prapto yasyaprathita-krpaya sri gurum tam
nato 'smi

Srila Raghunatha Dasa Goswami prays: "I only aspire after one thing. I cherish the hope that one day I may be welcomed into the plane where Radhika and Madhava are in Their glory, sitting and playing." That should be our prospect. This is found in Raghunatha Dasa Goswami's prayer to his guru. He says: nama-srestham manum api:

"I am fully indebted to sri gurudeva. Why? He has given me so many things. He has given me the highest conception of the Holy Name of Krsna, the highest form of sound which contains the highest form of thought, aspiration, ideal, everything. And next he has given me the mantra"

The Name is there within the mantra. Without the Name, the mantra is nothing. If the Name of Krsna is withdrawn and replaced with another name, the mantra will give the opposite result. The Name of Krsna is all in all. And within the mantra, the Name is couched in a particular way as a sort of prayer.

And then he says: "He has given me the service of that great saviour, the son of Mother Saci, Sri Caitanya Mahaprabhu, who is like a golden mountain standing to show the direction of Krsna lila. And gurudeva has brought me to the lotus feet of Mahaprabhu's most favourite personal assistant, Svarupa Damodara, who is the representation of Lalita Devi, the most favourite friend of Radhika. Then he has brought me in connection with Sri Rupa who was ordered to distribute the highest kinds of devotional love, rasa."

Vaidhi bhakti, the worship of the Lord in awe and reverence, is of a lower order. But raganuga-bhakti, spontaneous love, the hearts inner-most dealings, was distributed through Sri Rupa Goswami. Mahaprabhu considered Sri Rupa the best to deal with raganuga-bhakti.

Dasa Goswami says: "Then, by his grace, I have achieved the association of Srila Sanatana Goswami, who adjusts our position in relation to raganuga- bhakti. He explains the path of vaidhi-bhakti, and gives us sambandha-jnana: the knowledge of what is what, a proper acquaintance with the environment." Then he says: "Gurudeva has given me Mathura Mandala, where Radha and Govinda have Their pastimes; where the forest, the hills, every creeper, shrub, and grain of sand, everyone is bearing the acquaintance of Radha-Krsna lila, and wherever

I cast my glance they will help me in my remembrance of Radha and Govinda. I have received all these things from my gurudeva: Vrndavana, where the cows and the milkmen have their village constructed. I am becoming acquainted with their association, their nature, and their feelings of love for Krsna.

By the grace of gurudeva, I have become acquainted with Radha-kunda, the favourite place of Radha and Govinda for Their pastimes, and this great Govardhana. And lastly he has given me the hope that one day I can get the service of Sri Sri Radhika and Madhava. I have been given all these assurances by my gurudeva, so I bow my head with all my respects to his lotus feet."

(SGAHG, p 38-9) + (see also sloka 398)

317 namnam akari bahudha nija-sarva-saktis tatrarpita

namnam akari bahudha nija-sarva-saktis tatrarpita niyamitah smarane na
kalah etadrsi tava krpa bhagavan mamapi durdaivam idrsam ihajani
nanuragah

"O my Lord, Your Holy Name bestows auspiciousness upon all. And You have unlimited Names such as Krsna and Govinda by which You reveal Yourself. In Your many Holy Names You have kindly invested all Your transcendental potency. And in chanting these Names, there are no strict rules concerning time or place. Out of Your causeless mercy, You have descended in the form of divine sound, but my great misfortune is that I have no love for Your Holy Name." (S, v 2)

Here it is said: "O my Lord, You have revealed the chanting of Your Holy Names, and all Your power has been invested within those Names." Both the Holy Name of Krsna and its potency are eternal. All potencies or

energies are found with the Holy Name of Krsna. And there is no particular time or place which has been fixed for chanting the Name. It is not that one can only chant in the morning, or only after taking bath, or only after going to a holy place - there are no such conditions. One may go on chanting the Holy Name of Krsna anytime, anywhere, in any circumstances.

In this verse, Sri Caitanya Mahaprabhu says: "O Krsna, You have given a most sublime opportunity to all. You are so infinitely gracious that You have given us the service of Your Holy Name (nama-bhajana). Still, My misfortune is the worst. I don't find any earnest desire within Me to take the Name. I have no faith, no love, no tendency to take the Name. I do not find any innate hankering to chant the Name. What can I do?"

This is the second of Srīman Mahaprabhu's eight precepts. He says: "O Lord, You have given everything from Your side to lift Me up from this mundane world of relativity. Your attempt to deliver Me is so magnanimous that all You require from Me is a little co-operation in accepting Your grace, but I turn a deaf ear to Your magnanimous call. O Lord, I am hopeless."

Sri Caitanya Mahaprabhu has given us great hope in the first verse of His Siksastakam or eight precepts. He explains that the chanting of the Holy Name of Krsna, when properly undertaken, may progress step by step, revealing seven consequences. The first effect is the cleansing of consciousness; the second is liberation from all mundane relativity. As the third effect, positive goodness awakens within our heart and takes us to Vrndavana. Then, under the guidance of svampa-sakti, the Lord's internal energy yogamaya, we will come to the vadhu conception: vadhu means that rasa which gives full connection with the Lord (madhurya-rasa).

After attaining that stage, what are the other consequences that come? One becomes a particle in the ocean of joy, and that joy is not stale or static, but ever-new and dynamic; it is purifying to the utmost. Although we are allowed to keep our individual conception, still we feel that all parts of our existence become purified to the utmost when we take the Name. And this will not only affect me, but all who are connected with this nama-sankirtana. They will experience mass conversion, mass purification, the utmost purification. These are the sevenfold results of

chanting the Holy Name.

After mentioning this thesis in His first verse, Mahaprabhu now gives the antithesis in the second verse. When such a great hope is there in the Holy Name, why are we having so much trouble? Where is the difficulty? Why do we not realise the advantage of the magnanimous sanction of divinity found in the Holy Name? Inestimable grace is coming from Krsna's side. He has given us so many opportunities, with the least requirement from our side. We must have some taste, some earnestness to accept the Holy Name; but there's the difficulty, we have none. So what hope can we have? How can we attain it? We may be approaching formally, but not from the core of our hearts, so by what process can we really benefit and make progress? The third verse answers this question. (see also sloka 522) (TGVODL, p 104-7)

"O Lord, Your Holy Name bestows all good fortune unto the soul, and thus you have extended into the world Your many Names - Krsna, Govinda, etc. You have offered all Your Transcendental Potency in Your Holy Name, without enjoining any (scriptural or philosophical) hard and fast rules and regulations concerning time, place or circumstance to be observed in chanting it. Dear Lord, You have so graciously made Your Holy Name available to the ordinary souls, and yet my misfortune, my offensiveness, does not allow Love for that gracious Name to be born in my heart."

Therefore Srila Bhaktivinoda Thakura says: "I don't find any taste for You in my heart, it is hard like a rock. There is unlimited grace on Your side, but I am so mean, so low, and You are so high." (SOTGOD, v 2, p 15-6).

There is more mobility there, where both parties are combined. The greatest giver - and the greatest taker. Who is giving - and Who is taking? It cannot be determined, clearly. Who is the giver? And Who is the taker? Apparently they are the same. The potency is the giver - the consciousness is the taker. Anyhow, both combined come here to distribute Themselves.

They come to distribute Themselves to one and all! "This is the process.

Accept this and come to Me." Very magnanimously - and, almost the sole agent - was Nityananda Prabhu. He preached: "Anyhow, accept Gauranga - nothing is to be done. I shall look after all other things. You take His Name. Enlist your name in His group. I shall look after all your needs."

But again, it is unbelievable! We are so far away! - To understand our own best interest, we are far, far away from our own inner self interest. We are so far away that it is difficult to understand what is our interest and what is not? The Interest Himself is running, wandering from door to door: "Accept Me, accept Me - accept Me. I have come to your door - you take Me, accept Me." It is all possible by His magnanimous lila, pastimes. Still: namnam akari bahudha nija-sarva-saktis.

Many say that it is one hand giving and another hand taking, so much magnanimity is there! But some sort of "durdaivam" is opposing my acceptance. Then, what is the joy of such preaching and distribution? Because it is not possible to get that divine thing in a forced way. It is free! Free achievement is necessary. So, without disturbing our freedom, we are invited, and we are most welcome, most welcome. Gaura Hari bol! (SS, v 2, # 1, '84, p 8).

sri-kṛṣṇa-nama-svarūpasyāparama-pāvanatvam, jīvasya durddāivaṇ ca
"The Holy Name of the Lord is the supreme purifier, yet the soul's misfortune is to deny it." (SSPJ, p 122)

318 namno 'sya yavati saktih papa-nirharane hareh tavat

namno 'sya yavati saktih papa-nirharane hareh tavat karttum na saknoti
patakam patakijanah

Still, we are requested to observe the formalities of taking one thousand

Names, one lakh (one lakh is, one hundred thousand) of Names, sixteen rounds, etc. These observances are necessary for the lower order. Our attention should nonetheless focus on quality. One Name can be infinitely more effective than crores (one crore is, ten million) of Names if they are only Namaparadha or Namabhasa (offensive or an indirect, hazy facsimile). They must be discerned. (KP) + (SCS, p 37)

(see also sloka 145)

319 nanam tisthami vaikunthe yoginam hrdayesu va mad

nanam tisthami vaikunthe yoginam hrdayesu va mad bhaktah yatra
gayante tatra tisthami narada

"I am not even in Vaikuntha, not even in the heart of the yogis, but where My devotees are singing with pleasure about Me, I am there, I am owned by them."

(GOD, p 21) + (see slokas 303 & 304)

320 nandagopa-sutam devipatim me kurute namah

nandagopa-sutam devipatim me kurute namah

"Please manage in such a way that we can have the Service of the son of Nanda in our own hearty way."

With this prayer the Kdrttika-vrata was observed by the gopis, with the internal aim of satisfying the Devi Yogamaya. (SCS, p 34)

321 nandah kim akarod brahman, sreya evam mahodayam

nandah kim akarod brahman, sreya evam mahodayam yasoda ca mahabhaga, papau yasyah stanam harih

Pariksit Maharaja asks Sukadeva Goswami: "O knower of Brahman, you are always merged in the exclusive conscious world. No trace of any mundane objective reference can be found in you, for you are always engaged in the subjective world of spirit. Never is your consciousness thrown towards this objective world of ours. And you say that Krsna is the Supreme Absolute Truth. I ask one question of you, my master: what duty did Nanda discharge, what sort of realisation did Nanda have that the Absolute Truth is so intimate with him that He appears as Nanda's son and crawls in his courtyard? He seems to be under Nanda's clutches. What is this? This is a most wonderful thing. Is it possible? The yogis, the rsis, the great scholars and penance-makers say that they sometimes have a rare peek into their object of aspiration and realisation, and then they come back suddenly. They can't keep their attention in that plane for long periods of time. How is it possible that that Supreme Substance sits on the lap of Yasoda and sucks her breast? If such things are real, if it is at all possible, then why should I not be attracted by that method by which I can have so much intimacy with the highest entity?" (S-B, 10.8.46) + (TGVODL, p 128-130) + (see sloka 480)

Sukadeva Goswami, who is supposed to be always constant in the position along with Brahman - that is to say, there is no mundane reference in his consciousness - he has a wholesale conscious character: There is no charm for any mundane attraction. All is in the nirguna plane. Sukadeva's personality was necessary to inaugurate the

Krsna conception of Godhead, because, everyone knew he had not the least attachment for this mundane thing. Yet, what is very similar to this mundane thing, that is to be given to the world! The highest conception of Godhead! So that man who had not the least attraction, he came. And, he did not come down to this level of the mundane enjoying mood. It was all a continuous flow of spiritual connection. He did not even care to wear a cloth! No attempt to care - wholesale! He was selected to give out to the scholastic section the highest type of lila of Godhead which is like the mundane.

Giving submission to hearing, Pariksit Maharaja enquired: "How do you say that Krsna the Parabrahman, that highest conception of the Absolute, is crawling on the compound of Nanda and sucking the breast of Yasoda? The yogis, the jnanis, they are trying their utmost together, life after life, dedicating, to find that thing which is over and above their own soul. They are trying so hard that sometimes they meet for a second, and then, again they are separated! And you say, that that very same thing is crawling on the courtyard? That Paramatma? Above that; that Godhead, Krsna? How is it possible? Then please tell me, what type of sadhana, what type of means have they adopted to attain that end?"

nandah kim akarod brahman, sreya evam mahodayam

This is impossible! Then all other endeavours are useless! This is karma, jnana, dhyana, etc, so many means to get that Absolute Truth, - they are useless! By them we are told that for a second or so, we are connecting. Some wonderful thing I experienced there for a second! Such is the Holy Name we are acquainted with. And you say that this very thing is crawling onto the compound of Nanda and He's sucking the breast of Yasoda? Not only that, Yasoda is running after Him and He is crying: "I won't do it again Mother any longer - not this offence. Please spare Me this time."

Mother Yasoda was breast feeding her small child, Krsna, when the pot of milk on the stove boiled over. Setting Krsna aside, she ran to catch the milk pot. Being neglected, Krsna decided to break the pot of churned butter and ran away to feed the monkeys. Mother Yasoda was quick to follow Him when she discovered the broken churning pot. She found Him not far off sitting atop an over-turned wooden grinding mortar feeding the monkeys the stolen butter. Krsna, however, quickly saw her coming at

Him with a stick in her hand, and immediately He got down from the grinding mortar and began to flee in fear, and He is crying: "I won't do it again Mother any longer - not this offence. Please spare Me this time."

Is it possible? The sane man will come to accept this as Divinity? What do you say? If it is possible, then how wonderful a sadhana must be there. I want to know that by which the Godhead Himself can be controlled in such a way. Is it possible? How wonderful is that thing? (SS, v 3, # 1, '85, p 7-8).

In his prayer (C-c, Madhya-lila, 19.96 - see sloka 480), Raghupati Upadhyaya expresses a similar ego. He says: "I don't want to be entangled in the subtle discussion and analysis of the scriptures; I just want to surrender myself to Nanda and his party. I want to enlist my name in the group where Nanda is the master guide."

322 nanyatha te 'khila-guro, ghateta karunatmanah yas ta asisa

nanyatha te 'khila-guro, ghateta karunatmanah yas ta asisa asaste, na sa bhrtyah sa vai vanik

Prahlada Maharaja states: "Otherwise, O my Lord, O supreme instructor of the entire world, You are so kind to Your devotee that You could not induce him to do something unbeneficial for him. On the other hand, one who desires some material benefit in exchange for devotional service cannot be Your pure devotee. Indeed, he is no better than a merchant who wants profit in exchange for service." (S-B, 7.10.4)

In the Srimad-Bhagavatam, Sri Prahlada Maharaja refused to accept any boons offered to him by the Lord. He said: "One who accepts boons in return for his service to You is not Your servant but a merchant." na sa

bhrtyah sa vai vanik; Those who approach guru and Krsna with their separate interest have only come to make trade. They have come to acquire something to satisfy their own purpose. We must be very cautious to avoid such traits within ourselves. For what have I come? There may be many motives. (SOTGOD, v 1, p 56)

"Whoever is doing something for the satisfaction of Narayana and wants something in return, is not a servant, but a merchant. He wants to give something to the Lord and then take some price in exchange for that." So, Prahlada Maharaja is a pure devotee, and only through a pure devotee of Narayana can one attain pure devotion.

All these peculiar achievements in the devotional world begin with Prahlada Maharaja. The nature of his devotional service is that of santa rasa, neutrality, where there is no actual service, but only perfect adherence to Narayana under all circumstances. Whatever may be the unfavourable condition in the environment, he stands true to the faith that Narayana is all in all, and that He is our master. So, Prahlada Maharaja, and the Four Kumaras, the sons of Lord Brahma, are in the position of santa rasa bhakti, or neutral love of God.

Prahlada Maharaja is Narada Muni's disciple, still, for our benefit, Narada was approaching him to measure the standard of his devotion in a comparative study of the devotional world. Approaching Prahlada Maharaja, Narada said: "I have come to see you, Prahlada, because Lord Siva also appreciates your position. You are really a devotee of Lord Krsna. You are so fortunate! I have come to see how you are."

Prahlada Maharaja told him: "Gurudeva, you are all in all. Have you come to test me? Whatever fortune I may have, I have received by your grace. I was born in a family of demons, so the demonic qualities have not exclusively left me. Don't you know that in Naimisaranya, I went to fight with Lord Visnu? I repent for that, but what can I do? He has given me such a position. I cannot have the privilege of direct service to Him, but only mentally I think of Him. I think that He is every thing, but I do not have the great fortune of rendering service to Him. Hanuman is really a devotee. How fortunate he is! What grace he has received! He gave everything to Lord Ramacandra. I envy his situation, but what can I do?

God's dispensation is absolute. We must accept that. Hanuman's position is really enviable. How attached to his master he is, and what a great magnitude of service he has done for Lord Rama." From there, Narada Muni went to visit Hanuman.

(TSFSK, p 81-2)

When we take particularly to this system, in a practical way, we want to deal with it very successfully, then we are to find that. Anyhow, we must come in connection with the service of the Hari, guru, Vaisnava. Merely the recollection of Hari is not forceful enough to expedite our realisation. Something positive should be done.

Just as Prahlada Maharaja told, when Narada went to see him after seeing Mahadeva, Narada went to Prahlada to see the positive participation in devotional line. Prahlada told: "What do I do Devarsi? You know everything about me, I am simply trying to recollect my Lord. Recollection, remembrance, but remembrance is not enough, it is very weak connection with Hari. Mere remembrance, it is santa -rasa, may be found and taken as santa-rasa, a very weak, but favourable position towards the service. But actual service of Hari, always to be busy, to find out how we can satisfy Him, that is the laudable thing, and I have not got that temperament. If you want really a devotion of Hari, just go to Hanumanji, he's surcharged with the spirit of serving Ramacandra. How wonderful he did it, so I am in weak position. It is his grace that I am not engaged in any worldly thoughts, but very meagre, and lower order, not very intense remembrance I have got about Hari."

So the mere connection with Hari is not enough, that is good, but from there we have to enter into the serving stages, and there also are classification, and intensity also. Not mere recollection, or remembrance only, but actual service to satisfy Him, that is necessary. So that will come gradually in the retinue, there after.

Devotional service develops in a crude form, in a general way, and when it is more mature, it must take the shape of santa, dasya, sakhya, vatsalya, and madhurya rasa. We have been directed to trace the development of suddha- bhakti (pure devotional service), beginning with Prahlada Maharaja, because he is situated in santa rasa (bhakti in

neutrality). Above that there is dasya rasa (bhakti in servitude), as shown by Hanuman. Above that there is sakhya rasa (bhakti in friendship), exemplified by the Pandavas. Uddhava is somewhat sakhya, connecting with vatsalya (bhakti in parental love), and madhurya (conjugal love). In this way we can trace the progressive development of devotion.

323 na podaio radha-anga na bhasaio jale marile tuliye rekha

na podaio radha-anga na bhasaio jale marile tuliye rekha tamaleri dale
ami tamala bada bhalabhasi krsna kala tamala kala taite tamala bada
bhalabhasi marile tuliye rekha tamaleri dale

"At the acme of pain of separation from Krsna, Sri Radhika remembered the blissful intimate moments spent under the beautiful tamala trees with Her adorable beloved. In Her divine vision, imbued with those nectarean memories, She accepted the tamala tree as a non different expansion of Krsna, therefore after Her departure She wanted Her form to remain embracing this tamala kalpa taru. Expressing Her last desire, She said to Her sahhis, 'My dearest friends, soon I will die, but please do not put My body on a funeral pyre or in the river. Just lay it on the spreading boughs of a tamala whom I love because he is just like My beloved.'" (Candi Dasa). (SBRBM, p 38)

324 na prema-gandho Sti dampi me harau hrandami

na prema-gandho Sti dampi me harau hrandami saubhagya-bharam
prakasitum vamsi-vilasy-anana-lohanam vina vibharmmi yatprana-
patangakan vrtha

Sri Caitanya Mahaprabhu said: "My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Krsna playing His flute, I continue to live My life like an insect, without purpose."(C-c, Madhya-lila, 2.45)

"O My companion, I do not have the slightest scent of love for Krsna - and yet, I cry. This is only for the purpose of exhibiting My great fortune. Without seeing the lovely face of Krsna playing His flute, I worthlessly pass My days, like an insignificant insect."(SSPJ, p 139-140)

As soon as we assert that we have some qualifications, our difficulties begin. So Sri Caitanya Mahaprabhu Himself says: "I don't find a trace of love of Krsna within my heart." (naprema-gandho 'sti darapi me harau). This is the standard of humility. And that feeling must be sincere; it must not be an imitation. We must be careful. We must not venture to imitate the highest devotees. To genuinely feel, to conceive that we possess nothing and that everything is His - that is the only qualification for chanting the Holy Name of Krsna. (TGVODL, p 109)

"I have not even a bit of divine love for Krsna within Me. Not even a scent of love for Krsna is to be traced within Me. You may ask: 'Then why are You shedding tears profusely, uninterruptedly? Day and night, You are always shedding tears for Krsna. How do You explain this?' Oh, you don't know. I only do this to make a show and deceive the people in general into thinking that I have divine love for Krsna. In this way I want to become famous as a great devotee of Krsna. But I am a hypocrite. Why do I say so? The positive proof is this: I still live. I could not die! If I had any real love for Krsna, I would have died from His separation. That is the positive proof that I have no trace of krsna-prema within Me."

Krsna-prema is so high and attractive that once coming in contact with it, no one can maintain their life without it. It is so high, so beautiful, so enchanting - it is heart-swallowing! It is impossible even to conceive of it.

Divine love of such a high degree is known as prema. That divine love for Krsna is not to be traced in this mundane world. If by chance someone had any experience of that high and vital kind of devotion, then by any separation from that, they would die instantly. It is so beautiful and magnanimous. We are out to search only for that divine love in this world. And Sriman Mahaprabhu came to distribute that to the world for our sake. (TTGVODL, p 168-9)

Whatever degree of attainment one may reach, one will still be unsatisfied - because that is infinite. na prema-gandho 'sti darapi me harau. "Is there such an attainment in Me? No. I do not possess it, because it is impossible to possess Him." Yet, possession is there in the negative sense: "I am so negative."

This is the nature of the Negative's possession of the Positive, and so, She can attract the Positive. The more the negative characteristic is found in a particular place, the more the positive is attracted there. That is the underlying truth.

Srimati Radharani says: "I am in the highest need of Krsna." So much feeling of necessity in Krsna's absence is not to be found anywhere as in Her heart. And that satisfies Krsna. Setting aside all other demands, He wants to come and satisfy the demand of that heart where want for Him is of the highest degree. Is it not natural? Dedication. We are units or aspects of the Moiety of Dedication, and not of fulfilment. Fulfilment is a stagnant thing. It is a qualification of the limited world. But in the unlimited, such an attitude can't stand. This is the nature there. Ksudha, unquenchable thirst, so the tiniest drop of nectar will be tasted as very, very sweet. Inundating. (SOTGOD, v 2, p 17-8) + (see also slokas 76 & 142)

Mahaprabhu Himself says: "I am as insignificant as an insect but still I continue My life. My life is like an insect's." naprema-gandho sti darapi me harau.

"Such a pure and merciful ocean of love I see spread before Me but I am so unqualified that I do not receive even a drop of it. Why? Because I am a hypocrite. I really do not want it, so I don't deserve it. I don't want it, and so My life is unfulfilled. I have come near such a vast and beautiful thing but now I am not allowed to even touch or receive a drop of it. I am so low, so unqualified. Why? Because I am a hypocrite. But still I think I am great, that I have importance, pratistha. Despite all of this I cannot leave My vanity, My false vanity. I want to display that I have some great achievement of krsna- prema and therefore I shed tears. But these tears are not real, for still I am addicted to My lower self, I am self-centred. My self-centredness has not been dissolved. I am a seeker of My own fame, so I am not being allowed to partake of that ocean of nectar."

So, seeing such ocean of nectar one must gradually come to see oneself as the meanest of the mean. As much as one comes in connection and consciousness of the higher reality then relatively one is compelled to think oneself to be the meanest of the mean. That is the truth. That is the law of nature. Therefore the devotees of the higher order are seen always to say: "Everyone has got the chance but not I. I cannot avail myself of this ocean." (SOTGOD, v 3, p 39-40) + (see also sloka 522)

We must not be overconfident of our previous acquisition - so much I have acquired, my progress is so much. I must not be satisfied with my selfcertificate, self-satisfaction, the certificate of my own making. Mahaprabhu Himself said: "I am taking the Name, I am showing so many tears in the Name of Krsna. But why? It is all a false show! na prema-gandho sti. My crying is only a show to canvass others to see what a great devotee I am." So much you are to disbelieve your own self that you are a devotee. In this way we must be very careful, very, very careful. (GOD, p 20) + (see also sloka 242)

na rarajodupaschana, svajyotsna bhasitairghanaih aham matya
bhasitaya, svabhasa puruso jyatha

In Srimad-Bhagavatam an example is given that in the night a cloud may cover the moon. Though the cloud obscures the moon, still the cloud can only be seen by the light of the moon. na rarajodupaschana. In this example the soul is likened to the moon and the ahankara is likened to cloud cover. The sense-consciousness, the mind and the intelligence have all combined to form a system, ahankara, which has covered the soul. But they are seen, and it is possible for them to act, only because there is light - the light of the soul, the moon. So by the help of our reason we must try to perceive what is above reason, and we shall come to see that it is the atma, the soul. In this way we may have some direct connection with the atma, or at least some conception, however vague, of its existence and nature. The compiler of the Vedas, Vyasadeva, says the atma is like that illuminating moon. Or, like the sun: a cloud has covered the sun, but the cloud is seen by the light of the sun. Similarly, the atma is a point of light within us, and because it is in the background we can feel our mental system. At that time our whole material aspiration will turn into trash and within ourselves we will be able to conquer all the charms of this world. (SOTGOD, v 3, p 46)

326 narayana paravedah narayana paraksara narayana

narayana paravedah narayana paraksara narayana paramukti narayana
paragatih

"O Narayana, the Supreme Personality of Universal Truth, origin and
worshippable object of all divine knowledge.

O Narayana, the fundamental, causal cosmic potency which is by nature
unlimited, all pervading and omnipotent, that validates, maintains and

sustains the whole universe.

O Narayana, the bestower of pure liberation, attained by achieving an eternal devotional relationship with You.

O Narayana, You the supreme ambrosial goal and shelter of life."
(SBRBM, p 16-7)

327 nasta-prayesu abhadresu, nityam bhagavata-sevaya

nasta-prayesu abhadresu, nityam bhagavata-sevaya bhagavaty uttama-sloke, bhaktir bhavati naisthiki

"By regular attendance in classes on the Bhagavatam and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact." (S-B, 1.2.18)

The impure, undesirable things within us are going to almost completely vanish, almost disappear by our serving association with the Srimad-Bhagavatam and the devotee. Sadhu and sastra. In this way, the continuous connection with Krsna consciousness comes out from within. The interrupting elements that result from renunciation and enjoyment vanish, the covers vanish, and the continuous flow within, the connection with pure Krsna consciousness comes out. nistha means nairantaja, continuous. (see also sloka 6, B-r-s, 1.4.15-6)

When the covers are removed, then we find that inner continuity of flow with Krsna connection within us, and naisthiki bhakti appears. That is completely clear, cleansed. bhaktir bhavati naisthiki: then on the basis of nistha, that is, the continuous flow, then further progress is made on the

positive side - asakti, attachment, then bhava, spiritual emotion, then prema, divine love - in this way the inner aspect of devotion will gradually come out. And we shall be able to dive deep into reality. As we give up the external covers, and we experience what may be considered as death in the external world-die to live-we shall enter into the inner side more and more.

Question: This verse says: nasta-prayesu abhadresu: that the impurities are almost destroyed. Why not completely destroyed?

That means it happens gradually. The gradual development is described there. nasta-prayesu means when the stage of nistha comes, when all the undesirabilities are almost finished, then we can have a real peep into the thing. Just as before sunrise, when there is twilight in the early morning, the sun is not there, but the darkness has been dispelled. The darkness has been mainly removed, but the sun has not yet risen. In the same way, the Bhagavatam is describing how bhakti develops gradually. nasta-prayesu: it is not finished immediately; there is a gradual process of sadhana - a means to an end. And gradually, slowly, according to the capacity of the devotee, and the endeavour, the sadhana, one's bhakti develops. When darkness has almost been finished, the non-gentle, abnormal, exploitative symptoms like the mean attempt to exploit the environment, gradually disappear. And in this way, gradually, we make further progress. It is not that all of a sudden - in one stroke - everything is cleared. Rather, according to our bhajana, our sadhana, our attempt, the undesirable elements will gradually vanish, go away. And by different stages we shall reach the goal. (SEOC, p 43-5)

328 na tad bhasayate suryo, na sasanko na pavakah yad

na tad bhasayate suryo, na sasanko na pavakah yad gatva na nivartante,
tad dhama paramam mama

"My supreme holy abode is that place which the surrendered souls reach,

never to return again to this deathly plane. Upon going there, one never returns to this material world. Neither sun, nor moon, nor fire - nothing can illuminate that all-illuminating supreme abode." (B-g, 15.6)

Upon going there, one never returns to this material world (yad gatva na nivartante, tad dhama paramam mama). Krsna's abode is nirguna, or transcendental to any material quality. (see also sloka 2) + (TSFSK, p 50)

Wherever there is death there cannot be any happiness. In such a plane we are always under the threat of death, so there is no charm: all charm is completely finished. Therefore, with eagerness we must make enquiry as to where we shall be able to live. We must select a higher plane where we can really live. yad gatva na nivartante. In the Srimad-Bhagavad-gita Krsna says: "The place from which there is no returning to this deathly plane is My supreme abode." (see sloka 2) + (HC, p 21)

"One who reaches My abode never returns to this material world. The dissolution will go on in the plane of the material world, but if you can secure a visa for that land, if you can enter into that soil, you will never be mishandled. When the sun, moon, and stars are all dissolved, your eternal self, your devotional ego, will be quite safe in My plane. The place from which there is no returning to this deathly plane is My supreme abode. Upon going there, one never returns to this material world. A permanent position is only possible in My plane. All occupations in this plane, even that of a king, are just as in a dream. So if you want to get out of this dreaming life and enter into reality then raise yourself to the standard of finding the plane of reality, however subtle it may be, for that cannot be devoured by death. Collect your energy to build something permanent. At present you are investing your energy in something that is going to be demolished at the next moment - a foolish attempt. Even Lord Brahma, the creator himself, has to die. Up to Brahmaloaka, the highest planet in the material world, the whole material energy undergoes such changes."

329 na tatha me priyatama atmayonir na sankarah na ca

na tatha me priyatama atmayonir na sankarah na ca sankarsano na srir
naivatma ca yatha bhavan

"Neither Brahma nor Siva are as dear to Me as you; My elder brother Sankarsana is not as dear to Me as you, nor even Laksmi Devi. Even My own Self is not as dear to Me as you." (S-B, 11.14.15)

Even the Goddess of Fortune, LaksmT Devi, cannot enter there, what to speak of others. It is inconceivable. Krsna is not under any law or within anyone's fist. "All rights reserved." Everything is His sweet will. He is absolute good; that is our solace. We cannot enter His domain as a matter of right. Even Lord Brahma, Lord STva, and LaksmT Devi cannot enter there. But still, if we take the path chalked out by Sri Caitanya Mahaprabhu, we can enter and achieve a position there.

It is so dear, so rare, so valuable and desirable. We must look for the magnanimity of Sri Caitanya Mahaprabhu which is aspired for by Lord Brahma and Lord STva. They are praying for a drop of His mercy, but Sri Caitanya Mahaprabhu brought that here in a flood and inundated everyone with that nectar, a drop of which is rarely to be had or even thought of. We must approach His mercy with such an attitude of hankering and expectation. His gift is so great and magnanimous - who can understand it?

With two verses of Srimad-Bhagavatam, one from the mouth of Krsna Himself, and the next from the mouth of Uddhava, He takes us straight to that highest place, eliminating so many external things. Krsna says: na tatha me priyatama, and Uddhava says: asa maho carana-renu-jusam aham syam (see also sloka 52).

(TGVODL, p 156-7)

We want to know the realistic view of the whole gradation of devotional thought. Krsna shows this gradation in the Srimad-Bhagavatam (11.14.15) where He says: na tatha me priyatama atmayonir na sankarah: "Neither Brahma, nor STva, nor Sankarsana of Vaikuntha, nor the Goddess of Fortune LaksmidevT, nor even My own self is as dear to Me as you. You are my favourite, Uddhava." (SGAHG, p 23)

So, Radha-dasyam, the servitorship of Srimati Radharani, is said to be the highest attainment of the living being by the school established by Mahaprabhu. It is the gist of the Srimad-Bhagavatam. It is Krsna's own version. He says: na tatha me priyatama: "O Uddhava! Neither Brahma, nor STva, nor Baladeva, nor Laksmi, nor even My Own Self are as dear to Me as you are." And that Uddhava glorifies Vrndavana, the vraja-gopis, and *Radharani in this way*: asa maho carana-renu-jusam aham syam (see also sloka 52). (SGAHG, p 151)

The Pandavas said to Narada: "We are living independently, careless about Krsna's existence. But among us, Uddhava is really His favourite. Whatever Krsna does, He always consults with Uddhava, and in all His confidential matters, Uddhava is present there, and in every case, He is always very thick with Uddhava. Even we envy the fortune of Uddhava."

Then Narada went to Uddhava and told him: na tatha me priyatama: "Uddhava, you are the most favourite devotee of Krsna. Krsna says: "O Uddhava! What to speak of other devotees like Brahma, Siva, Sankarsana, or LaksmT; you are more dear to Me than My own life." You are such an intimate associate that Krsna values you more than His own life."

Uddhava said: "Yes, of course, out of His causeless benevolence, He might have said something like that, but I don't think that I am His real devotee, especially after visiting Vrndavana. All my pride has been melted by seeing those devotees. The spirit of service and the intensity of love towards Krsna that I found in the devotees in Vrndavana is

unparalleled. O Devarsi, I am nowhere. Do you know that statement of mine? It is recorded in the Srimad- Bhagavatam (10.47.61): asa maho carana-renu-jusam aham syam (see also sloka 52) + (TSFSK, p 85-6)

Such is the position of a devotee, a bhakta. He's (or she's) above Brahma, he's above Siva, he's above Sankarsana, he's above LaksmT - he's above even Krsna Himself, by the free, sweet will of Krsna. (SOTGOD, v 2, p 95) + (see also sloka 10)

330 na te viduh svartha-gatim hi visnum

na te viduh svartha-gatim hi visnum, durnsaya ye bahir-artha-maninah
andha yathandhair upamyamams, te pisa-tantryam uru-damni baddhah

Prahlada Maharaja says: "Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Visnu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries." (S-B, 7.5.31)

Those who are carried away by the charm of the external world cannot understand their inner temperament; they are unfortunate. na te viduh svartha- gatim hi visnum. The main necessity is to keep company with the sadhu who has real faith in Krsna. (SOTGOD, v 1, p 34) + (see also sloka 417)

"Those whose minds have been polluted by mundane sense-pleasure, and who hold respect for sense-enjoyers addicted to external mundane pleasures - they cannot know of the glories of Lord Visnu, the exclusive refuge of those desirous of attaining the supreme goal of human life."

Externally and ignorantly, it may be seen that we are in quest of this and that - duty, money, sense-pleasure (dharmma, artha, kama); but this is an external and partial examination of things. But with a deep examination it must be found that we are eagerly searching for only rasam, sundaram: the fullest satisfaction, and not for partial, temporary so-called pleasure. So dharmma, artha and kama cannot satisfy our inner hankering. Not to speak of them, even liberation (moksa) from the present flickering hankering is not the goal, and this is the finding of the scholars. Mere liberation from the negative side is an artificial life. Life must have its fulfilment. Everything has its fulfilment and necessary position. It is not meant for nothing! Zero cannot be the conclusion of the whole existence. Infinite is the conclusion, not zero. So mere liberation - to remain as in a long, deep slumber - that is destructive and inconclusive. That cannot be the object of creation or the object of our existence. The other side must be searched out - the cid-vilasa (the transcendental dynamic plane). And where can we get that? Here in this world is exploitation, and there is just the opposite: dedication. Bhakti is dedication, after surrender to the centre. (SOTGOD, v 1, p 169-70)

So the environment is not bad. We are suffering from misunderstanding, maya (na te viduh svartha-gatim hi visnum), and that misunderstanding should be cleared. We shall try to live anywhere and everywhere, and we shall see the environment as all-loving, if we have that deep vision to see who is at the basis of all of us, if we find Him. It is also mention in the Upanisads that in pure consciousness, one can see nectar everywhere - in the wind, in the ocean, in the plants, in the stars - everywhere. Try to recognise your situation is full of honey - full of nectar. Don't try to see only the outer cover. (see also sloka 477) + (SOTGOD, v 1, p 175)

Whatever can be perceived by the eye, the ear, the tongue, the nose, the

skin - any of the external senses - is only a covering of reality. Prahlada Maharaja says: na te viduh svartha-gatim hi visnum. We are making too much of the covering of reality, we are devoting our minds to the external coating - bahir-artha-maninah - but we do not dive deep into the eternal substance. If only we were to dive deep into reality - there we would find Visnu. The most peaceful substance is within, but it is covered, just as milk is covered by cream, and we are making much of that cover. The real substance is within, just as fruit is covered by its skin. What we experience at present is the cover, the skin, and we are making much of that, ignoring the very substance which the cover is protecting.

The primary step in the search for truth is to penetrate the covering and find the knower within. And then begin our analysis. What is he? Is he an atom like an atomic particle of dust? Or is he a fantastic atom in the conscious plane? At first we must approach reality in this way. There is the knower and the unknown, the enquirer and the enquired.

Try to find yourself. Then gradually, you will come to know that you are the soul, the particle of consciousness within. And just as you are spirit covered by matter, the whole world is also like that; the spiritual reality within is covered. Upon realising yourself as spirit soul, you will be able to see that everything is a part of consciousness. Within the world of consciousness, worlds of different sorts of experience are floating. In the conscious sea, the sun, the moon, trees, stones, human beings, our friends, and our enemies are all floating. As we approach the spiritual plane, we will find it to be nearer to our real self. And in this way, we will see that matter is far, far away, but the soul is near. (SEOC, p 67-8)

There is a plane of concrete reality, but we are only chewing the cover; we are not getting a touch of the spirit within. What we experience by our eyes, by our ears, by our tongue, is only the cover and not the spirit within. (na te viduh svartha-gatim hi visnum). Prahlada Maharaja says that we are making much of the outer cover of the world, of the universe, but the sweet substance that is within, we cannot have a trace of that. But the grace is coming down by the will of that Almighty; that supreme knowledge and beauty is the uppermost. (GOD, p 14)

The scientists are discovering so many wonderful things. But are these things there already? Or are the scientists creators? Those wonderful truths are already there. It is only that some of them are being discovered. It is not the creation of the scientists, so they are not superior to those truths. And in any case, they can only know a part of it, and even that with some endeavour. But the conscious nature of reality, the superior reason of divinity, is unknown to them, although they may go on researching, researching, researching. Whatever they find is only the outer cover, not the real spirit, the substance. (na te viduh svartha-gatim hi visnum).

(LSFTLS, p 73) + (see also sloka 290)

331 na tu mam sakyase drastum, anenaiva sva-caksusa divyam

na tu mam sakyase drastum, anenaiva sva-caksusa divyam dadami te
caksuh, pasya me yogam aisvaram

"By these present eyes of yours you will not be able to see Me. Therefore I give you supernatural eyes by which you can see My almighty, mystic power." (B-g, 11.8)

So the question is: "How to see?" The proper eye is necessary and that is called divya-darsana. But here we find another extraordinary consideration: Arjuna already had the capacity of higher vision (to see the Lord in His twohanded human-like form), so here the divya-darsana that was given to Arjuna in order to see that Universal Form of the Lord meant he was to come down to a lower level. He had to actually come down to have that kind of darsana of the Lord, which was not the highest. Then, when Arjuna could not tolerate that divya-darsana, he said: "I cannot bear it. You please come to my level, as I had experience of You before." Then the Lord became first catur-bhuja (fourarmed form of Narayana)

and then dvi-bhuja (two-armed human-like form of Krsna). (see also slokas 132 & 484) + (SOTGOD, v 3, p 26)

332 naty asnatas tu yogo ¹sti, na caikantam-anasnatah

naty asnatas tu yogo ¹sti, na caikantam-anasnatah na cati-svapna-silasya, jagrato naiva carjuna

"Oh Arjuna, yoga practice is impossible for anyone who over eats, under eats, over sleeps, or under sleeps." (B-g, 6.16).

We are to follow the middle path, just as in the case of vairagya, renunciation, we follow yukta-vairagya. Too much renunciation will waste our energy, and too much indulgence is also a waste of energy, therefore we are advised to follow the middle path, and that is called yukta-vairagya. (naty asnatas tu yogo 'sti).

The middle path has been recommended: too much of anything is to be left aside. If one attempts to live without sleep or without food, that is bad; and too much food, or too much sleep is also bad. We are advised to accept the middle path, and that will be more progressive and fruitful. So to 'make the most of a bad bargain' should be the policy. We are not to specifically invite a fight, and also we are not to only avoid it. The middle course will always be helpful for us. We are not to lose our energy, to waste it only for fighting, but it is necessary for us to give the positive thing and engage our energy there. If we can give a thing to the left side, why should we be determined to go to the right side and thereby waste our energy? Our business will be to give, to distribute the nectar, and we shall have no stubbornness to distribute nectar on the right side only. If any opposition comes, we can go to the left side and distribute there. (SOTGOD, v 3, p 73)

333 naumidya te bhravapuse tadidambaraya gunjavatamsa

naumidya te bhravapuse tadidambaraya gunjavatamsa-paripicchala-
sanmukhaya vanyasraje kavalavetravisana-venu- laksmasriye mrdupade
pasupangajaya

"I offer my prayers unto You, O praiseworthy Lord who are the child of the cowherd Nanda. Your complexion is the dark blue colour of a thundercloud and You are clad in silk garments that shine like lightning. Your charming face is adorned with gunja-mala ornaments, and Your hair is decorated with a peacock feather. You look beautiful wearing a garland of forest flowers, and that beauty is enhanced by the morsel of food in Your left hand. You carry a buffalo horn and a stick for herding cows tucked beneath Your left arm. You hold a flute and other emblems, and Your feet are as soft as a lotus." (S-B, 10.14.1)

When Brahma took away the cowherd boys and calves, he thought that he had created some want in the lila, but he came to find it flowing just as it had been. Not even the least part of it had been disturbed. Krsna had expanded Himself to become the calves and the cowherd boys. When Krsna Himself took the form of all the calves and cowherd boys, then the mothers felt an infinite type of affection, so much so that they could not understand, but were rather entranced, thinking: "How beautiful these boys are!" And the cows were also mad to show their affection to those calves.

Then Brahma thought: "Have those cowherd boys and calves that I have stolen come here stealthily to join Him?" Again he went to see where he had hidden them. He saw, "No, the boys and calves are where I kept them in the caves of the mountain. They are there!" Again he returned to where Krsna was and saw everything continuing as it had been. At that time Brahma surrendered and was reassured. He spoke this prayer:

"naumidya te 'bhravapuse tadidambaraya - "I offer my prayers unto You, O praiseworthy Lord who are the child of the cowherd Nanda "

That is the general meaning of this verse. The internal meaning of this verse, however, is this: "O venerable one, we submit our prayers to You. Who are You? You are unseeable, unfeeling, unknown, and unknowable. Your complexion is the colour of a black cloud, and therefore You are very difficult to see, but You can be seen because of Your yellow garb."

Yellow is Radharan's colour. So only by the help of Krsna's potency can it be ascertained who He is. Tadid means lightning. By the help of lightning we can see a black cloud at night. So although Krsna is unknown and unknowable, His potency can reveal Him to us.

Brahma says: "You are the venerable entity I have come to know. Now I bow down to You. Your body is like that of a black cloud, and that is some mystic representation. Black generally cannot be detected. But Your dress of yellow colour helps us to know what You are. It is carrying some similarity to Narayana. Your black body and yellow dress hints towards the personification of Narayana. You are unknown and unknowable Yourself. But Your yellow dress - Your Potency - makes You known to us.

And You come down to our level as if You were one in our position. You are dressed as a cowherd boy, playing in the jungle with a lump of foodstuffs in Your hand. That deceives us in ascertaining who You are. And You adore ordinary things. Even the garland that You wear is collected from ordinary jungle flowers. Your taste appears to be for lower things. And all these signs are misleading us.

You take a morsel of food in Your hand and run after cows. That is a sign of being low-class. The higher-caste people like brahmanas and ksatriyas cannot move like this or behave in such a way with their food. The instrument You carry - a bamboo flute - is also unsophisticated. And Your stride is short. All this is misleading us to have a lower conception of You. You are hiding Yourself, so how can we understand You? What fault is there on our part, then, for not recognising Your supremacy? It is difficult to accept that You, Krsna, are the master of everything.

You have so many plain ornaments. We don't find anything that is gorgeous or filled with splendour here in Vrndavana. We are accustomed

to find those things in Vaikuntha. But this is new. You have come here to show Your playful pastimes. Here in Vrndavana we have come across a new conception. And it is wonderful, plain, and charming. Plain, yet most attractive.

With simple ordinary things You have decorated Yourself, but You are so extraordinarily charming. It is impossible to understand and to describe. Generally in this world, the position of cowherd boys is of no real significance. They represent the lower section of society. But here in Vrndavana, such a position is so wonderful and charming that we find You all-attractive - hypnotising us.

And Your movement is very slow but sure. Your movement is such that You don't care for anything else in this world. Though You are in a lower position, Your posture is such that apparently You don't care for anything in this world. In You we find the highest conception garbed in a very plain way - but a very wonderful way.

In connection with You, things of ordinary value become charming. Although I am the Creator and have created everything, I fail to understand this sort of creation. I am proud that I have created so many things in the world, but I am overwhelmed to see the beauty of the environment here in Vrndavana. Here Your movement is slow, but sure and beautiful. You may be the son of that human being who keeps the cows; this is not a very high status in society or in the scriptures, but it is the nature of Your personality that whatever You do, You make it hold the highest position. What is this! Whoever You may be, my vanity is defeated. I take refuge at Your holy feet, I surrender. Please help me to understand what You really are."

In this way, Brahma surrendered. And so, Krsna is beyond the understanding even of the creator of the universe. He is infinite. And He is infinite not only in the consideration of space, but also in the consideration of time - He is infinite in every sort of consideration. Infinite. His infinite potency is represented in consciousness, in existence, and then in dealings of love.

The scriptures give us three conceptions of the infinite: Brahman, Paramatma, and Bhagavan. The Brahman conception is the all-comprehensive infinite. Whatever we can conceive is within it.

Paramatma is the smallest of the small: anor aniyan. Whatever you can conceive of that is small, it is smaller than that. And the Bhagavan, or personal conception of Godhead, is of two types: one is as the master of infinite majesty and power, and the other is of absolute sweetness. (LSFTLS, p 51-3) + (see also sloka 83)

334 na uthiya vrksopari, tanataniphala dhari' dusta-phala

na uthiya vrksopari, tanataniphala dhari' dusta-phala karile arjjana

Srila Bhaktivinoda Thakura says that if one wants fruits without taking the trouble to climb the tree, what sort of fruits can he expect? The fruits will be ruined, or rotten. Without proper progression, it is all imagination - a madman's feat. One must gradually reach the plane of truth, suddha-sattva. There are so many planes to cross - Bhur-, Bhuvar-, Svar-, Mahar-, Janar-, Tapar-, Satya-loka, Viraja, Brahmaloaka, Mahaprabhu says that the creeper of bhakti grows and rises up to Goloka, and she has to cross all these planes. (K- k, U-18) + (SOTGOD, v 2, p 29) + (see also sloka 531)

For example, Srila Gaura Kisora Dasa BabajT Maharaja went on with smarana (remembering Krsna, in solitude). Once, there was another Babajl who constructed a kutlr nearby, a small hut, and he went on imitating Srila Gaura Kisora Dasa BabajT Maharaja, doing madhukarl (subsisting on alms), sitting and meditating, and wearing similar cloth. Then once Gaura Kisora remarked: "If a lady enters into a maternity ward, she cannot produce a child only by imitating the sounds and symptoms of labour. Many things are necessary before that!" So only by imitating the Paramahamsa Babajl, bhajana cannot be effected. One must have connection with suddha-sattva, the real plane, and then all the higher symptoms may appear. Otherwise, all those speculative antics will manifest.

335 nayam atma pravacanena labhyo, na medhaya na bahuna

nayam atma pravacanena labhyo, na medhaya na bahuna srutena yam
evaisa vrñute tena labhyas, tasyaisa atma vivrñute tanum svam

"One cannot understand the substance of the Paramatma, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His selfmanifest form directly before him." (K, 1.2.23) + (MU, 2.3.2)

Sri Caitanyadeva of the Gaudiya Math comes with an open mind. It was thought that we do not understand any diplomacy or tactfulness, but we came to catch with an open mind the real teachings of Sri Caitanyadeva. If you can become simple, then you will be able to understand the teachings of Sri Caitanyadeva. The simplicity is necessary. It is the only qualification. It is plain - jnana-sunya-bhakti - not jugglery of reason and argument. They do not have much of a place in the teachings of Sri Caitanyadeva. So, intellect - na medhaya na bahuna srutena - extensive reading of the scriptures or sharp understanding, they have got no place in the line of Sri Caitanyadeva. Simplicity, simple, simple. Not complex with the understanding of this misunderstood aspect of the world - diplomacy - they will only trouble us. Avoid them. A brahmana fails to understand, even a ksatriya or vaisya, but an ordinary sensible non-read (illiterate) man, even one who is not sharp in intelligence may understand. Therefore, intellectualism is disqualification. jnana-sunya-bhakti. Only love, liking, affection; love, that is the unit. Attraction, sympathy; all - the outcome of the heart. (SS, v 2, # 1, '84, p 3) + (see also sloka 206)

336 nayanam galad-asru-dharaya, vadanam gadgada-ruddhaya gira

nayanam galad-asru-dharaya, vadanam gadgada-ruddhaya gira pulakair
nimitam vapuh kada, tava nama-grahane bhavisyati

"O Lord, when will tears flow from my eyes like waves? And my voice tremble in ecstasy. When will the hairs of my body stand on end while chanting Your Holy Name?" (S, 6)

In this verse, the devotee's prayer has been granted and he has acquired a position in Krsna's domain. Now his ambition has no end. Although he is posted in a safe position, he is again praying for further promotion. First he aspired only for an insignificant position as the dust under the soles of Krsna's divine feet. Then, the grant came. The touch of Krsna's holy feet came to the dust and the dust was converted as if by a magic wand. Now a greater, higher demand automatically comes.

The devotee thinks: "What is this? I prayed only to become the dust of the soles of Your feet, but what do I now feel within me? I am the dust of the earth, and You are the Supreme Absolute Truth. But by the very touch of Your lotus feet, dust has been converted into such a great and inconceivable substance. I wonder: 'How is it that I have been transformed? Now I find that my demand is for greater intimacy. First I aspired for servitude but now, by the touchstone of Your lotus feet, that hope has been converted into spontaneous attraction (raga-marga)."

Spontaneous attraction can only mean Krsna, not Narayana or Ramacandra. Krsna means "one who is worshipped by divine love and affection." He is the king of affection, the centre of affection and love. The devotee's whole conception of devotion changed just by coming in touch with Krsna's lotus feet, and he was graced by the demand for more intimacy; greater love and affection came to grace that servitor.

He was raised to such a plane of dedication that his prayer has changed. He thinks: "What is this? I can't check my tears. They are coming incessantly, and when I try to chant Your Name, my Lord, I feel that I am losing control.

Some interference from another quarter is moving me, disturbing my normal thinking and aspirations. I feel I am in the midst of another plane. I am nowhere. I have lost control; I have become a doll in the hands of some other power.

My aspiration is taking me towards something else. Now I not only want a connection with You as a servitor from a distance, but coming in touch with the magic wand of Your lotus feet, my aspiration has changed. I see that so many devotees are engaged in Your service and chanting Your Name, and seeing this, my hopes have been raised.

I want to be lifted to that position. I can visualise that position from far away, but now my earnest prayer is that I may be raised to that level. Your connection has given me such a thirst. I want to be handled by You. When I chant Your Name with this feeling, I find that my previous conception has changed and my new hankering is for the standard of spontaneous love. I pray that you lift me into that plane of Your divine affection and love." (TGVODL, p 133-5) + (see also sloka 613)

"My dear Lord, when will my eyes be decorated with tears that constantly glide down as I chant Your Holy Name? When will my voice falter and my body be thrilled in transcendental ecstasy as I chant Your Holy Name?" (SBRBM, p 20)

vipralambhe milana-siddhau nama-bhajanukulyam.

"Serving the Holy Name in pure devotion (nama-bhajana) in the pain of separation is favourable to achieve union with the Supreme." (SSPJ, p 53)

nehabhihrama-naso 'sti, pratyavayo na vidyate svalpam apy asya
dharmasya, trayate mahato bhayat

"Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world." (B-g, 2.40)

When an organised party approaches for relief work, some soldiers may be sacrificed before obtaining victory. The victorious party will also have to incur some loss when fighting with the enemy. Similarly, in the Mission some soldiers may be asked to approach the rich men and women, therefore sometimes some may be lost. But their loss will be for the time being, and again they will come back. We expect them to come back again because once someone has a taste, they will not be able to forget that. nehabhihrama-naso 'sti: "Whatever has been acquired is eternal, it cannot be destroyed." (SGD, SGPI, p 21) + (see also sloha 263)

"In this bhakti-yoga there is no loss of initial endeavour and there is no diminution of results. Even the slightest performance of this bhakti-yoga saves one from the great fear of birth and death in this material world."

Some permanent acquisition is deposited in his 'account,' and everything else, both the happiness resulting from accommodating a good, honest man in the worldly sense, as well as the suffering resulting from his accommodating a dacoit, will be finished. This sort of acquisition is permanent, and when it accumulates to a sufficient degree it will attract the man to do some sort of vague service to the sadhus, though not very consciously. That is also accumulated and when it reaches a certain stage, the search for the truth will awaken within him. He will think: "For what are those sadhus living?" Then he will approach them, and if he goes in the proper mood as described in the scriptures, the transaction will begin. (SOTGOD, v 3, p 59-60 & p 71) (see also sloha 104)

"We can be saved from fears - great worldly fears - even by a touch of that supreme wealth." (SS, v 6, # 1, '92, p 6)

338 nidraya hriyate naktam, vyavayena ca va vayah diva

nidraya hriyate naktam, vyavayena ca va vayah diva carthehaya rajan,
kutumba-bharanena va

"At night we see two things; either sleep or playing with women (sex indulgence). And the day-time is spent either in search of money or by serving the relatives." (S-B, 2.1.3)

We find that there are thousands of engagements in those that are unconscious of their own real interest. They are very busy, but very busy about

nothing. What do we see if we look around? nidraya hriyate naktam....
etc.

(SOTGOD, v 3, p 3)

339 nikhila-bhuvana-maya-chinna-vichinna-kartri vibudha-bahula

nikhila-bhuvana-maya-chinna-vichinna-kartri vibudha-bahula-mrgya-
mukti-mohanta-datan sithilita-vidhi-ragdradhya-rddhesa-dhani vilasatu hrdis
nityam bhaktisiddhanta-vani

"Slashing and smashing the illusion of the whole mundane plane, Dealing the deathblow to the scholars' manic search for liberation's throne; Relaxing calculation, for the realm of Pure Devotion in Love of Sri Radha's Lord

Supreme: O Abode of Divine Love - Divine Message of Sri-Bhakti-Siddhanta, May you dance and play and sing your song within my heart forever." (SCS.)

340 nikhila-sruti-mauli ratna mala

nikhila-sruti-mauli ratna mala, dyuti nirdjita-pada-pankajdnta ayi mukta-kulair upasyamanam, paritas tvam hari-nam samsrayami

"The acme of all the Vedas, the Upanisads, are like a string of transcendental jewels. The tips of the toes of Your lotus feet, O Holy Name, are eternally worshipped by the radiance emanating from those jewels. You are constantly worshipped by the great liberated souls (headed by Narada and Suka, whose hearts are reposed in complete absence of worldly aspirations). Therefore, O Name Divine, I surrender unto You in every time, place, and circumstance." (N, 1) + (SSPJ, p 104)

"O Holy Name! The tips of the toes of Your lotus feet are eternally worshipped by the glowing effulgence radiating from the gemmed chapters of the Upanisads, the crest jewels of the Vedas. You are eternally adored and chanted by great liberated souls like Narada and Sukadeva Goswami. O Hari Nama! Clearing myself of all offences, I take complete shelter of You." (N, 1)

Srila Rupa Goswami says that so many liberated souls worship the Holy Name of Krsna, offering their respects from all sides. He explains that the greatness of the Holy Name may not be found in the ordinary scriptures, but if you study all of them as a whole, you will find the very spirit of the Holy Name. Ordinary people may not find this in their study, but there are those who can collect the real substance, the real purpose from those vast writings, and detect the greatness of the Holy Name as the whole purpose of all the main Vedic scripture.

The principle codes in the sruti, the Vedas, are giving hints about the Holy

Name of Krsna. Sruti means sabda: that which can be grasped by the ear, from the sound form of the revealed truth which has descended from above. The Vedas naturally tell us that we can approach the supreme reality only through sound. Otherwise they would be suicidal. If they do not say that by sound only we will attain the truth, then what is the necessity of the Vedas which are only embodied sounds? So, if we can trace their real characteristic we shall find that the principle Vedas say that by the cultivation of sound we can attain the Lord. So, we can come to understand this only through sound (sabda pramanam). Sound alone can deliver reality. The Vedas must say so, otherwise they will only be an ineffective jungle of sounds.

Sruti means that which can be received through the ear, and that sound is absolute. The srutis have come to declare to us that through sound alone we can attain the highest end. The main codes (sutras) of the sruti inform us: nikhila-sruti-mauli ratna mala. Mauli means the principal scriptures. They are like so many gems or jewels forming a necklace. By their lustre, the lotus feet of the Holy Name are being revealed. Just as while performing arati, we offer a lamp to show the Deity form of the Lord more clearly to the ordinary people, the principle srutis are helping us to have this perception: by sound only we can have the Supreme Lord.

Rupa Goswami says that if we are more attentive to their meaning, we will find that the principle srutis are only trying to show us the lotus feet of the Holy Name, just as during arati the ghee lamp helps us to see the figure of the Lord. We may have a general view of the Deity, but with the help of the lamp, we can have a particular conception of the different parts of the body of the Lord. Similarly, we find that the principle srutis

with their light are trying to show us the lower portion of the Holy Name of Krsna. They are leading us and helping us to have a conception of the remotest part of the Holy Name, a vague conception that the Name is everything. Rupa Goswami says that those who are really liberated are all surrounding the Holy Name and offering praise and adoration. And he prays: "In this spirit, I take refuge in the Holy Name of Krsna....

So, Srila Rupa Goswami says that only a superficial study of the Vedas will frustrate us. But if we search with a positive mind, by the grace of the sadhus, the acaryas, and the mahajanas we will find that the principle srutis are leading us towards the conception that the whole object of all the Vedic sounds is that central sound: the Holy Name of Krsna. There are so many sections of the Vedas that have come to distribute the tidings of the absolute realm, but there must be a centre. So, the principle sounds are all emitting light like a torch, to show us that they have a central sound which represents the supreme whole, and that is Krsna. So many liberated souls are all around, offering their respects to the Holy Name of Krsna, that central sound from which all Vedic mantras have come to give us some idea of the sound aspect of the absolute centre. This is Rupa Goswami's argument.

The branches of the Vedas are all sounds, and so many sounds must come from a central position. They cannot but direct one who has a proper eye towards that fountainhead of sound, saying: "Go! Run towards that direction! In our source you will find everything. We are all partially representing so many things but we have a centre, we have a fountainhead. Go in that direction and you will find the sound that can sufficiently satisfy you, and you may also be introduced to other aspects of that sound."

The Holy Name of Krsna is most important; it is no less than Krsna Himself. It fully represents the whole. Rupa Goswami says: "O Holy Name, I take refuge under Your lotus feet. You are the grand, central sound who has given cohesion to all the sounds in the revealed scriptures." (TSFSK, p 118-23) + (see also sloka 199)

nilambhodhi-tate sada sva-viraha-ksepanvitam bandhavam srimad-
bhagavati katha madiraya sanjivayan bhati yah srimad-bhagavatam sada
sva-nayanasru-payanaih pujayan gosvami-prabaro gadadhara-vibhur-
bhuyat mad-eka-gatih

"On the shore of the broad blue ocean, Gadadhara Pandita used to read

Srimad- Bhagavatam to Sri Caitanya Mahaprabhu, who was suffering
from the great internal pain of separation from Himself (Krsna).

Gadadhara Pandita supplied the wine of Krsna-lila to intoxicate his
afflicted friend and give Him relief. As he read, tears would fall from his
eyes like flower offerings onto the pages of Srimad-Bhagavatam. May the
pleasure of that brilliant personality, Gadadhara Pandita, the best of the
Goswamis, be my only object in writing this book." (TGVODL, p x, xi)

Srila Bhakti Raksaka Sridhara Deva Goswami Maharaja said that he
originally composed this verse (nilambhodhi-tate sada sva-viraha-
ksepanvitam bandhavam) to introduce his summary study of the 18,000
verse Srimad-Bhagavatam. Just as Srila Bhaktivinoda Thakura has
condensed the whole Bhagavata principle into 1,000 verses in his
Bhagavata-arka-marici- mala, Srila Bhakti Raksaka Sridhara Deva
Goswami Maharaja says he had a mind to consolidate it even more, to
represent it within 300 verses, but he did not finish it. This verse glorifies
the position of Gadadhara Pandita, the most intimate associate of Sri
Caitanya Mahaprabhu. Gadadhara Pandita used to read Srimad-
Bhagavatam in Jagannatha Puri, at the Tota Gopinatha Temple. He
would read, and Soman Mahaprabhu and the great devotees like
Svarupa Damodara and Ramananda Raya were his audience.
(TGVODL, p x, xi) + (see also sloka 475)

nirjana kutire sri radha-carana, smarane thakibo rata sri rupa manjari
dhire dhire asi, kahibe amaya kota.

bolibe o sakhiki koro basiya, dekhala bahire asi' jugala milana obha
nirupama, hoibe carana dasi

"In my divine form of perfection, in the transcendental abode, Goloka, I will be waiting in a solitary cottage remaining absorbed in the blissful remembrance of Sri Radha's lotus feet. After some time, I will see my adorable rasika guru and friend, Sri Rupa Manjari approaching me, charmed and overwhelmed in some special joy. She will say to me with excitement: "O dear friend, what are you doing sitting here? Come outside and see, your cherished dream has now come true. In that beautiful kunja decorated with flowers, Sri Radhika and Krsna, the Divine Couple are now having Their wonderful ecstatic pastimes. These lovesports are flooding everyone and everything with ambrosial ecstasy. Come with me, I will take you there to serve Them and you will become an eternal maidservant of Their lotus feet." (GMSL, 6, v 1 & 2) + (SBRBM, p 46)

343 nitai-pada-kamala koti candra-susitala

nitai-pada-kamala koti candra-susitala ye chayaya jagat judaya hena nitai
vine bhai radha-krsna paite nai drdha kari' dhara nitairpay

se sambandha nahi yara brtha janma gela tara sei pasu bada duracara
nitai na balila mukhe majila samsara-sukhe vidya-kule ki karibe tara

ahankare matta hoiya nitai-padapasariya asatyere satya kari mani
nitaiyera karuna habe braje radha-krsna pabe dhara nitai-carana
du'khani

nitaiyer-carana satya tanhara sevaka nitya nitai-pada sada kara asa

narottama bada dukhi nitai more kara sukhi rakha ranga-caranera pasa

"The lotus feet of Prabhu Nityananda are most pleasing, like the combined calming radiance of millions of moons. By receiving the cooling shade of His transcendental shelter the whole universe, scorched by heat of material existence, can be fully relieved and soothed. O dear brothers, without the grace of such a magnanimous personality as Prabhu Nityananda, it is very difficult to attain divine loving service to Sri Radha and Krsna in the groves of Vrndavana. Therefore firmly take shelter of His lotus feet with all sincere respect and love so you may reach that nectarean goal.

A person who has not strived to receive any blessed connection with Nityananda Prabhu or His invaluable wealth, which is ecstatic love of Godhead, becomes materially entangled and his intelligence is misused for animal propensities. Compared to the higher life of divine taste such a life is considered wasted. Those who do not know the great fortune of taking the

Name of Nityananda as well as those who deliberately ignore Him become more and more intoxicated and addicted to mundane happiness.

Without a connection to the eternal blissful nature of Nityananda Prabhu what real protection can the satisfaction of mundane education or boast of heritage give in this insecure mortal world? Being maddened and bewildered by false pride, such persons forget their eternal relationship with Nityananda and do not attain the great solace of His lotus feet and thus accept illusion as reality. My friends, if Nityananda Prabhu gives you mercy, only then can you attain the service of Radha Krsna, the Divine Couple of Vraja, therefore firmly embrace His lotus feet and beg Him for it. Please know that the shelter of the lotus feet of Prabhu Nityananda are eternally true and the giver of transcendental fulfilment. One who engages in the loving service of Nityananda with perfection is understood to have attained that plane of eternal truth and fulfilment. Therefore always pray and hope for the shelter of Sri Nityananda Prabhu's lotus feet.

Narottama says: "O merciful Prabhu Nitai, I find myself very unsatisfied because I have an endless hankering for more of the taste of Your

nectarine grace. So please satisfy this need of mine and make me very happy by keeping me close to Your lotus feet, ever smeared with the hue of divine ecstasy." (P)+(SOTVA, p 83)+(SBRBM, p 5)

344

nitaiyer koruna habe, braje radha-krsnapabe, dharo nitai-carana du khani

After Bhaktivinoda Thakura describes the position of Radharani in his Saranagati, he says: "I want to serve those who have the service of Radharani in their heart. I want to serve the feet dust of those whose only wealth is the service of Sri Radha. I want to fall before them and take the dust of their holy feet. If you cannot fix your mind in the service of Radharani, then all your attempts to serve Krsna are useless. If you cannot achieve earnestness in the service of Srimati Radharani, then all your labour for Krsna has gone to hell."

We cannot conceive of a sun without heat, nor can we conceive of Godhead without His potency. The finest potency of Bhagavan is Radharani. So also, no conception of Krsna is possible without Srimati Radharani. We can't know any Madhava without Radha. She is Krsna's other half - in Srila Bhaktisiddhanta Saraswati Thakura's language, the Predominated Moiety.

Devotional service as a whole is represented by Her, because both the intensity and the comprehensiveness of Her service to Krsna are unparalleled.

There are so many examples of chaste and pious ladies in the ancient history of the Puranas: Saci, the faithful wife of Indra; SatT, the wife of Lord Siva; LaksmT Devi, the Goddess of Fortune; Satyabhama, Krsna's wife in Dwaraka; RukminT, the principle queen of Krsna in Dwaraka; and even the antagonists of Radharani, headed by CandravaIT. All of them represent different aspects of Radharani. They all spring from the main

potency which is known as Radha.

The Name Radha comes from the word aradhana: One who can serve, who can worship, who can give respect, who really loves Krsna, who can render loving service. All of these other ladies who are famous for their chastity and piety are but partial representations of Radharani. If we note the scriptures and scrutinise the position of those virtuous ladies, we'll find that the source of all their chastity and devotion is Srimati Radharani. She is the fountainhead of devotion. And so Bhaktivinoda Thakura says: "I bow down and take the dust of the holy feet of those who have as their only wealth the service of Srimati Radharani. I hanker after nothing else." (LSFTLS, p 98-100) + (see also sloka 343)

Our highest aspiration is to achieve the service of Srimati Radharani, but in the beginning, we must approach Sri Nityananda through His manifest representative, the guru. Nityananda Prabhu consolidates the foundation which helps us progress further in devotion. Quick progress without a good foundation invites a negative reaction, so the mercy of Nityananda Prabhu is our primary necessity. This approach culminates in the service of Srimati Radharani." (nitaiyer koruna habe, braje radha-krsnapabe)

To be reinstated as a servant of the servant to the extreme degree is the philosophy of Gaudiya Vaisnavism. Our goal is not to become one with Krsna - to receive service - we want to render service. The Predominated Moiety of the Absolute Truth is negative potency - the energy that serves - and the Predominating Moiety receives that service. Our best interest will be reached when, according to our constitutional nature, we attain our position in the line of servitors in the negative, Predominated Moiety; not by considering ourselves one with the positive, Predominating Moiety.

By the grace of Nityananda Prabhu, we develop our attraction for Sri Gauranga. If we receive the grace of Sri Gauranga, we receive everything in the highest degree. And that is the safest way to approach Radha-Govinda. If we try to achieve Radha-Govinda in some other way, avoiding Sri Gauranga, our attempt will naturally be artificial and

defective, and there will be great difficulty. Therefore, we should invest all our energy in the service of Sri Gauranga. Then, we shall automatically find ourselves being lifted towards the highest level. (TGVODL, p 26-7) + (see also slokas 343 & 601)

Sreyah covers the grace of Nityananda Prabhu, for it is by His grace that we may be allowed to worship Radha and Krsna in Vrndavana. (Sri Gauranga's

first verse of Sri Siksastaka states: sreyah kairava candrikavitaranam - the Holy Name bestows upon us the supreme goal of life, an intimate personal relationship with Krsna which includes neutrality, servitude, friendship, and filial affection (Santa, dasya, sakhya, and vatsalya rasa). (TGVODL, p 93) + (see also slokas 108 & 343)

345 'nitya-lila' krsnera sarva-sastre kaya bujhite napare

'nitya-lila' krsnera sarva-sastre kaya bujhite napare lila kemane
'nitya'.haya

"Although Krsna's eternal lila is described in all the scriptures, still it cannot be understood how it is eternal." (C-c, Madhya-lila, 20.385)

And Kaviraja Goswami has given us to think in another way; the sun is rising here, and the next minute it is rising over there. Sunrise is always to be found somewhere in one portion of the world. Is it not? So also, Krsna-lila from brahmanda to brahmanda (universe to universe) it is extended like the sun. The balya-lila when it is past here then it is happening in another brahmanda - continued, like the sun. 'nitya-lila' krsnera sarva-sastre kaya. It is continuous. The morning is everywhere, the noon is everywhere. It is revolving. And in a different brahmanda Krsna is taking birth, the next moment in another brahmanda, it is always continued. (C, v 1, # 5, Sum. '93, p 9) + (see also sloka 294)

346 nivrtta-tarsair upagiyamanad, bhavausadhac chrotra-mano

nivrtta-tarsair upagiyamanad, bhavausadhac chrotra-mano 'bhiramat ka
uttamah-sloka-gunanuvadat, puman virajyeta vinapasughnat

"Glorification of the Supreme Personality of Godhead is performed in the parampara system; that is, it is conveyed from spiritual master to disciple. Such glorification is relished by those no longer interested in the false, temporary glorification of this cosmic manifestation. Descriptions of the Lord are the right medicine for the conditioned soul undergoing repeated birth and death. Therefore, who will cease hearing such glorification of the Lord except a butcher or one who is killing his own self?" (S-B, 10.1.4)

Srila Jiva Goswami mentions in the Tattva-Sandarbha, just as it is mentioned in the Brahmavaivarta Purnna, that Sukadeva was unwilling to leave the womb of his mother due to fear of maya. Even though Sukadeva was a great muni being completely freed from material desires (nivrtta-tarsaih), he only partially (amsena) understood the transcendental position of Krsna, but he knew Krsna could grant liberation. So, Sukadeva requested his father Srila Vyasadeva to call Krsna, and Krsna came and revealed Himself to Sukadeva while he was still in the womb. And with the liberation granted to him, he came out and went to the forest. Vyasadeva then tried to capture his son by sending a woodcutter to the forest, asking him to sing verses from the Bhagavatam, hoping that Sukadeva would hear them.

These verses were not mentioned specifically by Jiva Goswami, but he says they were selected sections where the glory of Krsna is particularly mentioned. Also, the section of the Brahmavaivarta Purana describing this event is no longer available. However, due to the oral tradition of the Gaudiya sampradaya, Srila Bhakti Raksaka Sridhara Deva Goswami

Maharaja suggests that one of the verses was this one from Bhagavatam (10.1.4): nivrta-tarsair upaglyamanad, which describes how krsna-katha cures the disease of maya and also the qualifications of the speaker of the Bhagavatam.

When Srila Vyasadeva wanted to deliver to the world the higher conception of the right path of life that had just been given to him by Devarsi Narada, he searched for Sukadeva. Vyasadeva felt: "Moksa, the Brahma-jnana (liberation in the non-differentiated Absolute), has been given the highest position. Now, the higher conception that has been given to me by Devarsi Narada must be delivered to the world by a person whose Brahma-jnana is unquestionably admitted by all the scholars." So he searched for Sukadeva. "Sukadeva is the only person who is very widely respected by the so-called liberationists. This higher doctrine should be brought to light through him, and then the position of Bhagavatam will be automatically unchallengeable." So he hunted after Sukadeva.

He sent a woodsman whose business it was to cut down trees in the jungle and dense forest, and who made a trade from that. Srila Vyasadeva told this sloka to that woodcutter to give to Sukadeva: nivrta-tarsair upagiyamanad: "Wherever you will find a boy like my son, you will try to chant this sloka. You always wander in the dense forest, and my boy is there, roaming hither and thither in the jungle. It is very difficult to trace his whereabouts, because he does not stay in one location. Always roaming and wandering, he lives on only leaves and fruits, and he takes water from the river."

Suddenly one day, this sloka caught Sukadeva's attention. "What do these woodcutters say? nivrta-tarsair upagiyamanad: This big sound, with high meaning - where did they get it from?" Then after hearing twice, thrice, he approached them. "What do you say?"

They again repeated: "nivrta-tarsair upagiyamanad: "Who have had all their thirst quenched, satisfied - they come and sing this song; bhavausadhat: it is the medicine for the solution to birth and death; srotra-mano 'bhiramat: and it is always pleasing to the senses. The senses should not be considered as one's eternal enemy, and eliminated from any utility. They can be utilised. This song is very sweet for all the senses. srotra-mano 'bhiramat: Both the ear and the mind are pleased by

a high class of joy. ka uttamah-sloka-gunanuvadat puman virajyeta vina pasughnat: who but a suicide will keep such a conception of life, such a model ideal of his life, at a distance? Only a selfkiller can do so! Otherwise, one who is wakeful to his real interest can never avoid the, uttamah-sloka-gunanuvadat - the praise and prayer of the highest entity, the Lord Absolute. Who can keep himself aloof from this highest conception of life which is beyond even moksa?"

Then after having a glimpse into the meaning of this sloka, this poem of Bhagavatam, Sukadeva enquired: "Where did you obtain this sloka?"

"At Badarikasrama."

"Can you show me the place?"

"Yes, come."

And they took him to Vyasadeva. He could recognise, "Oh, this is my father's asrama. Vyasadeva, my father, requested me to stay with him, but I did not care for that. I ran away to the forest to avoid human society. To avoid being influenced by human society's designing attitude, I left it. However, for the solution I find in this sloka, I cannot but enquire from him."

So he came, and asked his father the meaning of the sloka. Srila Vyasadeva then explained according to the angle of vision that Devarsi Narada had

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recently given him. And when Sukadeva later delivered the Srimad-Bhagavatam, he openly admitted in the assembly.... (see also slokas 126 & 357) + (SOTGOD, v 1, p 147-50)

nr-deham adyam sulabham sudurllabham plavam sukalpam guru-
karnadharam mayanukulena nabhasvateritam puman bhavabdhim na
taret sa atmaha

There is a boat, and he is the helmsman (guru-karnadharam). I have surrendered unto him. I have accepted him. I have boarded his boat and he is taking me towards the goal of my life. The human body (nr-deham) has been compared to a boat. By utilising my resources in this body and mind, my gurudeva, as the helmsman, is guiding me towards the goal. One who does not take this opportunity after coming into the human species commits suicide. He commits suicide by failing to take advantage of crossing the ocean of life and death, birth and death, birth and death. The very nature of the ocean of mundane existence is waves - life and death, birth and death. The helmsman to take us across this ocean of life and death, is gurudeva. It is said in the Srimad-Bhagavatam that anyone who misses this chance is committing suicide:

nr-deham adyam sulabham sudurllabham, plavam sukalpam guru-
karnadharam

Here the Lord is inferring: "So many boats are passing, and I am helping like a favourable wind. The helmsman is guru, and I am the favourable wind. The boat is this human body, and you should all take this opportunity to cross the ocean of life, birth, and death. The world is compared to the infinite. It resembles infinity; it is very difficult to cross the ocean of life and death, birth and death."

(S-B, 11.20.17) + (SOTGOD, v 1, p 188-9) + (see also sloka 186)

In the infinite ocean we have boarded our small boat, the human form of life, and our destination is uncertain and inconceivable. But it is conceivable to our gurudeva (guru karnadharam). Our guru is our guide - the captain of the boat. And we must progress with sincere faith. We are trying to cross a horrible ocean with huge waves and dangerous sharks and whale-swallowing whales. It is full of danger. The guidance of saints is our only hope. We must depend on them. They stand like lighthouses in the infinite ocean to guide us to the land of faith." (LSFTLS, p 6) + (see

also sloka 492)

348 nyasa-panca-varsa-purna-janma-bhumi-darsanam

nyasa-panca-varsa-purna-janma-bhumi-darsanam koti-koti-loka-lubdha-
mugdha-drsti-karsanam koti-kantha-krsna-ndma-ghosa-bheditdmvaram
prema-dhama-devam eva naumi gaura-sundaram

"When He returned to His birthplace, Nadia, after five long years of sannyasa, millions of people rushed to see Him, feeling a most wonderful and irresistible love attraction. Deeply moved with eyes full of eagerness, they beheld their Lord who attracted their innermost heart of hearts. Excited by His ecstatic presence there arose a continuous tumultuous uproar that spread in all directions and pierced the sky. To please their beloved Gauranga, the people's voices repeatedly resounded the Holy Names of Krsna. I sing with joy the unending glories of my golden Lord Gaurasundara, the beautiful divine abode of pure love." (PDDS, 34) + (SBRBM, p 9)

For Krsna, the opposition in Vrndavana lila came from Mathura in the form of Agha, Baka, Putana, Trnavarta, and other demons who were being sent by King Kamsa. To uproot the opposition, Krsna had to go to Mathura. And when He went there, He found that the opposition was widespread. Kamsa's father-in-law, Jarasandha, Kalayavana, STsupala, Dantavakra, and many others were inimical to Krsna. So Krsna promised the gopis that after finishing His enemies, He would return to Vrndavana to play peacefully with them.

And in Navadvipa lila, the background is almost similar. To gain victory over the opposition party, Sri Caitanya Mahaprabhu left household life in Navadvipa. Later, after His conquest of all the Indian scholars and religionists of different positions and creeds, after five years, when He

returned to Navadvipa , everyone was transformed. The mass approached Him madly. It is difficult to conceive with what madness the mass approached Sri Caitanyadeva, the child of their own village.

They crossed the Ganges. The whole Ganges, as far as it could be seen, was filled with human heads. They were running towards Him from all directions in such a way that the jungles were cleared by human feet. For a few days, Sri Caitanya Mahaprabhu stayed nearby in Vidyanagara, and then went towards Vrndavana, singing the Holy Name of Krsna.

Thousands of devotees were running behind Him, digging up the earth to take the dust of His holy feet, and huge pits were being created. When Mahaprabhu returned to Navadvipa after five years of His sannyasa, all the men, women, and children madly came to see Him, to have a glimpse of His face.

Srila Bhaktivinoda Thakura, in his internal conception of the pastimes of Sri Caitanya Mahaprabhu, draws a parallel with the pastimes of Krsna in Kuruksetra. There, Dwaraka-Krsna and the gopis of Vrndavana were meeting, and the gopis and gopas wanted to take Krsna from Dwaraka back to Vrndavana. Bhaktivinoda Thakura expresses a similar aspiration. When Sri Caitanya Mahaprabhu returned to Navadvipa and the crowds rushed to see Him, He stood on the roof of Vacaspati Pandita's house in the red dress of a sannyasi. Taking Himself as a permanent resident of Navadvipa , and as one of the members of Srivasa Angam, Bhaktivinoda Thakura envisions himself seeing Sri Caitanya Mahaprabhu on the rooftop.

When Krsna had gone to Dwaraka and wouldn't return to Vrndavana, the hearts of all the devotees were burdened with grief. In a similar way, Bhaktivinoda Thakura fervently prays: "When will the day come when Nimai Pandita will give up the robes of renunciation and again come and join us in kirtana in the house of Srivasa? Now He can't come - as a sannyasi He can't return to His old house. So now, we are deserted by Him, but our aspiration is this: Just as the gopis wanted Krsna's royal dress removed, and His cowherd dress resumed, so they could take Him again to Vrndavana and play with Him and rejoice, we aspire that Mahaprabhu's sannyasa dress be removed, and His former dress resumed. In this way, we will get back our Nimai Pandita, who is one of us, in Srivasa Angam. And together we shall rejoice, taking the Name of Krsna. Oh, when will that day be mine?"

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349 om ajnana-tmirandhasya jnananjana-salakaya

om ajnana-tmirandhasya jnananjana-salakaya caksur unmilitam yena,
tasmai sri-gurave namah

"I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances." (SOTGOD, v 3, p 26)

Those who can conquer their partiality and prejudices can stand amongst the most qualified. The eye to detect our disqualification is our real wealth. And we are given the eye to see by the grace of our gurudeva.
om ajnana- tim irandhasya jnananjana-salakaya.

"I worship my guru who has opened my eyes that were blinded with the darkness of ignorance, by adorning them with the collyrium of knowledge." Most important is the eye to see what is good, what is bad, and then to accept and reject. First the eye is necessary. Then there is justice, and above that there is mercy. Justice is the standard, but above that we can conceive that there is also a land of mercy, compassion, grace. With our faith and earnestness we can aspire after that mercy. If we increase the quality of our negativity, or the feeling that we are so mean, the positive will automatically be attracted. (SOTGOD, v 1, p 107)
+ (see also sloka 331)

350 om bhur bhuvah svah tat savitur varenyam bhargo

om bhur bhuvah svah tat savitur varenyam bhargo devasya dhimahi,
dhiyo yo nah prachodayat

Gayatri is the Mother of the Vedas. In only one sentence the whole Vedic truth is contained: bhur bhuvah svah tat savitur varenyam: You are in the midst of different stages of experience, ranging from gross to subtle.

Here begins, tat savitur - a categorical change (beyond our general thought). That which is divulged to you or makes you conscious of the gross and subtle experience - catch that light which is showing these things.

Light does not create a thing. Light shows a thing. Knowledge is showing, so try to achieve that type of knowledge which is showing. That is, go to the subjective aspect of things. Try to catch the one who is showing, that is consciousness. Not what is being shown, but who is showing. Try to enter into that subjective realm if possible. There you will find the illuminator - savita - that which is giving birth to all this material experience. The light. The sun is giving birth to all this by sending his ray.

The universal subject is helping your dependent subjective identity to see and experience this world. Try to connect with that.

Varenyam - then, try to trace some respectful, reverential cause. Try to go beyond that which is showing everything to you, that grand super-subject, and find the world on the transcendental side, the upper side. There we will find, varenyam: that is, varaniya, pujya, a venerable world. Here comes the question of submission and devotion. It is not only light, not only knowledge, but there we will find that a venerable plane is on the other side, which we should serve, worship and respect. Varenyam bhargo: it is full of all knowledge but it is mixed with veneration, devotion, dedication and worship. That world is of such nature. Devasya dhimahi: and we should try to exert all the nerves of our conscious selves to that.

The root meaning of Deva is 'He who is very beautiful and playful.' His character is dynamic, not static; a character of lila and saundaryya - beauty and pastimes. Thus bhargo devasya, His bhargo - His paraphernalia of venerable and knowing substance.

Dhmahi, dhiyo yo nah prachodayat. If we use our venerative, knowing faculty, we will embrace that. If we can engage ourselves in that endeavour, the result will be our increased capacity to go higher and higher in that direction. There will be no other remuneration for such an endeavour.

This is the substance within GayatrI, which, in a nutshell, is considered to be the Mother of the whole Revealed Truth. (SGD, SGP, 1997, p 19)

+ (see also slokas 50, 100, 121, 197 & B-g, p xxii, xxiv, xxvi)

351 om tad visno paramam padam sada

om tad visno paramam padam sada, pasyanti suraya diviva caksur
atatam

tad vipraso vipanyavo jagrvamsah, samindhate visnor yatparamam
padam

"As the sun and sunlight is continuous over the skies as light-giver to us (for that sunlight is the universal form of the Lord) similarly, the Divine Lotus Feet of the Lord Sri Visnu is always spread widely (like a canopy) over our head." (RV, 1.22.20)

He is not the object to be inspected by us, but He is the Seer, He is the All- Knower - never to be known by us. He is not to be used as an object by our knowing faculty. But with our submissive knowledge, knowledge of surrender, servitude, we are then permitted to see that Seer and know

that All-Knower. In fact, He is beyond all our perceptions. (SS, v 6, # 1, '92, p 7) + (see also slokas 445 & 502)

The advice of Srimad-Bhagavatam should be our guiding principle under all circumstances. Whatever is coming to us is under His sanction, under His eye, so it cannot but be good. Everything is perfect. The only imperfection is within us, and therefore we should try with all our energy to do our duty. In no time, we shall find ourselves released from all troubles. That is the key advice in Srimad-Bhagavatam.

The environment is not dead - an overseer is there. Just as the sun is over our heads, every action is under our guardian's eye. *om tad visno paramam padam sada*. We should approach any duty thinking: "My guardian's eye is always vigilantly watching over me, seeing everything I am doing, and whatever is happening to me. I need not worry about this environment or circumstance."

(LSFTLS, p 21-2) + (see also sloka 502)

The Holy Feet of Visnu who is pervading everywhere (*yah idam vyapnotiti visnuh*) His Feet, His lowest portion, is towards us. *Paramam* means 'very highly qualified, from all standpoints.' That is not to be neglected. From the standpoint of fine existence, knowledge as well as sweetness, the Absolute is *paramam padam*. *Sada pasyanti surayah* - the scholars are always conscious of the fact; this is the real basis of their life. Man is not an animal, wandering over the earth, mountain or jungle, but the real man is in his consciousness, and he is always conscious of a higher entity. He is always seeing or conscious of that ideal. *Diviva caksur atatam* - vaguely or in a mystic way? No. As conspicuous, as clear and as real as the sun we see in the sky. *Tad visnoh paramam padam* - so we should really live and move in that consciousness. We are children of that conscious world.

"Our sincerest laughter with some pain is fraught; Our sweetest songs are those that tell of saddest thought."

(The English Romantic poet, Percy Bysshe Shelley, 1792-1822)

Externally, there may be pangs of separation, but internally there is the greatest satisfaction. In this way we are advised by the scriptures, and our practical experience corroborates our faith in this subtle matter. The English poet Shelley has written: "Our sincerest laughter with some pain is fraught; Our sweetest songs are those that tell of saddest thought."

When we are reading an epic where there is cruel separation between the hero and heroine, it is so sweet to us that although we shed tears, still we cannot leave the book. When we hear about the pangs of STta Devi, how Ramacandra banishes Her and leaves Her uncared for in the forest although She is with child, this is very painful. We shed tears, but still we read on. There is sweetness within pain. It is possible.

Separation from Krsna is like that. The special characteristic of krsna-prema is this: externally, we feel extreme pain, like lava, but internally our heart is filled with some extraordinary ecstatic joy. This is what Sri Caitanya Mahaprabhu has given us. As much as we can catch the meaning of His instructions, we shall be prepared for that kind of life. This is the fare to go to Vrndavana, and when we are introduced to so many others like us, then our joy knows no bounds. When we meet others who have the same nature and mind as us, we get solace from them. We need not be afraid. In spite of all these things, we should think firmly that that is our home, and we should want to go back to home, back to Godhead.

We are not foreigners there. Here we are foreigners: every man treats me in any way he likes. But Vrndavana is most hopeful and full of the highest prospect. It is the place of inner satisfaction. We aspire after that; we cannot but continue aspiring for our real home. What is real joy and ecstasy? We are not acquainted with that. This is our present trouble. Yet as much as we progress in Krsna consciousness, we shall become conscious of a practical feeling of real joy and ecstasy, beauty and

charm, and in this way, we shall become more and more encouraged.
(TGVODL, p 149-150) + (see also slokas 76 & 571)

P

353 paiya manusa janma, ye na sune gaura-guna, hena janma tara

paiya manusa janma, ye na sune gaura-guna, hena janma tara vyartha
haila paiya amrtadhuni, piye visa-garta-pani janmiya se kene nahi maila

"Anyone who attains a human body but does not take to the cult of Sri Caitanya Mahaprabhu is baffled in his opportunity. Amrtadhuni is a flowing river of the nectar of devotional service. If after getting a human body one drinks the water in a poison pit of material happiness instead of the water of such a river, it would be better for him not to have lived, but to have died long ago." (C-c, Adi-lila, 13.123)

The water of the nectarean river - the nectar flow is there on one side. And another is (merely) the drain water. In human life, coming in contact with Sri Gauranga and His followers, one can have a taste of that nectar. But if he misuses this and engages himself in this material exploiting taste, then he's drinking drain water! He is misusing such a great chance. It should have been better that, after birth, he should have died - passed away immediately after birth. Caitanya Avatara has come and...Oh! He has neglected the opportunity to serve Him (Sri Caitanya Mahaprabhu)."
(SS, v 4, # 1, '86, p 3)

354 pancaitani maha-baho, karanani nibodha me sankhye

pancaitani maha-baho, karanani nibodha me sankhye krtante proktani,
siddhaye sarvva-karmmanam

adhithanam tatha kart, karanam ca prthag-vidham vividhas ca prthak
cesta, daivam caivatra pancamam

"O mighty hero, in the scripture known as Sankhya, or Vedanta, these five causes of the accomplishment of all actions have been described, and you may now learn of these from Me."

(With the help of these five factors, all actions are effected): The body (the place of action), ego (the performer - in the form of the knot of spirit and matter), the separate senses, the different endeavours, and destiny, or the intervention of the Supreme Universal Controller - the Supersoul." (B-g, 18.13-4)

The first thing it depends on is the intensity of the sukrti of the devotee. And secondly is of course his free-will, his independence. The circumstances will also have their effect. Every action is the combined result of several factors. If we analyse any one event we will find that it is the combination of different forces from different quarters. So generally we can consider that the devotee's situation will depend on his previous initial merit, his present free-will, the environment and the mercy of the Lord. His free-will may cause him to commit Vaisnava-aparadha. And his previous merit, sukrti, will tend to keep him floating at the standard he previously acquired. By his free-will he may commit offences. Also there is the free-will of the environment: the surrounding paraphernalia may grant him their mercy. There are many contributory factors. (SOTGOD, v 3, p 64)

355 param vijayate sri-krsna-sankirtanam

param vijayate sri-krsna-sankirtanam

"The supreme victory of the congregational chanting of the Holy Names."
As preached by the Supreme Personality of Godhead Himself
Personified as Sri Sri Gaura-Nityananda. (S, 1) + (SOTGOD, v 1, p xiv) +
(see also sloka 108)

356 para-vyasanim nan, vyagrapi grha-karmmasu tad

para-vyasanim nan, vyagrapi grha-karmmasu tad evasvadayat antar,
nava-sanga-rasayanam

"A married lady who has love and affection for another gentleman may be seen to be always engaged in her household activities but her heart always realises, or tastes, the company of that person whom she loves. Though outwardly she is seen to be very busy with household work, at heart she's always enjoying the company of her beloved. (Similarly, outwardly you may be captured and may be seen to be busy in the association of the government's activities, but your heart is not there. It is searching something, and it is receiving the benefit of the association of that inner substance.") (C-c, Madhya-lila, 1.211)

When Mahaprabhu began His sankirtana preaching mission, at that time the two brothers Rupa and Sanatana were engaged in the service of the king in Gauda-desa (Bengal). They were very high scholars and studied the scriptures. Sanatana found that the time for the Yuga-avatara, the Lord's incarnation for Kali-yuga to preach Nama-Sankirtana was drawing

near. So he was alert: "Has that incarnation appeared? And where?" Then he heard that in Nabadwipa Nama-Sankirtana, the preaching of the Holy Name, was already begun by Sri Caitanyadeva as Gauranga, he could trace that the Avatara, the incarnation of the Lord, must have come there, and that Gauranga was that Avatara. Then he wrote a letter to Mahaprabhu: "We are fallen souls and are engaged in the management of this government which is anti-Hindu. We are engaged in such a position, and outwardly we are affected by this influence. So what will be our future?"

Sri Caitanya Mahaprabhu replied to them with a letter, in which He wrote: para-vyasanini nan.. etc. So others cannot capture our heart; they can control our physical activity, but whenever we shall do something in the form of worship, of Harinama, our heart will go there. (SOTGOD, v 3, p 69-70)

357 parinisthito 'pi nairgunye, uttamah-sloka-lilaya grhita-ceta rajarse

parinisthito 'pi nairgunye, uttamah-sloka-lilaya grhita-ceta rajarse,
akhyanam yad adhitavan, tad aham te bhidhasyami, maha-paurusiko
bhavan yasya sraddadhatam asu, syan mukunde matih sati

"O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses." - "That very Srimad-Bhagavatam I shall recite before you because you are the most sincere devotee of Lord Krsna. One who gives full attention and respect to hearing Srimad-Bhagavatam achieves unflinching faith in the Supreme Lord, the giver of salvation." (S-B, 2.1.9-10)

Sri Sukadeva Goswami explained to Maharaja Pariksit and all the topmost assembled sages: "This illusory world is full of variety and

movement, and above it is the Brahman, the non-differentiated plane of the Absolute. But on the other side, there is again a differentiated and specified world, the adhoksaja world (beyond sensual perception). This Brahman is not the ultimate existence, but crossing Brahman, on the other side, there is an adhoksaja world. There, we find Krsna-lila, which is not a thing of this mundane world. You all know I have no charm for this world whatsoever. And my mind was attracted by the charm of that higher lila. Today I shall speak to you all about that lila (divine pastimes)."

The king and the sages had to give their undivided attention. "What does he say? This young boy, over sixteen years of age, does not care to use any clothing. He goes naked. He feels no excitement, and he is constantly engaged in Brahman conception. And he says that there is another world on the other side of this Brahman! And Krsna-lila is the wealth of that side." They could not but give audience attentively. "And what does he say? How does he know? And what is the nature of that lila he speaks about?" They became more and more attentive to hear. (SOTGOD, v 1, p 102-3)

When Pariksit Maharaja enquired from Sri Sukadeva Goswami, Sukadeva first introduced himself in this way: "O sage among kings, despite being excellently merged into the transcendental Brahman, I have studied this Srimad-Bhagavatam because my heart was attracted by the pastimes of the Supreme Lord Uttamahsloka. King, you are a devotee, and as such you are most qualified to come to Krsna, the Supreme Person; therefore I shall explain this narrative scripture to you. Swiftly does the divine love for the Supreme Lord Mukunda arise within the heart of one who has developed faith in this Srimad-Bhagavatam."

Sri Sukadeva Goswami told Maharaja Pariksit: "You seem to be a student of a high standard of learning (maha-paurusiko bhavan). There are many seekers of their future fortune, but you are a bona fide student; presently death is encroaching upon you, so no ordinary aspirations are in your mind. You are a genuine student and enquirer. Dharma, artha, kama, and moksa (religion, wealth, sense pleasure, and liberation) are known as the fourfold ends of human enquiry (purusartha), but because I consider you to be the most bona fide and sincere seeker of the truth (maha-paurusiko), I think I can teach you what I have heard from my dear father

very recently; I consider that to be the highest end of every life."

adhitavan dvaparadau, pitur dvaipayana aham - (S-B, 2.1.8)

tad aham te bhidhasyami, mahapaurusiko bhavan - (S-B, 2.1.10)

"At the end of Dvapara-yuga, I studied this Maha-Purana Srimad-Bhagavatam from my father, Sri Krsna-Dvaipayana Vyasa. I conceive that to be the highest standard of education and you are the fittest man to receive it. Therefore I shall deliver it to you."

Saying this, he began the talk of Bhagavatam. And there he gave the principle of Krsna consciousness, that harmonises all classes. To receive descending spiritual knowledge in this way is the method of the deductive school. And the nature of such fit recipients is described as nirmatsara - they are free from jealousy. Those who are suffering the disease of jealousy cannot tolerate anyone holding a higher position than themselves. They cannot tolerate the merit of others. "I am the best. None can be greater than me." This is their disease (matsara).

But the Srimad-Bhagavatam is for those who are free from the disease of such a mean egoistic feeling. The students that come forward to read the Bhagavatam must be of such character that they have conquered that mean egoistic sentiment of considering oneself to be all-in-all. When that sort of mean, egoistic feeling is removed, one will be fit to study Bhagavatam, and they will successfully imbibe the teachings herein and make a great and inconceivably divine improvement in their life.

Vedyam vastavam atra vastu sivadam: (S-B, 1.1.2): "I am not dealing with an imaginary concoction. This is vastava-vastu, a realistic thought which death and mortality cannot challenge. I am dealing with such a thing here. The whole world you are living in is unreal, but what I am dealing with here is the only reality. The realistic thought is not unreal. You are suffering from the mania of unreality. Tapatrayon-mulanam: and your disease will be wholesale cured. The disease and its effect - your suffering - will be uprooted to the extreme." (SOTGOD, v 1, p 150-3)

paripurna kariya ye saba jane khaya tabe bahirdese giya se santosa paya

"When one who has eaten and has a full belly goes to the latrine, while passing stool he feels some relief, but you do not even get that sort of meagre pleasure! But in Srimad-Bhagavatam there is such high nectar, such high taste, but you, such a mean fellow with your mean mind, approach the Bhagavatam and teach it in such a filthy way. What do you know about the Bhagavatam?" (C-Bha, Madhya-lila, 21.73)

Devananda Pandit, a real brahmana of noted scholarship, was a 'professor' of Bhagavatam. Many people used to come to hear from him. But although a scholar, his stand-point was that of the Sankara school.

Srivasa Pandit also lived locally but he was an expert in the real explanations of Bhagavatam.

Mahaprabhu suddenly one day said: "Oh, that Devananda Pandit, he teaches Bhagavatam to so many students, but he himself does not know its real purport. He is spreading poison in the name of Bhagavatam. I shall go and tear up his books." Inspired one day with such a spirit Mahaprabhu suddenly ran towards that place, but Srivasa Pandit, and others perhaps, stopped Him, saying: "No, no, this won't look good for You."

Anyhow, on another day Mahaprabhu met Devananda Pandit and told him: "You are teaching Srimad-Bhagavatam to the students, but do you know what is there in Bhagavatam? You yourself do not know what nectar is there." In a very ridiculing way, Mahaprabhu told him: paripurna kariya ye saba jane khaya:

On another occasion Srivasa Pandit went to hear Bhagavatam from Devananda's tol, Sanskrit school. While Devananda was pronouncing the slokas, Srivasa was understanding the slokas in his own way thus causing many feelings to come in him: sometimes he shed tears and sometimes he shivered. Devananda Pandit told his students: "Oh, that

man has come to disturb us with all these lower sentiments. Take him out!" So his students forcibly removed Srivasa Pandit from the room and left him outside; but that enraged Mahaprabhu.

Later on, one of Sri Caitanya's intimate devotees Vakesvara Pandit went to Devananda's house. He came and had a private talk with Devananda, and Devananda was converted to Vaisnavism.

Devananda commented: "Yes, I did not know that such meanings may be found in Srimad-Bhagavatam. I was influenced by Sankaracarya's teachings that Brahman is all-in-all, therefore I considered these topics of Bhagavatam to be all saguna, all under maya"

So, when Sri Caitanya Mahaprabhu after five years of sannyasa again visited the area of Kuliya, in NavadvTp Dhama, Devananda fell at His feet, crying and begging forgiveness: "I have made such offences!"

Mahaprabhu said: "Yes, but you have committed offences not so much against Me as against Srivasa Pandit. Go and beg forgiveness from him and you will be absolved from your offences." (SOTGOD, v 3, p 18-9) + (see also sloka 264)

So also, in the case of reading Srimad-Bhagavatam there is this question of adhikara (qualification) and sat-sanga (good association). Even a brahmana may not have the proper position to understand, what to speak of teach, the scriptures. Only sadhu-sanga - the association of a good teacher - is necessary to understand the sastra. (SOTGOD, v 3, p 20) + (see also sloka 264)

359 parivadatu jano yatha tathayam, nanu mukharo na vayam

parivadatu jano yatha tathayam, nanu mukharo na vayam vicarayamah
hari-rasa-madira-madatimatta, bhuvi-viluthama-natama nirvvisamah

Sarvabhauma Bhattacharya said: "The gossipers may slander us, but we shall not heed them. Completely intoxicated by drinking the wine of the ecstasy of Sri Hari's service, we shall dance and roll about on the ground, and faint."

There is a class that think that they can take intoxication and chant and dance and roll about on the ground, imitating the divine intoxication mentioned in this verse written by Sarvabhauma Bhattacharya. They think they can purchase 'divine' ecstasy very cheaply with the help of intoxication, but their whole attempt is deception. Not to mention them, even the yogic attempt is inferior.

(SOTGOD, v 1, p 91) + (see also sloka 583)

The people's opinion is of no consequence to the devotees absorbed in the ecstasy of service to Lord Hari. (SSPJ, p 117)

360 paroksa-vado vedo 'yam, balanam anusasanam

paroksa-vado vedo 'yam, balanam anusasanam karma-moksaya
karmani, vidhatte hy agadam yatha

"Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine." (S-B, 11.3.44)

"The Vedic purport is presented in an indirect, veiled manner in order to instruct undisciplined, childishly foolish persons." (SOTGOD, v 3, p 17) + (see also sloka 66)

We are to be dealt with according to our stage. A boy should be given the standard of examination of a boy, not of a grown-up man. The questions in a boy's examination will be of a different standard than those for the adults. Gradually we will be taken to the higher standard. paroksa-vado vedo 'yam, balanam anusasanam. Just as a child is guided with some modified policy, similarly that sort of process has been adopted in dealing with ourselves. (SOTGOD, v 3, p 63)

361 partha naiveha namutra, vinasas tasya vidyate na hi kalyana-krt kascid

partha naiveha namutra, vinasas tasya vidyate na hi kalyana-krt kascid,
durgatim tata gacchati

"O Arjuna, son of KuntT, the unsuccessful yogi does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated." (B- g, 6.40) + (see also sloka 307)

362 pasa-baddho bhaved jivah pasa-muktah sadasivah

pasa-baddho bhaved jivah pasa-muktah sadasivah

Just after Sri Caitanya Mahaprabhu met Nityananda Prabhu at Nandana Acarya's house, Mahaprabhu gradually began preaching. Haridasa Thakura and Nityananda Prabhu were both given orders. "Go from door to door and request them to leave everything aside and take the Name of Krsna. Whomever you may meet going from door to door, approach and ask them to take the Name of Krsna leaving aside everything else."

At that time, Navadvipa Dhamma was mostly filled with tantrics, that is, the worship of Sakti Devi and Maya Devi. The tantrics says: "This maya is disturbing us, so we must take shelter under her feet. When she will be propitiated and satisfied, then she will loosen, open the door and we will get out and become Siva. By nature, by birth, jiva means Siva, Siva means the master of maya. We are now in the clutches of maya, misunderstanding. When the goddess of misunderstanding is satisfied with us, she will then withdraw and we shall go to the other side.

There are so many liberated souls there and we shall join them. They are all enjoying the position of Siva, the master of maya. Maya cannot force them to do anything and everything as she wills, rather she serves her masters. Maya serves Siva, the liberated souls. Maya serves them though in the relativity of maya but they cannot control so they render some service to the liberated souls and they are known as Siva.

pasa-baddho bhaved jivah pasa-muktah sadasivah. When within bondage he is jiva, a fallen soul, when he is outside the bondage of this maya, this misunderstanding, then he's always Siva. He can then move here and there at his sweet will and maya cannot force him, rather she will come to serve him, and that is liberation. We shall then serve Maya Devi and the tantric process invokes something, in this way she will be satisfied."

They use many things, they may drink wine and eat meats. They offer them to the Deities Maya, Sakti, and Kali. They also enjoy the women in different

moods. They think that the application of mixing with ladies is such, that they will get liberation from the charm of the ladies. In this way in their process, they approve of the wine, the meat and the ladies. It seems to be very harmful to us but these are the underlying principles of the tantric upasana (worship).

"In our method, our process of approaching these things which we feel

temptation for, we shall get liberation from them. They come to attract us towards them but by a particular process we shall handle them. We shall be masters of those poisonous things."

At that time, NavadvTp was filled with such tantrics. Mahaprabhu Sri Gauranga began His preaching, attempting to convince everyone to give up everything and take to chanting the Name of Krsna, Narayana. He then said: "Not only will you be out of maya but you will attain positive life in Vaikuntha in Vrndavana. That is higher attainment, and what is to be attained by worshipping the Sakti in the method they are following, that is reactionary and sometime again they will have to evolve." This is mentioned in the sastra, but not very extensively. If you are very particular then you will have to see that the relativity of this negative world is not safe. You must enter the positive world and then you will be safe. (GOD, p 28)

A jiva can attain the position of Siva, he can be 'Siva,' when he is out of the clutches of maya; and the Vaikuntha devotee is more than Siva. When a spiritual molecule is free from the clutches of the exploitation tendency, he is known as 'Siva'. pasa-baddho bhaved jivah pasa-muktah sadasivah. When he is entangled, he is jiva' and when he is free, he is 'Siva' (Sivo 'ham). (SOTGOD, v 2, p 94) + (see also sloka 329)

363 patita-pavana jagannatha sarvvesvara vrndavana-candra

patita-pavana jagannatha sarvvesvara vrndavana-candra sarvva-rasera akara

"Lord Krsna is the purifier of the fallen souls, the Lord of the universe, the Lord of all beings, the moon of Vrndavana and the origin of all rasas."

(TTSOBT, p 92)

When enumerating one hundred and twenty Names of Krsna, (Sn-Krsna-Vimsottara-sata-Nama), Srila Bhaktivinoda Thakura mentions at the end, Patita-pavana: Jagannatha has come to save the fallen; and Krsna's special quality is that He is the Emporium of all Rasas: Vrndavanacandra Sarvva- raserā Akara - The very Source of all types of ecstasy, Personified. That is Krsna. Mahāprabhu is also patita-pavana. He passed the major portion of His life there in Jagannatha Puri. Patita-pavana means 'Saviour of the fallen.' Everything has its speciality. As a doctor may prescribe medicine with a free diet except for restrictions on only two or three items, similarly in the case of the Temple of Lord Jagannatha we also see great liberality, with the exception of a few items. (SOTGOD, v 2, p 142)

364 patram puspam phalam toyam

patram puspam phalam toyam, yo me bhaktya prayacchati tad aham
bhakty-upahrtam, asnamiprayatatmanah

"Certainly, if one offers Me with devotion a leaf, flower, fruit, and water, I partake of that whole offering from such a purehearted and affectionate devotee of Mine. With heartfelt love, I graciously accept." (B-g, 9.26)

"Whatever the pure-hearted devotees lovingly offer unto Me, such as Tulast leaf, flower, fruit, and water, I accept that with heartfelt affection." (SSPJ, p 153)

"There are many demigods. They are making trade, but I am not amongst the commodities of their trading. None can make trade with Me. I am Absolute. I look only for devotion, exclusive devotion which is not

formal, but natural, hearty and sincere. I look for that. I look for the heart and not for anything else - bhava-grahi-janarddanah."

patram puspam phalam toyam, yo me bhaktya prayacchati.

"Whatever My devotee offers Me with sincere devotion, with sincere affection, I accept that. It does not matter whether it is a leaf, a flower, water, or anything else. Rich food or rich presentations are not necessary for Me, but what I want is the heart. I want sincerity and good faith. That is the highest requirement within Me."

There is a carefully written poem: "Oh Krsna, You have everything but only You do not have Your heart. Your heart has been stolen by the gopis. You have everything except for Your heart and mind, they are not present in You for they have already been stolen by the gopis. So You take my heart, You accept my mind. That is what is wanting in You, so please accept my heart and mind for Yourself. Your heart is missing, and that has attracted my heart towards You, so please take it." (SOTGOD, v 3, p 51)

365 phala-srutir iyam nrnam, na sreya rocanam param

phala-srutir iyam nrnam, na sreya rocanam param sreya-vivaksaya
proktam, yatha bhaisajya-rocanam

"Those statements of scripture promising fruitive rewards do not prescribe the ultimate good for men but are merely enticements for executing beneficial religious duties, like promises of candy spoken to induce a child to take beneficial medicine." (S-B, 11.21.23)

"We must not allow ourselves to be led by those who lived and thought before us. We must think for ourselves and try to get further truths, which are still undiscovered. In the Srimad-Bhagavatam (11.21.23) we have

been advised to take the spirit of the Sastras, and not the words. The Bhagavata is therefore a religion of liberty, unmixed truth, and absolute love." (TSFSK, p iv)

(Quoted from Bhaktivinoda Thakura's English lecture at Dinajpur, West Bengal, India, 1869)

366 pita raksati kaumare, bhartta raksati yauvane

pita raksati kaumare, bhartta raksati yauvane

Hindu law gives no rights or position to the females. The whole right is with the men and nothing with the women, but by their affection and serving spirit the women hold the whole respect - the key to all respect. They have the respect of the son and the affection of the husband, and they enjoy like anything. By the law of society, externally no rights have been given to the mother, wife or daughter, yet the ladies hold a peculiar and very venerable position in the eyes of society. Pita raksati kaumare, bhartta raksati yauvane. Here Manu explains that during early age the father will protect the females, during youth the husband will protect them, and in old age the son will protect them. Though externally having no rights, they draw respect from society more than a goddess does.

In a similar way the potency of Krsna, His servitors, hold such a position in relation to Him. They have no external right and do not care for any. They are His, but only through the power of affection and loving service they command the whole. The potency aspect of Krsna does not want any right, force or power, yet they have the subtlest power: the power of affection, the power of love, the power of service, and that is considered to be the highest power ever known to the world. Give up

your legal power or any physical power; the sakti (potency) is such that it does not care for that. (SOTGOD, v 3, p 76-7)

367 (prabhu he!) emana durmati

The following is a song called Emana Durmati, from Saranagati by Srila Bhaktivinoda Thakura: with Srila Bhakti Raksaka Sridhara Deva Goswami's commentary.

1)

(prabhu he!) emana durmati samsara bhitare
padiya achinu ami taba nija-jana kona mahajane pathaiya dile tumi

"Due to an ignorant and wicked mode of mind I came into this world of illusory mortal activities and have been here for a very long time. O Prabhu! Out of Your loving grace You sent one of your own eternal associates to me in the form of a pure devotee."

In this first verse nija-jana means beloved associate-servitor and the term 'mahajana' indicates the bona fide acarya or gurudeva. Thakura Bhaktivinoda thus expresses heartfelt gratitude to the Supreme Lord by saying: "O Lord, out of your great compassion upon me you sent one of your own beloved associates as my gurudeva for my eternal benefit."

(2)

daya kori more patita dekhiya
kahila amare giya
ohe dina jana suna bhala katha
ullasita he'be hiya

"Seeing me so fallen and destitute he took pity on me and came to me saying: 'O humbled person please listen to me carefully for my words will certainly gladden your heart.'"

In the second verse 'suna bhala katha' means 'please listen to my true well-wishing words.' The mood of this expression of Thakur Bhaktivinoda relates to the esoteric mood of this beautiful verse of Srimad Bhagavad-gita, spoken by the supreme guru Krsna to His disciple-friend Arjuna.

sarva-guhyatamam bhuyah, srnu me paramam vacah isto 'si me drdham
iti, tato vaksyami te hitam

"Please listen to this My supreme well-wishing instruction to you for your eternal benefit. Because you are a very dear friend of Mine, I am telling you this supreme truth, the most confidential of all." (B-g, 18.64) + (see also sloka 435)

It also relates to a verse of Sri Caitanya-caritamrta, Madhya-lila, 20.127: 'sarvajna' asi' duhkha dekhi' puchaye tahare.' "Once a learned astrologer devotee of the Lord came to the house of a poor man and upon seeing his misery revealed to him about how to obtain the secret wealth of life for his supreme benefit." (see also sloka 436)

(3)

tomare tarite sri-krsna-caitanya nabadvipe abatara
toma hena kata dina hina jane
karilena bhava-para

"Sri Krsna Caitanya has made His divine appearance in Navadvipa to liberate you. He has delivered many unfortunate conditioned souls like you across the ocean of worldly, mortal existence."

In the third verse 'sri krsna caitanya' has two simultaneous root meanings, one refers to Sri Caitanya Mahaprabhu Who is non-different from Sri Krsna Himself and the other is the 'divine nectarean consciousness of Krsna'. A beautiful reference to this is found in Padma Purana and Bhakti-rasamrta- sindhu, Purva-vibhaga, 2.233.

nama cintamani krsnas, caitanya-rasa-vigraha purnah suddho nitya-mukto, 'bhinnatvan nama-naminoh

"The Holy Name of Krsna is full of transcendental bliss. It blesses the devotee with all fulfillment, for it is non-different from Krsna, the fountain source of all pleasure. Therefore it is also by nature the embodiment of all transcendental mellows. It is complete, pure, eternal and ever liberated from all material conditioning because the Name of Krsna and Krsna Himself are identical." (see also sloka 314)

In this Kali-yuga, Sri Caitanya Mahaprabhu is the most magnanimous incarnation of generous distribution of the Holy Name of Krsna. He thus inundates the hearts of all living entities with His own divine ecstasy. Therefore He is defined and realised to be eternally identical with that transcendently blissful Name. The term 'krsna-caitanya-rasa-vigraha' means the embodiment of all transcendental divine mellows of love of Krsna, and this factually refers to Lord Krsna Caitanya. 'navadvipe-avatara' means appearing in Navadvipa . This event was predicted in the holy scripture known as 'Ananta Samhita', in the following verse:

'avatirno bhavisyami kalau nija-ganaih saha saci-garbhe navadvipe svardhuni-parivarite'

The Lord said: "In the age of Kali, in a pious family on the banks of the river svardhuni (Ganga) in Navadvipa I will appear in the womb of Saci accompanied by my eternal associates." (see also sloka 74)

Bhava-para in verse three means crossing over the ocean of mortal existence. This phrase corresponds to the following prayer from Srimad-Bhagavatam (11.5.33): "bhrtyarttiham pranata-pala bhavabdhi-potam: My dear Lord, You compassionately protect and take care of Your loving servitors who sincerely bow down to You with heartfelt respect and thus You mercifully relieve all their distress. Your lotus feet are the suitable boat for crossing over the ocean of mortal existence. Thus They are the supreme shelter of everyone." (see also sloka 128)

(4)

bedera pratijna rakhibara tare

rukma barna bipra-suta mahaprabhu name nadiya mataya

sange bhai abadhuta

"To fulfil the promise of the Vedas, the Lord has appeared this time with a golden complexion as the son of a brahmana bearing the Name Mahaprabhu which is very dear to the devotees heart. He maddened and overwhelmed all of Nadia with divine joy which was supplemented and enhanced by His beloved brother, the avadhuta, Sri Nityananda Prabhu."

The fourth verse begins with vedera pratijna - meaning the promise made in the Vedas. rukma-varna - means golden complexioned or purata-sundara- dyuti beautified with a golden hue. This reference is found in Mundaka Upanisad.

"yada pasya pasyate rukma-varnam kartaram isam purusam brahma-yonim."

"When one sees an exalted or extraordinary personality with lustrous golden complexion He should be known as the omniscient all mighty Lord who is the divine origin of everything." (see also sloka 568)

Mahabharata also describes the incarnation of Kali-yuga as follows:

suvarna-varno hemango, varangas candanangadi sannyasa-krc chamah
santo, nistha-santi-parayanah

"Appearing in a handsome golden form with limbs smeared with sandalwood paste, He looks like a figure of beauty made of molten gold. He accepts the sannyasa order and always remains equipoised and peaceful. He

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is the highest resort of peace and devotion." (Sri Visnu-sahasra-nama, which appears in Chapter 189 of the Dana-dharma-parva (149) of Mahabharata) + (see also sloka 488)

Therefore we understand that Lord Caitanya is the same full incarnation of Lord

the Svetasvatara Upanisad as follows: mahan prabhurvai-purusa
sattvasya aisa pravarttakah: He is the most magnanimous and compassionate master who mercifully presents the divine conclusions of the supreme truth to all." (sloka 277)

Avadhuta - Lord Nityananda; Srila Sridhara Swamipada explains in his commentary to Srimad-Bhagavatam the meaning of the term avadhuta in the following way. "avajnaya janaih taktayah" means an extraordinarily exalted and qualified person who because of His supernormal ways of living appears to the common man as abnormal. Thus he (the avadhuta Vaisnava) is unfortunately misunderstood and ignored by them.

(5)

nanda-suta jinni caitanya gosain

nija-nama kari' dana tarila jagat tumi-o yaiya

laha nija-paritrana

"Sri Caitanya, who is Krsna Himself, the son of Nanda, has saved the world by generously distributing His own Holy Name. Please you also go to Him take the great privilege of accepting His shelter and attain liberation."

Verse five describes nanda-suta as the son of Nanda Maharaja, Krsna who appeared as Lord Caitanya in this age of Kali.

Sri Jiva Goswami states in his Krama-Sandharbha & Tattva-Sandarbha 2:

antah krsnam bahir gauram, darsitangadi-vaibhavam kalau
sankirtanadyaih sma, krsna-caitanyam asritah

"I take shelter of Lord Sri Krsna Caitanya Mahaprabhu, who is outwardly of fair complexion but inwardly is Krsna Himself. In this Kali-yuga He appears with His expansions and associates to perform the congregational chanting, and preaching of the Holy Name of Krsna." (see also sloka 36)

The purport of this verse is further revealed in the Kapila Tantra.

prema alingana-yogena cacintya-sakti-yogatah radha bhava-kanti-yutam
murtim ekam prakasayet.

"Having been deeply imbued with the divine love of My supreme beloved Sri Radhika, and with the help of My inconceivable potency, a super excellent form of Mine, embellished and possessed with Her mood and complexion will be manifest." (see also sloka 373)

se katha suniya asiyachi, natha

tomara carana-tale bhakativinoda kandiya kandiya apana-kahini bale

"O beloved Lord, impelled by hearing these words, Bhaktivinoda has come weeping to the shelter of your lotus feet and is telling you his life story."

(TSOBT, p 9-11) + (ARO, p 19-24)

368 prabhu kahe,- "pada sloka sadhyera nirnaya "

prabhu kahe,- "pada sloka sadhyera nirnaya "

"What is the ultimate goal of life? I not only want to hear your statements, but also evidence from the scriptures." (C-c, Madhya-lila, 8.51-313)

In the famous conversation with Ramananda Raya, Sri Caitanya Mahaprabhu began the approach to pure devotional service in a general and comprehensive way. This is recorded in Caitanya-caritamrta, Madhya-lila, 8.51-313. He asked Ramananda Raya this question: prabhu kahe,- "pada sloka sadhyera nirnaya."

(The answer came from Ramananda Raya: "raya kahe, - sva-dharmacarane visnu-bhakti haya:

"Discharge your own duty, without expecting anything in return.")
(TSFSK, p 135) + (see also sloka 407)

369 prakrtermahan ahankara pancatran mahatrani

prakrtermahan ahankara pancatran mahatrani

As objective substance evolves by the influence of consciousness, it expresses itself in five main ingredients: that which can be seen, smelled, heard, tasted, and touched. These five elements are the primitive principles of material existence. And that fivefold principle evolved in three phases: sattva, raja, tamah: goodness, passion, ignorance. Expressing itself as ether, sound, hearing, and the ear; air, mass, touch, and the skin; fire, colour, vision, and the eye; water, tastes, the sense of taste, and the tongue; and earth, aroma, the sense of smell, and the nose. There are twenty-four elements. The self, three subtle elements - prakrti, mahat-tattva, and ahankara, five gross elements, five senses, five sense objects, five sense-gathering instruments - in this way, the development of the material world has been described to have come down through a process of subtle to gross, from consciousness to matter. Again when this material existence is withdrawn by superior will, the gross dissolves into the subtle. Beginning with the most gross, gradually the whole material existence becomes more and more subtle until it finally enters into the subtle expression of material existence known as prakrti - the subtle causal watery substance." (SEOC, p 25-6) + (see also sloka 57)

370 prapancikataya buddhya, hari-sambandhi-vastunah

prapancikataya buddhya, hari-sambandhi-vastunah mumuksubhih
parityago, vairagyam phalgu kathyate.

anasaktasya visayan, yatharham upayunjatah nirbandhah krsna-sambandhe, yuktam vairagyam ucyate

"That renunciation which is practised by those desirous of impersonal liberation and rejects things in connection with Sri Hari, thinking them to be material, is called phalgu-vairagya, external or false renunciation."

"That renunciation in which there is no attachment for the objects of the senses, but in which everything is seen in relationship to Krsna and all things are engaged in His service is called dyukta-vairagya, or practical renunciation."

(P-P) + (B-r-s, Purva-vibhaga, 2.125-6)

Faith is the only means through which we can see, hear, or feel the higher world; otherwise it is all meaningless to us. To understand that plane, an inner awakening is necessary. We can connect with the upper world only through a higher source. Therefore divyam jnanam, knowledge of the higher plane, is not ordinary knowledge; it is transcendental, supramental feeling and sense. But to realise this, surrender is compulsory. After that, we may go on hearing and chanting, remembering and worshipping and praising the Lord, or rendering so many other kinds of service, but the first thing - the foundation of devotion - must be self surrender. Otherwise nothing will be effected; our show of devotion will all be imitation.

We must sincerely feel: "I shall be faithful in my service to the Supreme Lord. I am meant for Him. I am ready to die to live. I want to live for Him only and not for fulfilling any separate interest. I want nothing less than the absolute. I want to be His completely." This sort of intensity is an indispensable necessity for a devotee. A devotee has to conceive, to feel, that they are meant for Krsna. They are not independent entities; they are dependent on Krsna - the highest absolute centre - and nothing else.

To identify with the interest of our family, society, or country is extended selfishness, but all false identification must be eliminated. We must be neither selfish nor entangled in extended selfishness. Rather, all sorts of

foreign contamination must be eliminated from our conception of self. All outside demands must be cancelled. Then we shall feel in our innermost hearts that we are connected with the whole of the infinite, the absolute. And nothing external is required for our success. The only thing required of us is that we dismantle the ego's cover. The ego is collecting some foreign elements, but that foreign collection box must be dissolved - finished - and then, in our innermost hearts, we shall find our connection with the fundamental plane of loving service to the organic whole.

Both enjoyment and renunciation are abnormal. They are two kinds of demons: enjoyment or exploitation, and eternal rest or renunciation. These two tendencies are our enemies. A higher, positive life is possible only when we become fully independent of both exploitation and renunciation. Everything will help us if we can see it in connection with the centre. On the other hand, the kind of exclusive renunciation practised by the Sankarites and Buddhists is not recommended by our line. We are concerned to harmonise things so that everything will remind us of our duty towards the Absolute, and encourage us to dedicate ourselves to Him.

To neglect the environment, thinking that it is filled with undesirable material things, won't help us. That is not correct. Everything within the environment should remind us of the Absolute. In that spirit we should move, thinking: "Accept me and connect me with the service of our Lord." When the environment is seen with the correct vision, everything will help encourage and excite us in our service to the centre. We are living in an organic whole, a system. And that system is composed of the owner and the owned, the possessor of the potency and the different types of potencies. (sakti-saktiman). (LSFTLS, p 1-2)

371 prati anga lagi kande, prati anga mora

prati anga lagi kande, prati anga mora

Jnana Dasa says in his Vaisnava-padavali - Anthology of Vaisnava Songs: "Every part of My being cries for the corresponding part of Him."

There is great value in having the company of the saints and scriptures, without mixing with the robbery of this material world. What is present here at this moment becomes nothing at the next. We are not of this world full of treachery. We are disgusted with the treacherous aspect of the world that charms us and engages us in a treacherous soil. Now something - next moment, nothing. We must give that up and try for something substantial: sat, cit, anandam - eternal existence, uncontaminated consciousness, and finally, the fulfilment of all our necessities - the corresponding engagement of the whole of our existence. prati anga lage kande, prati anga mora.

And Krsna says: "Only I can give you complete fulfilment, so come to Me and give up everything else." (SOTGOD, v 1, p 10) + (see also slokas 410 & 434)

In Vaisnava-padavali there is an expression: prati anga lage kande, prati anga mora. In the acme of Divinity, madhurya-rasa, where Srimati Radharani

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is Sakti (the Divine Potency of the Lord), She says: "My every limb is crying for the respective limb of My Lord; not only My Self, but every part of My Body earnestly aspires for the corresponding part of My Master's." (SOTGOD, v 2, p 80-1) + (see slokas 93 & 410)

372 pravistah karna-randhrena, svanam bhava-saroruham

pravistah karna-randhrena, svanam bhava-saroruham dhunoti samalam
krsnah, salilasya yatha sarat

"The sound incarnation of Lord Krsna, the Supreme Soul (i.e. Srimad-Bhagavatam), enters into the heart of a self-realised devotee, sits on the lotus flower of his loving relationship, and thus cleanses the dust of material association, such as lust, anger and hankering. Thus it acts like autumnal rains upon pools of muddy water." (S-B, 2.8.5)

We know that the connection with the present enjoying mood brings a painful reaction. We can realise that, but we cannot leave it behind. We cannot cut off the connection completely in the stage of sadhana, spiritual practice. Still, we have no other alternative. Our affinity for the positive truth should be increased more and more, and gradually our affinity for our paraphernalia and obligations will all disappear. Although repeatedly we may not be successful, still we will be unable to give up the idea. We will attempt again and again to make progress towards the truth, and when we are unsuccessful, our heart will ache to think that we are repeatedly being defeated by the enemies who are all around us.

But the fire of Krsna consciousness is there, and that fire is not to be quenched. It is a spark of eternal truth. So, the fire will continue, and the day will come when the enemies that are surrounding us will have to retire once and for all. One day we will find that Krsna has gradually captured our whole heart, and the others have retired forever; they are no longer present to trouble us in our mental circle. We will find that those unwanted things were like mushrooms: they came out from their mental soil, and now they have all gone and died. They have all gone away, and Krsna alone is in the heart. At that time, the heart is only full of Krsna, full of the Krsna conception.

Srila Bhaktisiddhanta Saraswati Thakura once instructed a disciple at the time of initiation into the Hare Krsna mantra, that Krsna should be allowed to land in our hearts, just as an army is landed by the navy. An army is carried by a ship, and when they have landed, the fight begins, and they capture the country, just as Julius Caesar said: "Veni vidi vici, I came, I saw, I conquered." So, we have to allow Krsna to land in our hearts. Then the fight will begin; the unwanted things are sure to withdraw, and Krsna consciousness will capture the whole heart.

Somehow or other, from a pure devotee, a bit of real Krsna consciousness should enter through our ears into our hearts, and Krsna will supply whatever is required. One who has imbibed even a slight regard for Krsna consciousness is assured of success in spiritual life, today or tomorrow.

We may have erected high walls on all sides to protect ourselves so that Krsna consciousness may not enter, but Krsna is a thief, and a thief requires no invitation. No preparation is necessary for His welcome. He will enter for His own interest, and that is our consolation. Our solace is that Krsna is a thief. Maya has erected her high walls on all sides, but nothing is sufficient to stop Krsna consciousness. Krsna is a thief, and stealthily He will enter one day.

A devotee may become hopeless, thinking: "The enemy is within my own house; my own kinsmen are my enemies. I am hopeless." We may become disappointed, but Krsna consciousness will not leave us in any way. Krsna will persevere, and in due course of time, He will conquer. And other things, no matter how closely related they may be in private and well-protected rooms in our hearts, will have to go. They must take leave from every corner of our hearts. Krsna will conquer. Krsna will capture the whole thing. The unwanted lusty desires of our hearts are foreign things. They are only like mushrooms, and like mushrooms they come out; they have no permanent stability or root. They are not rooted to the soil. We may think that what we have stored in our hearts is very near and dear, and that is already mixed with us as a part of our existence, but when Krsna consciousness enters, they will all float like mushrooms.

After all, they are mushrooms; they have no footing, no connection with the soil. They are only floating. All material interests are only floating on the surface. They are not deeply rooted within and without the whole of our existence. Only Krsna consciousness has its existence everywhere, within all parts of our existence. So, the mushrooms will have to vanish one day. This is confirmed in Srimad-Bhagavatam: pravistah karna-randhrena svanam bhava- saroruham: "When Krsna enters the heart through the ear, He captures the lotus of the heart and then gradually makes all the dirt in the heart disappear. Just as when the autumn season comes, all the water everywhere becomes pure, so also, when Krsna enters our hearts, all the impurities within will gradually vanish, and

only Krsna will remain forever." (TSFSK, p 90-3)

By accepting the path of devotion, a wholesale transformation of our internal system begins, and gradually our charm for the outside world vanishes. There is a war within, and when the Krsna conception enters into the heart of a devotee, all other thoughts and ideas gradually have to retire. When the autumn season appears, the mud within the water vanishes. In the same way, when the Krsna conception enters into one's heart, all other conceptions and aspirations will gradually have to retire, leaving Krsna in possession of everything. When a real drop of Krsna consciousness enters the heart, all opposing forces must leave and Krsna will conquer and take possession of the whole. (TGVODL, p 102)

373 prema alingana-yogena cacintya-sakti-yogatah radha

prema alingana-yogena cacintya-sakti-yogatah radha bhava-kanti-yutam
murtim ekam prakasayet.

"Having been deeply imbued with the divine love of My supreme beloved Sri Radhika, and with the help of My inconceivable potency, a super excellent form of Mine, embellished and possessed with Her mood and complexion will be manifest." (KT) + (ARO, p 24) + (see also sloka 36)

374 prema-gunjanali-punja-puspa-punja-ranjitam

prema-gunjanali-punja-puspa-punja-ranjitam gita-nrtya-daksa-paksi-
vrksa-laksa-vanditam go-vrsadi-nada-dipta-purva-moda-meduram

prema-dhama-devam eva naumi gaura-sundaram

"While strolling through the forest groves of Vrndavana, the beautiful flowers surrounded by bumble bees humming in sweet love drones welcomed and entertained Him. The trees lining the forest groves harmoniously offered their respects to Him in unison with a variety of birds that were expertly dancing and singing in sheer delight. The Lord's mind became flooded by loving feelings remembering how the cows, calves, and oxen of the holy abode of Vrndavana would affectionately call for Him in a previous era. I sing with joy the unending glories of my golden Lord Gaurasundara the beautiful divine abode of pure love." (PDDS, 39) + (SBRBM, p 10-11)

375 premaiva gopa-ramanam kama ity agamat pratham

premaiva gopa-ramanam kama ity agamat pratham ity uddhavadayo 'py etam vanchanti bhagavat-priyah

"The dealings of the gopis with Krsna are on the platform of pure love of Godhead. However, they are sometimes considered to be lusty. But because such dealings are completely spiritual, all the dearest devotees of the Lord, like Uddhava and others, also desire to participate in them." (C-c, Madhya-lila, 8.216) + (B.r.s.,1.2.285) (SS, v 3, # 1, '85, p 7) + (see also slokas 62, 220, 375 & 420)

376 prema namadbhutarthah sravana-patha-gatah kasya namnam

prema namadbhutarthah sravana-patha-gatah kasya namnam mahimnah
ko veta kasya vindavana-vipina-maha-madhurisu pravesah ko va janati
radham parama-rasa-camatkara-madhurya-slmam ekas caitanyacandrah
parama-karunaya sarvam aviscakara

"Who would have been so fortunate to imbibe the ambrosial meaning of
"prema"-the wonderful ecstasy of love of Krsna, within the core of their
heart through the pathway of their ears? Who would have truly known the
inner meaning of the divine Holy Names? Who would have discovered
entrance into the innermost sweet love pastimes of Vrndavana? Who
would have properly understood Sri Radha Tattva as the last limit of
infinite love ecstasy? It is only Caitanyacandra who has mercifully
revealed all this."

(C-Cand, 130) + (SBRBM, p 32) + (see also sloka 574)

377 premanjana-cchurita-bhakti-vilocanena santah sadaiva

premanjana-cchurita-bhakti-vilocanena santah sadaiva hrdayesu
vilokayanti yam syamasundaram acintya-guna-svarupam govindam
adipurusam tam aham bhajami

"I worship Govinda, the Primeval Lord, Who is Syamasundara, Krsna
Himself with inconceivable innumerable Attributes, whom the pure
devotees see in their heart of hearts with the eye of devotion tinged with
the salve of love." (B-s, 38)

Sri Caitanya Mahaprabhu said to Ramananda Raya: "Because you are a
cent per cent devotee, wherever you cast your glance you see only

Krsna; nothing else. The object of your interest is represented everywhere."

Ramananda Raya said: "My Lord, don't deceive me in this way. You have come here so graciously to purify this mean person, and if You act diplomatically now, it will not look well for You. I won't hear what You say; come out with Your real position. Who are You?"

Sri Caitanya Mahaprabhu said: "By dint of your loving devotion, you can know everything in this world; nothing can be concealed from your loving eye."

378 Premanjana-cchurita-bhakti-vilocanena santah

Premanjana-cchurita-bhakti-vilocanena santah sadaiva hrdayesu vilokayanti.

Then, Mahaprabhu revealed Himself: "When you see Me to be externally of a golden colour, it is not so. It is by the touch of the colour of Radharani. And who can Radharani touch and closely embrace? She will never touch anyone except Krsna. So, now you know who I am: Rasaraja - ecstasy Himself, and Mahabhava - the one who can taste that highest rasa. See how They mingle together!"

Ramananda Raya fainted and fell flat on the floor. He could not keep his senses. Then by the touch of His hand, Sri Caitanya Mahaprabhu again brought him to his senses. Ramananda returned to his previous stage of consciousness and saw a sannyasi sitting before him. After a short pause, Mahaprabhu said: "Remain here, I am going."

For almost two years, Sri Caitanya Mahaprabhu wandered about the holy places of Southern and Western India and at last returned to Jagannatha Puri. There They again met. (TSFSK, p 148-9)

'prema-phala'paki'pade, mall asvadaya lata avalambi' mall 'kalpa-vrksa'paya

"When the fruit of devotional service becomes ripe and falls down, the gardener tastes the fruit and thus takes advantage of the creeper and reaches the desire tree of the Lotus Feet of Krsna in Goloka Vrndavana." (C-c, Madhya-lila, 19.162)

"The fruit becoming ripe, will come down, and, from here, the mall (the gardener) will taste it." This is the kausala, the strategy - the key to the process of action, the guiding principle." (SS, v 4, # 1, '86, p 2) + (see also slokas 279, 531, 498 & 504)

379 preme matta nityananda krpa-avatara uttama adhama

preme matta nityananda krpa-avatara uttama adhama kichu na kare
vicara ye age padaye tare karaye nistara ataeva nistarila mo-hena
duracara (ataeva mo adhame korilena para)

Krsnadasa Kaviraja Goswami says: "Lord Nityananda, who is always intoxicated by divine love, is the great saviour of destitute jivas and the magnanimous incarnation of divine mercy. His benevolent nature does not discriminate between high and low, or qualified and unqualified. He simply delivers, from material existence, anyone who comes before Him and falls at His lotus feet surrendering themselves to Him with all sincerity. Therefore He also mercifully delivered me who am so fallen and disqualified."

(C-c, Adi-lila, 5.208-9) + (SBRBM, p 4)

380 prithi vite yata katha dharma nam chole

prithi vite yata katha dharma nam chole

The pure thing is that if we have got faith for such divine conception of life then we should come to Bhagavatam, the last gift of the sastric world of Vedic literatures. Vyasadeva's last gift in the world of Vedic literatures is Bhagavatam. "The Bhagavatam is so high, so high." - "Prithi vite yata katha dharma nam chole" Our Guru Maharaja's (Srila Bhaktisiddhanta Saraswati Thakura's) translation of dharmah projjhita-kaitavo (see sloka 126) explains that of all the words and tales that are running in this world in the name of religion, Srimad-Bhagavatam says that it is all false, all is false, all is tampered with and not pure, not pure! The pure type of religion is not yet spoken. It is there, all self-centred, the current is towards the centre. Not only selflessness but self-sacrificing, self-forgiving, self-forgetfulness. In that way we are to start, we are to start, we are to go. (GOD, p 30)

381 priyah so 'yam krsnah saha-carī kuru-kṣetra-militas tathāham

priyah so 'yam krsnah saha-carī kuru-kṣetra-militas tathāham sa radha tad idam ubhayoh sangama-sukham tathāpy antah-khelan-madhura-murali-pancama-juse mano me kalindi-pulina-vipindya sprhayati

Upon arriving in Kuruksetra, Srimati Radharani said: "O My dear friend, now I am at last reunited with My most beloved Kṛṣṇa in Kuruksetra. I am the same Radharani, and He is the same Kṛṣṇa. We are enjoying Our meeting, but still I wish to return to the banks of the Kalindī, where I could hear the sweet melody of His flute sounding the fifth note beneath

the trees of the Vrndavana forest."

(P 383) + (TGVODL, p 163) + (see also sloka 469).

There are said to be eight different tunes from Krsna's flute; (1) the demigods break their meditation, (2) the Yamuna flows backwards, (3) the moon stops moving, (4) the cows run with upturned ears to Krsna, (5) this brings the gopis running, (6) this creates autumn, and stones melt, (7) this instantly ushers in all six seasons, and (8) this takes the Name of Radha.

382 proktena bhakti-yogena bhajato ma 'sakrn muneh kama

proktena bhakti-yogena bhajato ma 'sakrn muneh kama hrdayya nasyanti
sarvve mayi hrdis thite

"When an intelligent person engages constantly in worshipping Me through loving devotional service as described by Me, his heart becomes firmly situated in Me. Thus all material desires within his heart are destroyed." (S-B, 11.20.29)

"With accelerated motion, his intensity towards Me grows. Then, by My appearance, all his internal and external discrepancies are gradually destroyed and evaporated. When by such an approach he reaches My Domain, or rather, I come down, extending My existence to his heart - then everything else disappears." (SOTGOD, v 2, p 79)

"In this way, the introspective devotee unceasingly absorbs himself in all the practices of devotional service as enunciated by Me. And I, who am situated in the heart of My devotee, strike at the root of all the material urges that infect his heart, reducing them to oblivion." (SSPJ, p 164-5) +

(see also slokas 198, 509 & 93)

383 prthivite ache yata nagaradi-grama

prthivite ache yata nagaradi-grama sarvatra pracara haibe mora nama

Sri Caitanya Mahaprabhu is the pioneer of Sri Krsna sankirtana. He said: "I have come to inaugurate the chanting of the Holy Name of Krsna, and that Name will reach every nook and corner of the universe." (C-B) + (TGVODL, p 90) + (see sloka 108)

Although prthivite ache has been mentioned in different places, prthivite 'paryyanta' yata nagaradi-grama ... must be noted. This means that Mahaprabhu's preaching of Sri Hari-Nama will spread to not only the towns and villages on the earth, but to all the villages and towns of all the planets - wherever there are villages and inhabitants to be traced anywhere. Brahmanda tarite - His Mission is to deliver the whole universe. Brahmanda means that which is created by one Brahma. Space and time is controlled by one Brahma. There are so many andas. Anda means egg. There are so many egg-like solid objects floating in the air. Again, like so many eggs innumerable planets are floating in the air. (SGD, SGP, '97, p 17)

384 pujala ragapatha gaurava bange

pujala ragapatha gaurava bange mattala sadhu-jana visaya range

"The path of divine love is worshipping to us and should be held

overhead as our highest aspiration."

Srila Bhaktisiddhanta Saraswati Thakura composed this verse expressing the proper attitude he considered necessary to convert everything in such a way as to draw the essence from all of the revealed scriptures. And to take our stand in the negative position is the strategy he gave for remaining in the relativity of the highest quarter of service to Krsna.

He ordered that a cottage be built for him in Govardhana and said: "I shall live there. I am not fit to live in Radha-kunda. So I shall live in a lower position, but my gurus - Srila Gaurakisora dasa BabajT, Srila Bhaktivinoda Thakura, and others - are fit to serve there. So I shall go and serve them there in Radha-kunda, and then return to a little lower position, in Govardhana. There I shall stay."

That is the proper tactic to maintain a subjective position in the subjective world. Otherwise, if we think we are in the highest quarter, the higher reality will vanish from us. Only from a little lower position shall we view that higher plane with respect. But whenever we think that we have attained that higher position, that we are there - we are nowhere. That is the nature of the higher world. So we must maintain a respectable distance. If we try to look directly, we lose, but if we try to look at that plane through a screen or from a hidden place, then we may see. It is most peculiar. If we want to come in direct contact with things of a higher order, then they vanish from our experience. If you can't come in direct connection with something, you may find out about it by espionage - it is something like espionage. If you try to know it directly, it is impossible. Only from behind a screen can we have a glimpse.

In that way we can experience the highest ontological truth. As if by chance ontological truth comes to us, He accepts us suddenly, and we can find Him. He is absolute, He is an autocrat, He is independent; whenever He comes by His own whim to give His connection to us, we can have it. It is never within my clutches. He is not an object to come directly within my control. He is always above. (LSFTLS, p 60-1).

First understand the degree of purity in Krsna consciousness. The followers of form are only imitationists; they want only to exploit

Mahaprabhu and not to serve Him. They are our worst enemies. They are traitors; they have taken the garb of Mahaprabhu's sampradaya, and they are saying something bogus. This is cheap marketing; they are extensively selling adulterated things very cheaply. They have no inner necessity to attain the purest thing (pujala ragapatha gaurava bange).

Although he was such an exalted Vaisnava, our Guru Maharaja never presented himself as a great devotee. He always used to say: "I am a servant of the servant of the Vaisnavas." That was his claim. And he would say: "The higher devotees are my guru, they are so exalted." First come and practice all these things, and then you can hope to reach the goal. It is not so easy, or so cheap. "Out of many liberated persons, a pure devotee of Lord Krsna is extremely rare." (koti-mukta-nadhya 'durlabha' eka krsna-bhakta). Krsna consciousness is an internal thing, and those who cannot see the internal truth will make much of the external cover. We do not support that. Rather we are interested in the real spirit. (SGAHG, p 26-8)

When asked to explain the meaning in Brahma-samhita of the description that Sri Sri Radha and Krsna are seated on a divine throne, and the whorl of the lotus flower upon which They are seated is described as a hexagonal figure - what is the meaning of this hexagonal figure? Srila Guru Maharaja commented: "I am sorry, but we are not to enter into the discussion of such higher and subtle position of the lila of Radha-Krsna. That is not to be brought into public, and that is the distinction between the Gaudiya Math and the sahajiyas. The sahajiyas are trying to imitate all these things, but we have no faith in imitation. The higher lila will come in an individual case, and it will awaken in an irresistible way.

When the programme of the sadhana stage is finished it will come automatically, spontaneously. We are believers in that, and not to know the form already and then we will reach there - that is not the policy accepted by Guru Maharaja, Prabhupada, Srila Bhaktisiddhanta Saraswati Thakura. puja ragapatha gaurava bange.

Srila Bhaktivinoda Thakura also said: "Stick to the rulings of the class you are fit for, then you will see automatically." (SGD, '96, p 29) + (see also sloka 601)

385 purisera kita haite muni sei laghistha

purisera kita haite muni sei laghistha

"I am so mean, lower even than the worm in stool."(C-c, Adi-lila, 5.205)

The propounder of the greatest scripture in Gaudiya Vaisnavism, Srila Krsnadasa Kaviraja Goswami says this, and he is saying so sincerely. Should we be ashamed to express our negative character, our negative development, which is the real wealth for a disciple? So, because such a negative character is shown by him, we fall at his feet.(SGAHG, p 51)

As much as we shall have a real approach towards the infinite, we cannot but consider ourselves to be the meanest of the mean. The standard of Vaisnava qualification (vaisnavata) is measured in this way. And this is not lip-deep, but the sincere dealing of the innermost heart. When Srila Krsnadasa Kaviraja Goswami says "I am lower than the worm in stool" - this is not mere imitation, but his heartfelt truth.(SOTGOD, v 1, p 155)

As much conception of the infinite as one has, he (or she) must feel within himself that s/he is insignificant to the same degree. It is the infinite conception from the view of relativity. It is a question of relativity. When you can see a bigger thing then relatively you cannot but think that you are very infinitesimal. When you look at a great thing, in comparison with that you are the smallest. Do you concede this? When you see the ocean you can perceive how tiny you are in relation to that great magnitude of water. In comparison you are very insignificant, is it not? So apply that principle in this instance also. One who looks at a great thing, whether in size, or knowledge, or love, when standing at the verge of a great thing, from the consideration of relativity s/he shall think, "I am very poor and

very low." Srila Krsnadasa Kaviraja Goswami says of himself: "I am so mean, lower even than the worm in stool." When one has seen such pure and higher things, in comparison with that she must have such feelings. Mahaprabhu Himself says: "I am as insignificant as an insect but still I continue my life. My life is like an insect's." (SOTGOD, v 3, p 39) + (see also sloka 193)

R

386 radha-bhajane yadi mati nahi bhela

radha-bhajane yadi mati nahi bhela, krsna-bhajana tava akarana gela.
atapa-rahita suray nahi jani, radha-virahita madhava pujaye sa ajnani.
kavahi nahi karavi takar sanga, citte icchasi yadi vraja-rasa-ranga.
radhika-dasiyadi haya abhiman, sighra-i mila-i tava gokula-kan. brahma
siva narada sruti narayani, radhika-pada-raja pujaye mani.' uma rama
satya saci candra rukmini, radha-avatar sabe amnaya-vani. heno radha-
paricaryayakara dhana, bhakativinoda ta'r magaye carana.

"If your desire to worship Sri Radha is not awakened, worship of Krsna is ultimately useless.

Just as the sun is not perceived without sunlight, similarly I cannot accept Madhava without Sri Radhika.

One who worships Krsna alone has imperfect knowledge and one who disrespects Sri Radhika, is simply conceited and full of vanity.

Never associate with such a person if you at all desire the transcendently delightful pastimes of Vraja, to appear within you heart.

If you consider yourself to be a maidservant of Sri Radhika, then you will

very soon meet Kana (Krsna) the Lord of Gokula.

Even Lord Brahma, Lord Siva, Devarsi Narada, the personified Vedas (Srutis) and Laksmi-Devi honour and worship the dust of Sri Radhika's lotus feet. The Vedic scriptures (amnaya) declare that Uma, Rama, Satya, Saci, Candra and Rukmini are all the expansions of Srimati Radharani. Bhaktivinoda whose only wealth is the service of Sri Radha Thakurani humbly begs the shelter of Her lotus feet."

(TSOBT, p 129-131) + (SBRBM, p 35-6)

387 radha-govinda-milita-tanu

radha-govinda-milita-tanu

"Mahaprabhu as Radha and Govinda combined appears only once in a day of Brahma, in NabadwTp." (SOTGOD, v 2, p 98) + (see also sloka 137)

388 radha krsna-pranaya-vikrtir hladini saktir asmad ekatmanav

radha krsna-pranaya-vikrtir hladini saktir asmad ekatmanav api bhuvi
pura deha-bhedam gatau tau caitanyakhyam prakatam adhuna tad-
dvayam caikyam aptam radha-bhava-dyuti-suvalitam naumi krsna
svarupam

"I worship Sri Caitanya Mahaprabhu, who is Krsna Himself, enriched with the emotions and radiance of Srimati Radharani. As the Predominating and Predominated Moieties, Radha and Krsna are eternally one, with separate individual identities. Now They have again united as Sri Krsna Caitanya. This inconceivable transformation of the Lord's internal pleasure-giving potency has arisen from the loving affairs of Radha and Krsna." (C-c, Adi-lila, 1.5)

(Confirmed by Svarupa Damodara Prabhu, Sri Caitanya Mahaprabhu's personal secretary, who is considered to be Lalita-sakhT, the nearest friend of Srimati Radharani).(TGVODL, p 67).

Sometimes Radha and Krsna are combined; sometimes They are separate. They are separate in Dvapara-yuga, and in Kali-yuga They are combined as Sri Caitanya Mahaprabhu. Both are eternal expressions of the same Absolute Truth. Summer, autumn, winter, and spring continue in a cyclic order; it cannot be said that summer is the beginning and winter comes later. So, the pastimes of Sri Radha and Krsna are eternally being enacted. In ancient times, sometimes Radha and Krsna divided Themselves and showed Their pastimes; again Both of Them, the potency and the owner of the potency, are combined and closely embraced as Sri Caitanya Mahaprabhu.

The Predominating and the Predominated Moieity are mixed, and an extraordinary ecstatic feeling is there.

Krsna is overpowered by His potency, and He Himself is searching after His Own Self: krsnasya atmanusandhana. Krsna Himself is engaged in the search for Sri Krsna, Reality the Beautiful. The influence of Radharani over Krsna has transformed Him into a devotee, and He is searching Himself. Sweetness is tasting Itself and becoming mad. And it is a living sweetness; not dead or static, but dynamic ecstasy - sweetness endowed with life. And He is tasting Himself, the Personification of happiness, ecstasy, and beauty, and dancing in madness, and His performance of kirtana means distributing that ecstasy to others. The ultimate sweetness, or ananda, is such that no other thing exists that can taste itself and express its own happiness with such intensity. (TSFSK, p 150-1) + (see also sloka 72)

389 radhakunda tata-kunjakutira, govardhanaparvvata yamunatira

radhakunda tata-kunjakutira, govardhanaparvvata yamunatira
kusumasarovara, manasaganga, kalindanandini vipula-taranga
vamsivata, gokula, dhirasamira, vrndavana-taru latika-vanira khaga-
mrgakula, malaya-batasa, mayura, bhramara, murali-vilasa venu, srnga,
padacihna, meghamala, vasanta, sasanka, sankha karatala yugala vilase
anukula jani, lilavilasa-uddipaka mani esaba chodata kaha nahi yau,
esaba chodataparana harau bhaktivinoda kahe, suna kana, tuya
uddipaka hamara parana

"The grove-dwelling on the banks of Radha-kunda,
Govardhana mountain, the banks of river Yamuna;
Kusuma-Sarovara lake, Manasa-Ganga river,
The rolling waves of Yamuna, daughter of the sun;
Place of the rasa dance, and Gokula, the gentle breezes,
The trees, vines, and Vetasa palms of Vraja;
The birds and animals, the sweet air of spring,
The peacocks, bumblebees, the flute's sweet song;
Flute, horn, His footsteps, range of clouds in the sky,
Season of spring, the moon, the conch, hand-cymbals;
I know all these things are nourishing the pastimes of the Divine Couple,
I can feel they arouse the holy pastimes of the Lord;
I can never leave all these things so dear to me,

Without them I know I shall surely die;
Hear me, O Kana, says Sri Bhaktivinoda:
You are the only light of my life."

Srila Bhaktivinoda Thakura says: esaba chodata parana harau: Sri

Vrndavana and its surroundings so intensely awaken my remembrance of Krsna; and if these things are taken away from me, I shall lose my very life. They are sustaining me, because they are encouraging me to take to Krsna consciousness. They are all encouraging and helping me towards Krsna consciousness in different aspects. Whatever I see there, radha-kunda-tata- kunja-kutira, govarddhana-parvvata yamuna-tira (the dwelling in the groves on the banks of Sri Radha-kunda, the holy Govardhana mountain, the banks of the holy Yamuna river) - reminds me in such a sweet way, taking me towards Krsna conception and Krsna-lila, spreading nectar in my heart. If I am to leave them, then I shall leave my existence. They are all around me; they are so encouraging and life-giving to me. They are so fulfilling to my life - indeed, they are more than my life! Kusuma-sarovara, manasa-ganga, kalindanandini vipula-taranga (the holy lake midway between Mathura, Govardhana, and Radha-kunda, the river at the edge of Govardhana, the rolling waves of the Yamuna); khaga-mrga-kula, malaya-batasa (the birds and animals, the breezes of spring) - what a sweet contribution all these things offer me! Krsna is very near to me! I would die without them. Such beauty, the whole thing takes me with lightning speed directly towards Krsna consciousness, towards His associates and His pastimes with Them. That is direct nectar, and that will come in me."(TSOBT, p 39-40) + (SOTGOD, v 1, p 179-82) + (see also sloka 491)

radham adhaya hrdaye tatyaja vraja sundarih

"Her devotional service is categorically higher than that of all the other gopis. The whole group of gopis can be cancelled for one: SrimatT Radharani."

(GG, 3.1) + (C-c, Madhya-lila, 8.106)

Ramananda Raya said this after Sri Caitanya Mahaprabhu asked him to "go further." Ramananda Raya began to explain the kind of service rendered by Radharani in madhurya-rasa. What peculiar type of service may come from Her? And Krsna, the Original Personality of Godhead (svayam rupa) is only by the side of SrimatT Radharani. By the side of other gopis, that is prabhava prakasa, a plenary expansion; not svayam rupa, the original form. Such is the quality of Srimati Radharam. We should show our highest reverence to this highest ideal of devotional service. (TSFSK, p 145-6) + (see also sloka 222 & 441)

391 radha-mukunda-pada-sambhava-gharmmabindu

radha-mukunda-pada-sambhava-gharmmabindu- nirmmancanopakarane
krta-deha-laksyam

Rupa Goswami says when Lalita Devi finds a drop of perspiration at the feet of Sri Sri Radha-Govinda, she furiously engages herself to remove it. "How has it come there? We are circumambulating Them to see that not the least pain can enter this domain to trouble Them. But how without our notice has this perspiration appeared? Perspiration, perspiration!" So she is furiously chastising herself, and wants to immediately take birth one lakh (100,000) times - with that force she comes to remove that drop of perspiration from the lotus feet of either of the Divine Couple. If the least

difficulty is seen in the serving area, the Lord's Associates can't tolerate it in any way, and such eagerness, self-abuse and earnestness is found in them. (L, 1) + (SOTGOD, v 1, p 198-9) + (see also sloka 429)

392 radhapadankita dhama vrndavana yarn nama

radhapadankita dhama vrndavana yarn nama taha yena asraya karila

"He who has failed to carefully worship the Lotus Feet of Srimati Radhika, which are the abodes of all auspiciousness; who has not taken shelter in the transcendental abode known as Vrndavana, which is decorated with the beautiful Lotus Flower Named Radha; who in this life has not associated with the devotees of Radhika, who are very wise and whose devotion for Radha is very deep - how will such a person ever experience the bliss of bathing in the ocean of Lord Syama's sublime mellows? Please understand this most attentively." (TSOBT, p 118-9)

Srila Bhaktivinoda Thakura says: "What is Vrndavana? It is where there are the footprints of Sri Radhika. The criterion of Vrndavana is this: that it has on its head the footprints of Srimati Radharani. This is Bhaktivinoda Thakura's finding. So, if we want to see what is Vrndavana, and who is Radharani and who is Krsna, then we must take some note, some clue, and some impression from this. Bhaktivinoda Thakura says that Radharani is all-in-all. radhapadankita dhama vrndavana yara nama taha yena asraya karila. Where does the Name 'Vrndavana' belong? Upon whose head the footprints of Radharani are borne, that is Vrndavana!" It is all sweet! And there everything is sweet because the paraphernalia has all emanated from Her. Just as the entire screenplay for a film evolves from the brain of the director, who then himself may come to act his own part within it, similarly the entire paraphernalia of Vrndavana has come from Sri Radhika." And from Gauranga we receive the combined gift of the grace of all these things. His gift is full of so much

transcendental sweetness and is eternal in its play.

(SOTGOD, v 3, p 55-6)

393 radha purna-sakti, krsna purna-saktiman dui vastu bheda nai

radha purna-sakti, krsna purna-saktiman dui vastu bheda nai, sastra-paramana mrgamada, tara gandha yaiche avicchada agni, jvalate yaiche kabhu nahi bheda radha-krsna aiche sada eka-i svarupa lila-rasa asvadite dhare dui-rupa

"Sri Radha is the full power and Lord Krsna is the possessor of full power. The two are nondifferent as evidenced by the revealed scriptures. They are indeed the same, just as musk and its scent are inseparable, or as fire and its heat are nondifferent. Thus Radha and Lord Krsna are one yet They have taken two forms to enjoy the mellows of pastimes." (C-c, Adi-lila, 4.95-98) + (SBRBM, p 33)

394 radhara mahima, prema-rasa-sima, jageta janata ke?

radhara mahima, prema-rasa-sima, jageta janata ke?

Prema - we give two paisa to another and we find much ecstasy in the heart - a paisa or two and some food, some morsel are all on the relative circle - giving some morsel to the body - not the real representation of the living being. And what I am giving, that is not touching the real plane of

life! We are all thinking, "doing this," we are big men, we are generous hearted, we are patron = puffed up with our pride. But we did not reach the real plane of life at all. Prema-rasa-sma. Given that the self-satisfaction of self-distribution can reach so far, so high - by giving to others. But how to give? And what quality of giving real gift? Proper gift? All these things we did not know at all. Prema- rasa-sima, prema - We give, and what we get in reaction? That is prema, love. That is the ecstasy. By distributing ourselves, what will we get as a reaction? The quality of that may be so high that such a reaction may come - the prema-rasa-sma - radhara mahima. And where is the acme of all self-giving? That is to be found in Radhika only, how the self-forgetfulness, the self-distribution to be found in the Absolute, how far it may grow? To what standard? This we find in Radharani: radhara mahima, prema-rasa-sma, jageta janata ke? (SS, v 4, # 1, '86, p 9-10) + (see also sloka 574)

395 radhara svarupa--krsna-prema kalpalata sakhi-gana

radhara svarupa--krsna-prema kalpalata sakhi-gana haya tara pallava-
puspa-pata

"By nature, Srimati Radharani is just like a creeper of love of Godhead, and the gopis are the twigs, flowers and leaves of that creeper." (C-c, Madhya, 8.209)

The general inclination of the sakhis, the confidential maidservants of Radharani, is not to come in direct connection with Krsna. They avoid that. But still, it is the benevolent and generous nature of Radharani to connect them with Krsna on some plea at some time or other. But their innate nature is always to avoid Krsna and concentrate on the service of Radharani. This is confirmed in Caitanya-caritamṛta. Eternally the twigs, flowers and leaves sprout from the creeper of Srimati Radharani. She is the trunk, and they are the branches. This is their relationship. (SGAHG, p 154)

396 radhe jaya jaya madhava-dayite, gokula-taruni-mandala-mahite

radhe jaya jaya madhava-dayite, gokula-taruni-mandala-mahite.
damodara-rati-varadhana-vese, hari-niskuta-vrnda-vipinese. vrsabhdnu
dadhi-nava-sasi lekhe, lalita-sakhiguna-ramita-visakhe. karunam kuru
mayi karuna-bharite, sanaka-sanatana-varnita-carite.

"O Radhe, Your transcendental love and beauty are so powerful and attractive that they captivate even the heart of Madhava who is eternally self fulfilled and the unlimited source of all divine ecstasy and charm. By Your own natural excellence You are the most adorable of all young beautiful damsels of Gokula Mandala, therefore Your glories remain ever unequalled.

O Radhe, Your elegant countenance, decorated by coquettish moods and captivating dress, ever increase the love ecstasy of Your beloved Damodara. Manifesting such unique loveliness, You forever remain the beloved queen of the beautiful forest groves of Hari, who is expert in stealing away Your heart by creating an irresistible love attraction.

O Radhe, from the ocean of Vrsabhanu, You have risen like a full moon of exquisite beauty that ever delights the heart of Madhava.

O Radhe, You are very fond of Lalita and Visakha who stand out amongst all other damsels of Gokula, due to their charming beauty and expertise in prema seva. They are also deeply captivated and overwhelmed by Your super excellent qualities which enchant Krsna, the divine monarch of all loving mellows and so they accept You, with all adoration as their beloved Goddess and exclusive shelter of life.

O Radhe, Your transcendental glories are described with unending joy by the exalted saints like Sanaka Rsi and Your intimate servitor Srila Sanatana Goswami. O magnanimous Goddess! Your heart is full of compassion, therefore please bestow Your mercy upon me." (SOTVA,

SR-s, p 96-7) + (SBRBM, p 34-5)

397 radhe vrndavanadhise, karunamrta-vahini krpaya nija-padabja

radhe vrndavanadhise, karunamrta-vahini krpaya nija-padabja, dasyam mahyam pradiyatam

"O Radhe, O Queen of Vrndavana, You are like a flowing river filled with the nectar of mercy. Please be kind upon me, and bestow upon me some small service at Your lotus feet." (AP, p 70)

You are the Queen of the whole management of ecstasy (rasotsava). Rasa means ecstasy. That is an unlimited flow of ecstasy. That is the speciality of Vrndavana: adi-rasa, the original rasa, madhurya-rasa, conjugal mellow. All rasas are branches of that rasa, in its peculiar developing character. If analysed, all rasas will be found within madhurya-rasa. And madhurya-rasa has been recognised as the highest mellow of devotion.

In His conversation with Ramananda Raya, Sri Caitanya Mahaprabhu rejected devotion contaminated with reason. He said: eho bahya age kaha ara, "This is superficial; go further." Mahaprabhu accepted that real bhakti begins from the stage of pure devotion, unmixed with reason. When Ramananda suggested dasya-rasa Mahaprabhu said: "This is good, but go further." Then Ramananda mentioned sakhya-rasa: Mahaprabhu said: "This is also good, but go further." Then he came to vatsalya-rasa, the son-hood of Godhead. "This is very good," Mahaprabhu said: "But go further." Then he came to madhurya- rasa, "Yes," Mahaprabhu said: "This is the best." At that stage in the development of rasa, Vrndavana is the most suitable place.

Madhurya-rasa is found most extensively in Vrndavana. So, it is said:

radhe vrndavanadhise: "You are the Queen of that sort of lila which is found in Vrndavana. There, the highest type of nectar is flowing. You are like a flowing river of nectar."

The very nature of Krsna has been described as "Ecstasy Himself." He is tasting the innate ecstasy of Himself. He knows His ecstasy and He feels it, but to distribute that innate ecstasy outside, a particular potency is indispensable, and that is known as hladini. The gist of hladini-sakti, or Krsna's internal ecstasy potency, is Radhika, Who is drawing the innermost rasa, the ecstasy of the highest order, extracting it from within and distributing it outside.

So, it is said: karunamrta-vahini: Ecstasy mixed with magnanimity is flowing from that great fountain, and just as a river flowing from the mountains may carry with its current many valuable minerals to the outside world, the hladini potency carries rasa out from the abode of the rasa-svarupa, Krsna Himself, ecstasy personified. The flow of that river of nectar carries ecstasy and rasa, the flow of sweetness and magnanimity, to distribute to others.

Then, another categorical change is effected within the mind of a devotee, in the meantime, in the course of one's progress. The devotee realises: "Oh! Krsna is of secondary concern to me. I find my primary connection with You, Sri Radhe. I want Your direct service and not the direct service of Krsna."

This awakening of the heart, intimate adherence and obligation to the next nearest agent, develops in a surrendered soul. At this stage, the devotee thinks: "I shall derive more benefit by giving my closest attention to the nearest agent, my gurudeva. I shall thrive thereby." And it is his concern to sanction the upper connections. Of course, our intentions should be pure and genuine, and the business of that agent is to give us a favourable, normal connection with the hierarchy of service.

All our attention should be concentrated in the service of our guru. This should be the idea. Our first tendency is to approach Krsna. In that stage, the first thing to understand is that we are helpless. Of course, all things must be sincere. First there is the stage of helplessness, then we want the shelter of Krsna, sweetness personified, then we are attracted to sweetness of a particular type, and to approach that department. There,

we pray for the final closest connection or permanent membership as a servitor there. This has been taught by Srila Raghunatha Dasa Goswami as the highest achievement of the living being.

Dasa Goswami lived for sixteen years continuously in the association of Sri Caitanya Mahaprabhu and Svarupa Damodara. After They disappeared from this world, Raghunatha Dasa, disgusted with his future prospect, left Puri and went to Vrndavana to finish his life, thinking: "I have what is to be had; now I only want to see Vrndavana Dhama once, and then I shall leave this body by jumping from the highest peak of Govardhana."

With this idea he went to Vrndavana, but when he came into contact with Rupa Goswami and Sanatana Goswami there, he saw another vision, a dream of a new life, he found the beginning of a new life. Then he found: "Although Sri Caitanya Mahaprabhu and Svarupa Damodara have departed, disappeared from my physical eyes, they are living here in Rupa and Sanatana, within their activities, in their preaching tendency. Mahaprabhu is here, as living as anything, in them." He had to reject the idea of finishing his life. And with new vigour he began to serve in Vrndavana.

And Dasa Goswami has given us the understanding of our highest aspiration. He says: "O, Radhika, I want Your service. If You are not satisfied with me, I do not want Krsna, nor this land of Vraja." This is his prayer and he is admitted as the prayojana-acarya, the guru who has shown us what is the highest aim of our life, prayojana-tattva, the ultimate destination. And this (sloka 51) proves his position as the giver of our destination. (SGAHG, p 148) + (see also sloka 51)

398 radhika-madhavasam prapto yasya prathitah

radhika-madhavasam prapto yasya prathitah krpaya sri-gurum tam nato
'smi

The destination has been settled, but how shall I reach it? When shall I reach it? Those who come to my aid to take me there - they are my masters, my gurus: siksa-gurus and diksa-guru. Whoever helps me to go there is my guru. He is my guide who will help me to reach my located destination, the station of my innermost hankering. He has helped me to locate my destination; he has educated me how and what to aspire after, and how to reach that highest aspired shelter. I have attained all these things through him. He is my all-in-all in life; the master of my life. (SOTGOD, v 1, p 188) + (see also sloka 316)

399 raga-dvesa-vimuktais tu, visayan indriyais caran

raga-dvesa-vimuktais tu, visayan indriyais caran atma-vasyair
vidheyatma, prasadam adhigacchati

"However, a true devotee on the path of renunciation in devotion (yukta-vairagya) acts exclusively for My transcendental satisfaction. Abandoning attachment and envy, although accepting sense objects with his controlled senses, he attains full contentment of heart." (B-g, 2.64)

Only surrender can give you relief, can give you the real, higher life. You will be able to understand that from your innermost heart. In Bhagavad-gita, Krsna has repeatedly hammered this raga-dvesa - apathy and sympathy. raga- dvesa-vimuktais tu. These two are your enemies. Apathy for something and sympathy for something - these are your enemies. Be independent of those two enemies, and concentrate yourself towards your guardian. (SOTGOD, v 1, p 172) + (see also sloka 94)

400 rajas tamas ca sattvena, sattvam copasamena ca etat

rajas tamas ca sattvena, sattvam copasamena ca etat sarvam gurau
bhaktya, puruso hy anjasa jayet

"One must conquer the modes of passion and ignorance by developing the mode of goodness, and then one must become detached from the mode of goodness by promoting oneself to the platform of suddha-sattva. All this can be automatically done if one engages in the service of the spiritual master with faith and devotion. In this way one can conquer the influence of the modes of nature." (S-B, 7.15.25)

By living at the disposal of the higher, we learn selfless service of the higher, which is not of any mundane source. This is our necessity: Vaisnava- seva and guru-seva, service to the Vaisnava and guru. By guru-bhakti alone - devotion to the service of Sri gurudeva - in one stroke, all desirable pursuits will be accomplished. (etat sarvam gurau bhaktya, puruso hy anjasa jayet). There are also many symptoms by which to recognise the genuine guru, and by obeying the directions of the higher, we can make progress towards the higher; we may hope to be selected by the higher and be taken up to that layer if we are considered sufficiently qualified. This attitude will be the main tenure of our lives if we want to go to the high, super-conscious region. (SOTGOD, v 1, p 71-2)

401 raksa koribo tuhun niscaya jani pana korobun hama yamuna pani

raksa koribo tuhun niscaya jani pana korobun hama yamuna pani

"Fearless and confident of Your protection, I shall drink the waters of the Yamuna, whether they are poisoned or not. I am Your property. You must take care of me; You can't leave me." (TSOBT, p 26-7)

Krsna's friends think: "What do we care for others? We have our Krsna,

our friend." That sort of inner encouragement, that desperate encouragement, comes from within. "Krsna is there, He is our friend. What do we care about anything? We can take poison, we can jump on the head of that big serpent Kaliya, we can do anything. With Krsna behind us, what do we care. This sentiment is expressed by Bhaktivinoda Thakura in his Saranagatl. (LSFTLS, p 1V) + (see also sloka 219)

402 rama-narayanananta-mukunda-madhusudanah

rama-narayanananta-mukunda-madhusudanah

krsna-kesava-kamsari-hare-vaikuntha-vamana

"O Rama, the splendid ocean of divine pleasure and enchanter of the heart.

O Narayana, the shelter of the universe and all life.

O Ananta, the unlimited omnipotent reality.

O Mukunda, the giver of pure liberation and perfection.

O Madhusudana, destroyer of the demon Madhu, the embodiment of all demonic

forces and elements.

O Krsna, Kesava, all attractive personality of divine ambrosial beauty and ecstasy.

O Kamsari, destroyer of Kamsa, the embodiment of sinister powers.

O Hari, who takes away the devotees' hearts with His unparalleled superb superexcellent attractiveness, unique loveliness, beauty and

glory.

O Vaikuntha, the supreme reality, transcendental to all limits and doubts, invulnerability and unsteadiness.

O Vamana, possessor of unlimited range of ability. I worship You with all devotion, may You compassionately embrace me in Your shelter."
(SBRBM, p 17)

403 rama rameti rameti, rame rame manorame

rama rameti rameti, rame rame manorame sahasra-nama-bhistallyam,
rama-nama-varanane

Valmiki said: "ma-ra, ma-ra," he could not pronounce the Name of Rama in a direct way. Brahma and Narada came to prove the efficacy of Rama-Nama. It is mentioned in the sastra: "A thousand-fold result we can find from Rama- Nama. This Ratnakar Dasu, he is the most notorious type of dacoit, a heinous person, let us make an experiment with him." So they asked him to chant the Name of Rama. They tried, but he could not pronounce it. Then they said: "Chant ma-ra, ma-ra. Go on, repeat it." And he started, "ma-ra-ma-ra-ma-ra- ma-ra-ma-ra-ma-ra" This is just the opposite of Rama. Then, after some time chant the Name of Rama. Then he could say Rama, Rama.

(SVT, v 2, # 1, Jan. Feb. '93, p 4 & 18) + (see also verse 288)

404 rasa-raja, mahabhava-dui eka rupa

rasa-raja, mahabhava-dui eka rupa

Ramananda Raya's composition gave a hint about the divine appearance of Sri Caitanya Mahaprabhu in which both Radha and Govinda are combined, and it is as if They are unconscious of Their separate existence. One is searching the Other, Krsna Himself is overflowing with the feelings of Radharam, and They are so deeply embraced that One is lost in the Other.

Then, Sri Caitanya Mahaprabhu put His palm over the mouth of Ramananda Raya, and told him: "No further." *rasa-raja, mahabhava-dui eka rupa*, (C- c, Madhya-lila, 8.282). Lord Sri Krsna is the fountainhead of all pleasure, and Srimati Radharam is the embodiment of ecstatic love of Godhead. These Two Forms are united as One in Sri Caitanya Mahaprabhu. (TSFSK, p 147-8) + (also sloka 377)

Sri Caitanya Mahaprabhu is putting the questions and Sri Ramananda Raya is answering: in this posing, the entirety of theological development was expressed there on the banks of the Godavari River.

Sri Caitanya Mahaprabhu is magnanimity and sweetness combined. And that meeting on the banks of the Godavari was the only time Sri Caitanya Mahaprabhu revealed His real identity. He revealed it to Sri Ramananda Raya in that place only, and we never find it anywhere else. *rasa-raja, mahabhava - dui eka rupa*. Sri Caitanya Mahaprabhu is both Radha and Krsna combined. The most secret portion of the Truth was shown there, only once; and we never find that it was expressed in any other place.

The whole cause of existence is twofold: the Predominated Part of Beauty and the Predominating Part of Beauty. This has been taught by Sri Caitanya Mahaprabhu and Srimad-Bhagavatam. Not power or force, but beauty and love is the Prime Cause. This is a new grant to the world, which was never given to the world before: the Prime Cause of the whole infinity is beauty and love. And this is the speciality of Srimad-Bhagavatam and Sri Caitanya Mahaprabhu. (SOTGOD, v 1, p 111-2)

405 rasa-varjam raso py asya, param drstva nivartate

rasa-varjam raso py asya, param drstva nivartate

"However, inner attachment to sense objects is spontaneously denounced by the person of a properly adjusted intelligence, due to his having had a glimpse of the all-attractive beauty of the Supreme Truth." (B-g, 2.59)

After getting a taste of divine sweetness, suspicion vanishes, (rasa-varjam raso 'py asya, param drstva nivartate). When we have a taste of real ecstasy (rasa), then all doubts are cleared. By getting a taste of Krsna consciousness, the heart is captured, and when the heart is captured, the ecstasy of love of Godhead, prema, begins to flow. Being satisfied, the heart will say: "This is what I was searching for!" Then, the brain will follow, thinking: "Yes, there can be no doubt, this is the highest goal of our search. Dissolve everything else." (TGVODL, p 22) + (see also sloka 561)

406 raso vai sah. rasam hyevayam labdhanandi bhavati

raso vai sah. rasam hyevayam labdhanandi bhavati ko hyevanyat kah pranyat yadesa akasa anando na syat esa hyevanandayati

"Sri Krsna is the embodiment of all ecstatic bliss; He is the reservoir of all pleasure. Having derived ecstasy from Him, the individual souls become blissful. For, who indeed, could breath, who could be alive if this Blissful

Lord were not present within the hearts of all souls. He alone bestows ecstasy." (TU, 2.7)

"They (the Vedas) all want Me to show the object of their quest." (B-g, 15.15)

"Because I am ecstasy and everyone wants that." (SS, v 4, #1, '86, p 7)

407 raya kahe,-sva-dharmacarane visnu-bhakti haya

raya kahe,-sva-dharmacarane visnu-bhakti haya

"Discharge your own duty, without expecting anything in return."

(This is Ramananda Raya's answer to Sri Caitanya Mahaprabhu's question: "What is the ultimate goal of life? I not only want to hear your statements, but also evidence from the scriptures.") + (see also sloka 368)

Sva dharma means varnasrama dharma, Vedic social stratification. "You are posted in your present position by your previous karma. According to your present position, you have to discharge your duties on one condition: you must do them without remuneration. If you go on with your duties in varnasrama dharma, without any mundane aim, you can achieve visnu- bhakti, devotion to God. (see sloka 546)

Here, Ramananda Raya says that visnu-bhakti, adherence to the Lord who is permeating everything, is the object and ultimate destination of our life. This is the Vasudeva conception: everything is in Him, and He is everywhere. Ramananda explained that from our local interest, we must come to embrace the general interest, and that must reach the level of Visnu consciousness: visnu-bhakti. Our submission to Visnu, the internal spirit Who is everywhere, is the object of life. We must connect with Him

and live accordingly; not a phenomenal life, but a spiritual life pertaining to a deeper, more subtle plane. Sri Caitanya Mahaprabhu said: "This is superficial; go deeper." (TSFSK, p 135-6) + (see also sloka 259)

408 rte 'rtham yatpratiyeta, na pratiyeta catmani

rte 'rtham yatpratiyeta, na pratiyeta catmani tad vidyad atmano mayam,
yathabhaso yatha tamah

"O Brahma, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness." (S-B, 2.9.34)

Srimad-Bhagavatam asks: "What is the conception of maya?" Rte 'rtham yat pratiyeta, What seems to us to be the right reading of the environment, is actually not so. Arthesu abhijnah (see also sloka 197). The meaning and purpose of every incident is known to Krsna. Many events are harmonised together and are for the purpose of serving Him. But when there is localised interest there is a clash. Imperial and universal interest clash with provincial and local interests. Arthesu abhijnah. He alone can know why each straw is moving to this side or that. He is the only knower of everything.

Only He knows what purpose is served by the grass bending in the wind to this side, and not that. All these movements taken together in harmony, go to Him. Arthesu abhijnah svarat. He is not responsible to anything or anyone.

The universal meaning of every event and incident, even the movement of a piece of straw, is all-purposeful and all-meaningful to the Absolute. It all contributes to the absolute satisfaction of Krsna. That is the meaning of the phrase, Rte 'rtham yat pratiyeta." (SGD, SGPI, '91, p 11)

Without knowing the real meaning, what we feel and read is the wrong meaning of the environment - it is maya. We miss the universal purpose, and from local interest we read: "Oh, this is for this purpose, this is for that purpose." But this is local interest. What we conceive, feel, trust and believe, is not in consonance with the universal reading: it is maya. Even our belief is within the realm of maya. Our conceptions will have no standing in the interest of the Absolute. What we read in the local interest, we will not find if we go to read from the universal interest. Our disease of local interest and conception will be cured and removed when we see that everything is meant for Krsna and we become one with that interest.

rte 'rtham yatpratiyeta, na pratiyeta catmani tad vidyad atmano mayam,
yathabhaso yatha tamah

That feeling, that conception, is known as maya, "what is not." It is apparent, but not real. What is not real, that is maya. Even what I think to be real, is not so. ma - ya, ma means no, and ya means what - "what is not." Apparently it seems to be, but the fact is, it is not so: that is maya. In such a plane we eliminate the infinite interest and instead we see things by measuring according to our own interest. We measure everything only from the angle of vision and standpoint of our own selfish interest. In this way we ignore the infinite representation, position, duty, and service. This is maya. yathabhaso yatha tamah - light and darkness both exist. The absence of truth is not truth: it is tama, darkness, ignorance, mistake, error.

(SGD, VPI, '91, p 12) + (see also sloka 449)

The ontological base of the whole Srimad-Bhagavatam is contained within these four slokas - (S-B, 2.9.33-36 + see slokas 12, 149 & 597)

rundhann ambubhrtas camatkrti-param kurvvan muhus tumburum
dhyana antarayan sanandana-mukhan vismapayan vedhasam
autsukyavalibhir balim catulayan bhogindram aghurnayan bhindann
anda-kataha-bhittim abhito babhrama vamsi-dhvanih

The most attractive sound is the sound of His flute. Srila Rupa Goswami has given a description: "Arresting the movement of the clouds, astonishing the Gandharvas headed by Tumburu and breaking the meditation of the sages headed by Sanandana; astonishing the heart of Lord Brahma, distracting the mind of the indomitable Baliraja with intense ecstasies, reeling the head of Ananta, the Serpent King who supports the earth planet, and piercing the covering of the universe - the vibration of Krsna's flute wandered all around."

The sound of Krsna's flute began to reverberate. When that sound entered the ear of Brahma, he became bewildered: "Oh, what can this mean, and from where is it coming? What is this? It's puzzling me!" Then the Infinite Anantadeva who keeps unlimited universes on His lap - His head began to reel. The Total Force who supports all these brahmandas, so many lustrous masses - the intense vibration causes even His head to reel. It attacks the heart of Radharan! and the sakhas (friends); and the cows are also with their ears perked up, enquiring: "In which direction are we wanted to go?" (SOTGOD, v 2, p 103-4)

410 rupa lagi ankhi jhure gunē mana bhora, prati anga

rupa lagi ankhi jhure gunē mana bhora, prati anga lagi kande prati anga
mora hiyaraparasa lagi hiya mora kande, parana piriti lagi thira nahi
bandhe

"Seeing the festival of His divine beauty my eyes shed tears, my intoxicated mind is fully absorbed in tasting His virtues, every part of me deeply craves for every part of Him and my heart incessantly yearns for the thrill of His touch. O sakhi, by such intense irresistible love attraction my heart cannot have patience to have Him." (Jnana Dasa) + (SBRBM, p 36) + (see slokas 93 & 371)

S

411 sabde pare ca nisnatam

sabde pare ca nisnatam

"Practical application is superior to mere theory.

A guru of theoretical knowledge cannot help us."

(S-B, 11.3.21) + (SOTGOD, v 2, p 94) + (see also sloka 507)

412 sa carpitaiva sati yadi kriyeta, na tu krta sati pascad arpyeta

sa carpitaiva sati yadi kriyeta, na tu krta sati pascad arpyeta

"Devotional services must be first offered to the Lord, then performed; not performed and offered afterwards." (Srila Sridhara Swami)

After a famous renowned Goswami who was well-versed in Srimad-Bhagavatam had explained the Bhagavatam in a public gathering, Srila Gaura Kisora Dasa Babaji Maharaja, who was present during the lecture, later ordered his servant: "Purify this place with water and cowdung!"

The servant was wonderstruck. "Why? It is already purified; the recitation of Srimad-Bhagavatam, Bhagavata-katha, took place here."

Srila Gaura Kisora Babaji said: "You heard Bhagavatam, but I heard only 'money, money, money.'"

In other words, the Goswamin had been very eager to have Srila Gaura Kisora Dasa Babaji Maharaja present at his lecture; the publicity that Srila Gaura Kisora Babaji was present to hear his explanation of Srimad-Bhagavatam would give the lecturer greater scope to make more money in his trade. He came to read Srimad-Bhagavatam only for that purpose, and not to satisfy Bhagavatam or Krsna. He came for his own business; not for the purpose of Bhagavatam. Trading with Bhagavatam is an offence, aparadha, against the Bhagavatam, most detrimental to pure devotion. One's attitude in devotion is all-important.

Srila Sridhara Swami, the renowned commentator of Srimad-Bhagavatam, has stated: *sa carpitaiva satl yadi kriyeta, na tu krta satl pascad arpyeta*: "Devotional services must be first offered to the Lord, then performed; not performed and offered afterwards."

We should be already committed when we come to serve, and not that we shall collect capital and later try to utilise it in the service of the Lord. The commitment is to Him, to Krsna. I have come to know about Him for Him, not for me or anyone else. (SOTGOD, v 1, p 56-8)

If everything is dedicated to Him then all these things can be recognised as bhakti, otherwise it is all bogus. If I hear, chant, etc, to fulfil my own

purposes then it is no longer bhakti. Whatever I shall do, it is for Him. Then whatever will be done will be accepted as bhakti. It is the foundation on which bhakti stands.

413 sad anga saranagati haibe yanhara tanhara prarthana sune

sad anga saranagati haibe yanhara tanhara prarthana sune sri nanda-kumara

"The youthful son of Nanda Maharaja, Sri Krsna, hears the prayers of anyone who takes refuge in Him by this six-fold practice." (TSOBT, p 1)

"If you want Nanda Kumar, you must have this six-fold saranagati"

The six limbs of saranagati are: (i) acceptance of the favourable; (ii) rejection of the unfavourable; (iii) full confidence in the Lord's protection; (iv) embracing the Lord's guardianship; (v) full self-surrender; and, (vi) surrender in humility.

Srila Sridhara Maharaja said: "When I left the association of the disciples of our Srila Prabhupada to live alone, I felt some sort of helplessness within me. I knew that saranagati, surrender, is the indispensable necessity in the life of a devotee, and felt, "I have left, or somehow or other I am excluded from the company of Prabhupada's association. I am helpless, but saranagati may come to my relief." So I especially came to think, "Saranagati is the basis, but what is saranagati ?"

On reading Bhaktivinoda Thakura's book Saranagati, this point impressed me most. He wrote: sad anga saranagati haibe yanhara tanhara prarthana sune sri nanda-kumara: "The youthful son of Nanda Maharaja, Sri Krsna, hears the prayers of anyone who takes refuge in Him by this six-fold practice." I wanted to culture that, so at that time after coming to live alone I recollected all I had imbibed in my Math life, and

also consulted about saranagati in Sanatana Goswami's Hari-bhakti-vilasa, in Jiva Goswami's Bhakti-sandarbha, and in the Ramanuja Sampradaya's writings. Srila Yamunacarya's Stotra-Ratna was a source of inspiration, as were many other books. I then tried to collect it all together and arrange it in a particular way as I thought best. In this way I began to write the book Sri-Sri Prapanna-jivanamrtam that it may also help others who might come in such a position as mine. That was the real reason.

The title Sri-Sri Prapanna-jivanamrtam means, prapannanam, jivane, amrta svarupam, "The nectar in the life of the surrendered souls." This was my conception from the beginning - prapanna-jivanamrta - that those who have come to take this, to feel it, this will be like nectar to them. To those who have surrendered, it will be like nectar to them, but others, the ordinary people, may not appreciate it. It will be the nectar in the life of those who have surrendered, those who have the real adhikara, the proper qualified standard of faith, they receive it.

(SOTGOD, v 3, p 16-7)

Srila A.C Bhaktivedanta Swami Maharaja said to his sister: "This Prapanna-jivanamrtam is a very important and nice book. You have money so please you spend some money for the printing of this Prapanna-jivanamrtam." Her name was Bhavini Didi. We called her Pishima or 'Madan's Mother' and it was she who subsequently gave the money for the first printing of this comprehensive scriptural study of Srila Sridhara Maharaja's first book of saranagati.

414 sad-guru caranasraya

sad-guru caranasraya

"Anyone who has received the grace of a sadhu can have that nectar."

But the human form of life alone is not sufficient. sat-sanga, sadhu-sanga, is necessary, sad-guru caranasraya. Anyone who has received the grace of a sadhu can have that nectar, whereas, ya'o pada bhagavata vaisnavera sthane (sloka 588), even a brahmana may not be qualified to enter into the Bhagavatam. Soman Mahaprabhu said: "Go to a Vaisnava, from him you will get the real standpoint of Bhagavatam and how to approach it." (SOTGOD, v 3, p 18)

415 sadhu sanga krsna nama ei matta jai vaikuntha nama grahanam

sadhu sanga krsna nama ei matta jai vaikuntha nama grahanam
asesagham haram vidun

"The Holy Name must be taken with the attitude of service to the saints. Serving means die to live; to throw oneself wholesale for the higher existence."

Vaisnava seva, guru seva, Vighraha seva, and Nama seva are all recommended, but in Kali-yuga especially, the service of the Name has been given as the most general approach. It is mentioned: sadhu sanga krsna nama ei matta jai. We must climb up to the real plane where we can take the Name proper, vaikuntha nama grahanam asesagham haram vidun. It is true that an infinite magnitude of sin may be removed by one Name but that must be Vaikuntha Name. It must have the characteristic of Vaikuntha, the unlimited plane of eternity, not only the physical sound. So sadhu sanga is necessary. The Name must be taken from gurudeva, and with the company of sadhu the Name must be taken. (GOD, p 19, 22)

sanketyam parihasyam va, stobham helanam eva va vaikuntha-nama-grahanam asesagha-haram viduh

"One who chants the Holy Name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly - sanketyam (to indicating something else as in the case of Ajamila who called for his son by the Name of Narayana), jokingly - parihasya, for musical entertainment - stobha (to use the Name with some other intention; Jiva Goswami has taken advantage of this in his book of Sanskrit grammar, the Harinamamrta- vyakarana; when one is playing the mrdanga drum, using the Names Gaura Nitai, Gaura Nitai to represent different drumbeats), or even neglectfully - hela (when we are rising from bed in the morning sometimes, we may neglectfully say Hare Krsna; in this way we may cast off our indolence). This is accepted by all the learned scholars of the scriptures." (S-B, 6.2.14)

416 sadhu sanga, nama-kirttana, bhagavat-sravana mathura-vasa

sadhu sanga, nama-kirttana, bhagavat-sravana mathura-vasa, sri-murtira sraddhaya sevana

"Association with the pure devotee, chanting the Holy Name, hearing the Srimad-Bhagavatam, residing in Mathura Dhama, and faithfully worshipping the Deity." (C-c, Madhya-lila, 22.128)

Sri Caitanya Mahaprabhu accepted these five principal limbs from the nine

that are mentioned in Srimad-Bhagavatam as sravanam kirttanam, etc. So of these five, Mahaprabhu has given Nama-sankirttana the highest position. Nama-sankirttana has been considered best of all. It has been delineated by the Acaryas. That was especially given by our Guru

Maharaja (Srila Bhaktisiddhanta Saraswati Thakura), and the basis is supported by the sastra, scriptures. (SOTGOD, v 2, p 25-6) + (see slokas 85 & 456)

417 'sadhu sanga,' 'sadhu sanga,' - sarva sastre kaya

'sadhu sanga,' 'sadhu sanga,' - sarva sastre kaya lava-matra sadhu-sange sarva-siddhi haya

"The verdict of all revealed scriptures is that by even a moment's association with a pure devotee, one can attain all success." (C-c, Madhya-lila, 22.54)

Sadhu-sanga, the association of saints, is the most important and valuable thing for us. To make our advancement and progress towards the infinite, our association is our guide; it is all-important. We must stick to this conclusion:

'sadhu sanga, 'sadhu sanga.

The conclusion has been given in the scriptures that all perfection can be attained by the help of the saints. Good association is our greatest wealth in reaching the supreme goal. (TGVODL, p 152)

The main necessity is to keep company with the sadhu who has real faith in Krsna. Such a sadhu, is very, very rare in this world, but if you want to achieve the highest good, make that ideal the crown of your head - in any way possible, take the help of that association. 'sadhu sanga,' 'sadhu sanga,' - sarva sastre kaya. "A moment's association with the sadhu awards all success, and this is the verdict of all the scriptures." (SOTGOD, v 1, p 34) + (see also sloka 235)

418 sadhu-sange krsna-nama ei matra cai samsara jinite ara kona vasttu nai

sadhu-sange krsna-nama ei matra cai samsara jinite ara kona vasttu nai

This is Kali-yuga - the age of quarrel - and our real and only helpful necessity in life is the company of the established saints and the Holy Name of Krsna - sadhu-sange krsna-nama. Otherwise, deviating from that, we may be misguided at any and every step. sadhu-sange krsna-nama ei matra cai. Sri Caitanya Mahaprabhu gave this as the substance of all advice, and there is nothing more useful than this to help us get out of undesirability. He says that to chant Krsna-Nama but without the association of the sadhus also means that it will be very difficult for us to proceed. Therefore in one word the solution is in sadhu sanga. We are to secure the company of a standard realised soul, then everything will fall into place, and the king of the sadhus is the guru. (HC, p 20)

419 sadhu-sastra-krpaya yadi krsnonmukha haya sei jiva nistare

sadhu-sastra-krpaya yadi krsnonmukha haya sei jiva nistare, maya tahare chadaya

"If the conditioned soul becomes Krsna conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Krsna conscious, the conditioned soul is liberated from the clutches of maya, who gives him up." (C-c, Madhya-lila, 20.120)

"If, by the blessings of a pure devotee and the scripture, a jiva soul becomes devoted to Krsna he naturally becomes liberated and maya withdraws." (SOTGOD, v 3, p 57) + (see also slokas 245, 247 & 442)

420 sahaja gopira prema - nahe prakrta kama kama

sahaja gopira prema - nahe prakrta kama kama-krida-samye tara kahi
'kama-nama'

"It is to be noted that the natural characteristics of the gopis is to love the Supreme Lord. Their lusty desire is not to be compared to material lust. Nonetheless, because their desire sometimes appears to resemble material lust, their transcendental love for Krsna is sometimes described as lust." (C-c, Madhya-lila, 8.215) (SS, v 3, # 1, '85, p 7) + (see also slokas 62, 220 & 375)

421 sai keva sunaila syama nama kanera bhitare diya marama

sai keva sunaila syama nama kanera bhitare diya marama pasila go
akula karila mora prana na jani kateka madhu syama name ache go
badana chadite nahi pare japite japite nama abasa karila go kemane
paiba sai tare nama paratape yara aichana karila go angera parase kiba
haya yekthane basati tare nayane heriya go dharama karama kaiche raya
pasarite kari mane pasara na yaya go ki kariba ki habe upaya kahe dvija
candidase kulavati kula nase apanara sarvasva (yauvana) yacaya

"O dear friend, that person who let me hear the Name Syama, was

indeed a great friend of mine. Through my ears, it entered the core of my heart and deeply captivated my mind and overwhelmed me with deep ecstatic love. As I say that nectarean Name, I cannot fathom the depth of its ambrosial sweetness. My mouth cannot give up attachment to repeatedly taste it due to the unprecedented wonderful attachment, that floods my whole existence. By constant remembrance and contemplation on that beloved Syama Nama, my body, mind and heart have all become charmed and stunned with love.

O dear friend, I cannot wait any longer, please advise me, how can I intimately have Him in my life? Merely by remembering His Name I am helpless and overwhelmed, so what astounding ambrosial experience will happen if He touches me? How can anyone go on with the ordinary affairs of life after seeing His divine form or the beauty of His abode.

O my sympathetic friend, I cannot bear any longer my painful feelings of separation from Him, I cannot bear my ever increasing thirst for His association, therefore I truly wish to forget all about Him, to get back to my normal, peaceful state of mind, but I see to my astonishment that I am not able to forget Him! I am so helpless, please advise me, what shall I do? Dvija CandT dasa, a devoted servitor of Sri Radhe Syama says: "True! This is the way of transcendental Syama prema! Its power disrupts all moral bindings of a respectable housewife from conservative, aristocratic society and makes her helplessly give everything to Him!" (Candi Dasa) + (SBRBM, p 36-7)

422 sajati-yasye snigdhe sadhau sangah svato vare

sajati-yasye snigdhe sadhau sangah svato vare

In a certain stage, we should beware of bad association, so in Bhakti-rasamrta-sindhu Rupa Goswami has said: "What sort of saintly persons

shall we try to mix with earnestly? Those that are in our line, who have the same high spiritual aspirations as we do, and who hold a superior position. To associate with such saintly persons will help us the most to progress towards the ultimate goal."

(SGAHG, p 120) + (see also sloka 307)

srīmad-bhagavatārthanam asvado rasikāih saha sajati-yasye snigdhe
sadhau sangah svato vare

"One should taste the meaning of Srimad-Bhagavatam in the association of pure devotees, and one should associate with the devotees who are more advanced than oneself and endowed with a similar type of affection for the Lord. Those that are in our line, who have the same high spiritual aspirations as we do, and who hold a superior position. To associate with such saintly persons will help us the most to progress towards the ultimate goal." (B-r-s, 1.2.91) + (C-c, Madhya-lila, 22.131)

423 sakala chadiya bhai, sraddhadevira guna gai yanra krpa

sakala chadiya bhai, sraddhadevira guna gai yanra krpa bhakti dite pare

Give up everything; try only to have faith, and everything will be found. Everything is there (sakala chadiya bhai, sraddhadevira guna gai). Do not demand for any proof, because that is meanness. To search after proof as to whether He 'is' or 'is not' is meanness. With deep faith, automatically it is known, "Yes, He is." (SOTGOD, v 1, p 27) + (see also sloka 612)

Srila Bhaktivinoda Thakura has written: "Giving up everything, let us sing in praise of Sraddha-devl - faith - whose grace can take us to Krsna."

Sraddha, faith, is the most subtle thing, and it is also the most tangible. It is not imaginary. We must realise that it is reality, it is concrete, and not merely an abstract sentiment of mere individual consciousness. Faith is universal as the most fundamental element that can connect us with the finest objective. Through electricity or radio we can establish communication over a long distance. The science is very subtle, and not known to anyone and everyone, yet, we cannot deny its existence; it has its tangible existence. But faith is much more subtle, and through it one can establish both higher contact and reciprocation. Subtle faith is not is not approachable by anyone and everyone; it has its tangible existence and it may function in any circumstance if we have its peculiar contact. We cannot give false statements that we possess it; our power and grandeur are not necessarily any proof of its presence in us. Despite great pomp and show, all we personify may be falsehood. We should be very cautious to maintain our contact with genuine faith. (SOTGOD, v 1, p 37-8)

First sraddha, the sadhu-sanga and bhajana-kriya: with faith, when one has the association of the devotees, the practices of devotional service follow. With faith, one can embrace the process of realisation. Sakala chadiya bhai, sraddhadevira guna gai: give up everything and with your utmost energy praise the nobility of faith, the ray for a new and noble life. (SOTGOD, v 1, p 61) + (see also sloka 123)

424 sakala vaisnavapade mora namaskara ithe kichu aparadha

sakala vaisnavapade mora namaskara ithe kichu aparadha nahuka
amara

"I respectfully bow to the lotus feet of all the Vaisnavas, praying that there is no offence in this attempt to please them." (SOTGOD, v 1, p xix)

425 sakhyaya te mama namo 'stu namo 'stu nityam dasyaya

sakhyaya te mama namo 'stu namo 'stu nityam dasyaya te mama raso
'stu raso 'stu satyam

Srila Raghunatha Dasa Goswami, the greatest exponent of the faith of servitude to Srimati Radharani, Radha-dasyam, wrote: "I won't allow myself to become fascinated by the proposal of the higher level service as a friend, sakhya. Rather, I shall tend always to do the lower service, dasya, the service of the servant. I shall not consider myself to be a high-class servitor and I shall always tend to go towards the lower class of service. But He may forcibly take me to a higher service - "No, you are no longer to serve there; now you must serve in this higher category."
(Vilapa-kusamanjali, 16)

"But I consider that I am not fit for that confidential service, my Lord. You may engage the higher servitors in Your confidential group, while I may serve in the lower level."

That sort of tendency is safe for us. We should always be tending towards the lower service; and it is His business to forcibly take us up to a higher group, should He wish: "No, you are qualified to render such service, and you should no longer remain in the lower group." But the tendency of the servitor will always be toward the lower service, dasyaya te mama raso 'stu: "I would like to be engaged in service as a servant, not as a friend." That should be the normal tendency of a devotee. With such a mood, s/he is safe. Even in that world, s/he should have no ambition except to be the servant of the servant.

Hearing of such things from the devotees and from the scriptures, we may think such a conception to be exaggeration; but it is the reality, and we should search out this pristine substance within us. This is a safe and wholesome position.

(SOTGOD, v 1, p 15-6)

Our attention should always be towards the negative side. If we can practice that in a real way, our promotion cannot be checked. But without qualification, if we are very eager to go upward, there will be a tendency to fall down. Dasyaya te mama raso 'stu raso 'stu satyam: "May I have the aspiration for servitude." (SOTGOD, v 2, p 34)

426 sakhi vina ei lilaya anyera nahi gati

sakhi vina ei lilaya anyera nahi gati

"The whole storehouse of this madhurya lila is in the hands of those maidservants." (C-c, Madhya-lila, 8.204)

It is mentioned in the Sri Caitanya-caritamrta, that if one wants to enter into the spontaneous devotion of Sri Krsna's pastimes in Vraja, it is required that they take shelter of a confidential maidservant in conjugal mellow, madhurya rasa (sakhi vina ei lilaya anyera nahi gati). They are the masters of that situation. The whole storehouse of this madhurya-lila is in the hands of those maidservants. Only they can give it to others. In madhurya rasa, the guru is seen in the form and spirit of a sakhi, a maidservant of Srimati Radharani. (guru rupa sakhi).

(TSFSK, p 134) + (see also sloka 232).

saksad-dharitvena samasta-sastrair, uktas tatha bhavyata eva sadbhih
kintu prabhor yah priya eva tasya, vande guroh sri-caranaravindam

"In the revealed scriptures it is declared that the spiritual master should be worshipped like the Supreme Personality of Godhead, and this injunction is obeyed by pure devotees of the Lord. The spiritual master is the most confidential servant of the Lord. Thus let us offer our respectful obeisances unto the lotus feet of our spiritual master." (SOTVA, p 18) + (SGAHG, p i)

"According to all the scriptures, gurudeva is directly the Lord Himself, and the pure devotees also realise the same. He is actually a simultaneously one and different Manifestation of the Lord, different in the sense that he is the Lord's dearmost servitor. I offer my obeisances unto the Lotus Feet of that Divine Master, Sri gurudeva."

We are asked to see gurudeva not opaque, but transparent - transparent to such a degree that through him the highest end, the highest conception of service, can be seen and attained. We can attain it there. If we are earnest, we shall find the highest link, from the very Source. So we are requested not to see guru as limited in his ordinary personification, but as the transparent Mediator of the highest function in his line. We can see this only if our vision is deep.

According to the disciple's depth of sraddha, he will see the Lord present in his gurudeva. The guru principle, guru-tattva, is very special, very noble, very broad and very deep. So we are warned against thinking that our gurudeva is in mortal relativity.

Prabhupada (Bhaktisiddhanta Saraswati Thakura) showed us by his ideal conduct how much earnestness one may have for gurudeva. We have witnessed this in his practices and teachings. Gurvvaika-nistha – exclusive adherence to the service of Sri guru. Bhaktivinoda Thakura was his very being. Everything was Bhaktivinoda Thakura. (SOTGOD, v 2, p

54-5)

In the beginning it is mentioned in the sastra that Brahma means the Absolute as a whole, but by clearer vision we see that there are Narayana, Vasudeva, Ramacandra and so many forms of the Lord. And by even clearer estimation we will find Krsna to be within.

One time when Krsna was in a conference with Lord Balarama and Uddhava, They saw a mass of light approaching them. Then after a little time a figure became visible within that mass of light. Then after the light mass approached even closer, They could see the figure of a male person. And when closer still, They could see: "Oh, this is Devarsi Narada who has come."

In this way from far off you may get a conception of the whole, just as by viewing the Himalayas from a distance you can see many things. But as much as you approach, you will find just specific parts, but with more clarity. And when you actually arrive, you will find your Lord and your friends, and you will mix there. At that time you do not find the whole of the Himalayas, but you are located in a particular position. And there, not with the whole, you will find that the desired end of your life has been fulfilled." (SGD, SGPI, 1991, p 23)

428 sambhanda kosale dhame prabeshile

sambhanda kosale dhame prabeshile

The entrance into that domain (Goloka) can only be obtained by the loving submissiveness of loving surrender. That is neither a subject of gossip nor the subject of history - it is the glory of the Godhead beyond all perceptions. If we move through to the devotional judgement, then that

fact is also seen as applicable in our immediate surroundings. Srila Bhaktivinoda Thakura has written: "If we can really enter into the divine abode of the Lord (dhama) following the proper channel, we will see these things." (SS, v 6, # 1, '92, p 23)

429 sanatana, deha-tyage krsna yadi paiye koti-deha ksaneke

sanatana, deha-tyage krsna yadi paiye koti-deha ksaneke tabe chadite
pariye, deha-tyage krsna na pal, paiye bhajane krsna-praptyera upaya
kona nahi 'bhakti' vine

"My dear Sanatana," He said: "If I could attain Krsna by committing suicide, I would certainly give up millions of bodies without a moments hesitation."

"You should know that one cannot attain Krsna simply by giving up the body. Krsna is attainable by devotional service. There is no other means to attain Him."

(C-c, Antya-lila, 4.55-56)

Sri Caitanya Mahaprabhu said: "O Sanatana, to attain the service of Krsna, I want to immediately die ten million times. I am ready to embrace ten million deaths if that will help me serve Him." (SOTGOD, v 1, p 199)

Difficulties are coming, but, the only way to do away with them is to give yourself more and more and more - there lies the solution! Difficulties are coming and what is the cure for that? Give more; learn to give more. Individuality is also there; but, it is on the surrendered plane. To die in the physical sense is nothing! Mahaprabhu told Sanatana Goswami:
sanatana, deha-tyage krsna yadi paiye, koti-deha ksaneke tabe chadite

pariye.

Sanatana Goswami wants to teach us. He came from Vrndavana to Puri to have the darsana of Mahaprabhu. He came by the same route which Mahaprabhu had taken to get to Vrndavana from Puri - that jungle way - through the Jharikhanda forest. And there, taking water from different places and eating so many different types of food, Sanatana got some itches on his body and also, some oozing sores on his body. When Mahaprabhu met him, He used to embrace Sanatana. There, some of that oozing juice, Mahaprabhu's body was smeared by some of that. Sanatana Goswami felt much pain! "What is this? What have I done to Mahaprabhu?"

Later, Sanatana was consulting one Jagadanda Pandit: "I came to get something but, by my misfortune, I am committing some offences. These bad sores all over my body are touching the Divine Body of Sriman Mahaprabhu! That is committing a grave offence! So, I think I must go back, or perhaps better, it would be better if I give up this body just in front of the wheel of the Jagannatha Cart (a huge chariot which carries Lord Jagannatha at yearly festivals in Jagannatha Puri). This body will be smashed to death and I will get a good birth in the next life. I will have a happy life."

It came to Mahaprabhu that Sanatana was saying these things. Mahaprabhu was very much excited: "What do you say Sanatana? You have come to such a conclusion? A fool's conclusion!" sanatana, deha-tyage krsnayadipaiye. "If it is possible for anyone to achieve Krsna only by giving this physical body, then in a second, I want to die crores (ten million) of times. It is not so easy! What is the value of this body? This has got some negative value, and I shall sacrifice this body crores of times if possible to get the grace of Krsna. So, this is not the way at all. It is not a big thing. It is not a valuable thing - this negative representation (the body). What is this? It is nothing! Krsna wants the inner attention." (SS, v 3, # 1, '85, p 8-9) + (see also sloka 122)

sango sakti kalau yuge

Sri Caitanya Mahaprabhu came and introduced sankirtana - sango sakti kalau yuge. "In this age of Kali, if the Holy Name is chanted congregationally, the combined efforts will be fruitful." (TSFSK, p 109) + (see also sloka 77)

431 sarasitata-sukhadotaja-nikatapriyabhajanam lalitamukha

sarasitata-sukhadotaja-nikatapriyabhajanam lalitamukha-lalanakula-
paramadarayajanam vrajakanana-bahumanana-kamalapriyananyanam
gunamanjari-garma-guna-harivasanavayanam subhadodaya-divase
vrsaravija-nija-dayitam pranamami ca caranantika-paricaraka-sahitam

"O Dayita dasa, on the bank of Sri Radha Kunda at Svananda-sukhada-kunja, you are preoccupied with intimate service alongside the Lord's closest servitors, and are thus greatly endeared to the divine damsels of Vraja. Always standing just before Srimati Lalita SakhT within a group of manjari servitors (as Nayana-manT ManjarT) you are deeply absorbed in devotion's inward current. In the groves of Vraja you are intimately disposed to Kamala ManjarT, the closest object of your affection, and your singing of the divine qualities of Guna ManjarT weaves a tent inviting Lord Hari to reside there. On your auspicious appearance day I offer my obeisances unto the tips of your lotus feet in the association of your dearest servitors. O gurudeva, you are the most favourite object of King Vrsabhanu's daughter, Srimati Radhika."(ARO, p 11)

sarasi-tata-sukhad otaja-nikata-priya-bhajanam lalud-mukha-lalana-kula-
paramadara-yajanam vraja-kanana-bahu-manana-kamala-priya-
nayanam guna-manjari-garima-guna-hari-vasana-vayanam
subhadodaya-divase vrsa-ravija-nija-dayitam pranamami ca caranantika-
paricaraka-sahitam

"O Dayita dasa, preoccupied with intimate service alongside the Lord's closest servitors, you are residing on the banks of the Saraswati River, seated inside a simple grass hut in the beautiful garden known as Svananda- sukhada-kunja. Always standing just before Srimati Lalita Devi within a group of Manjari servitors (as Nayana-mani Manjari) you are deeply absorbed in devotion's inward current. In the gardens of Vraja you are intimately disposed to Srimati Kamala ManjarT (Srila Bhaktivinoda Thakura), the closest object of your affection, and your singing of the divine qualities found in Guna ManjarT (Srila Gaurakisora) weaves a tent inviting Lord Hari to reside there. On your auspicious appearance day I offer my obeisances unto the tips of your lotus feet in the association of your dearest servitors. O Gurudeva, you are the favourite object of King Vrsabhanu's daughter, Srimati Radhika." (S-K-M, p 33-4)

432 sarasvati-drsadvatyor deva-nadyor yad antaram

sarasvati-drsadvatyor deva-nadyor yad antaram tam deva-nirmmitam
desam brahmavarttam prachaksate

In the Manu-samhita it is mentioned: The Aryyan civilisation came from upcountry. First it was between the two rivers Saraswati and Drsadvati. Vyasadeva and other authorities all belonged to BadarTkasrama, in that quarter. Badarikasrama is just on the banks of the River Saraswati. Vyasadeva used to live there, and Narada Muni came to give dictation about the principles of Bhagavatam there at Badarikasrama on the banks of the Saraswati. Vyasadeva also taught the principles of Bhagavatam to

Sukadeva at Badarikasrama on the banks of the Saraswati. Ambarisa Maharaja also lives in that area. It is mentioned that he used to live by the Saraswati River which joins the Ganges near BadarTkasrama. It is mentioned in Bhagavatam that he performed hundreds of sacrifices on the two banks of the Saraswati River. These took place in very ancient times.

At that time the Himalayas were considered as the most recently formed mountains. Though the Himalayas were the highest mountains, they were also considered to be the youngest. Where the Himalayas rose became very cold, and the people came down to inhabit the plains. With the rising up of the Himalayas the plains also rose up out of the sea, thus increasing the land mass of India. The seat of ancient civilisation was there, but, as it rose in height, the people came down to the warmer coastal regions. The original seat of Vedic or Aryyan civilisation was on that side, and gradually it spread itself towards the coast. It is from the banks of the Saraswati that the Vedic culture began. Gradually it has been extended towards this side. East Bengal and this area by the Ganges is ancient, but many other areas have sprung up from the sea. In the south of India some areas are also ancient.

So, the Saraswata Brahmanas are a particular group of Brahmanas who uphold the Vedic culture. They are supposed to have their residence now in the Upper Himalayas, and they are gradually coming this side. (There is a class of Saraswata Brahmanas in the Maharastra area of India who say they are Gauda Brnhmanas or Saraswata Brahmanas. Saraswat are a particular group who are under Sri Caitanyadev).

As to who, or which races, are the descendants of the Aryyans, there seems to be differing opinions. I do not know the conclusions of the present-day historians, but as a matter of faith we find that those who follow the Vedic culture are Aryyans. Aryya' means venerable, principal. Here in India there is a custom that the wife addresses the husband as Aryya-putra. 'Aryya' also means 'grand' - 'those who are revered, those who hold the highest culture.' At the beginning of creation those who held the highest culture commanded such reverence from all.

In the course of time, under different circumstances, perhaps they had to move to different places. Of course, it may be thought that they are somewhere near the Caspian Sea. Caspian. Kasyapa. Kasyapa is

understood to be the father of the gods. Nearby, the rsis are mainly residing on the other side of the Himalayas. Then, as I mention before, it is said that the Himalayas gradually rose up and formed some sort of partition. Some ended up on the other side, some on this side. That does not matter so much, as we are not as concerned with the geography as the culture. We have to make a comparative study of all available cultures and try to conceive their height, and wherever the high culture may be found we will accept that. It does not matter where it is found.

One devotee once asked Srila Bhakti Raksaka Sridhara Deva Goswami Maharaja why he named his Mission 'Sri Chaitanya Saraswat Math,' and what is the meaning of 'Chaitanya Saraswat?'

He replied: "First there was 'Chaitanya Math,' and 'Saraswati is our gurudeva. So Chaitanya Saraswat - this name indicates the line from to 'Saraswati,' our gurudeva - the knowledge that has come from Sri Chaitanyadeva up to Prabhupada Srila Bhaktisiddhanta Saraswati Thakura. Within that Divine Dispensation we are to revere, accept and preach. It is indicating the angle of vision of our Guru Maharaja, Srila Bhaktisiddhanta Saraswati Thakura, about Sri Chaitanyadeva; the way he saw it with his divine eyes. It is available here, and we are concerned with that. From Chaitanya to Saraswati, the whole of our guru parampara is covered, considered, cultured and being preached and spread. This is Chaitanya Saraswat.

Also, Chaitanyanuga Saraswati. Saraswati means vani, vakya: the words or expressions of Chaitanya. Chaitanya-vani is the real preaching and instructions of Sri Chaitanyadeva. So the substantial meaning is 'from Chaitanya to Saraswati.' It is the culture of Srimad-Bhagavatam as viewed by Sri Chaitanyadeva and His followers up to Saraswati. This is the object, theme and purpose of our life. Our nature and acquaintance is there. They are our masters, and we are the servants of that group. We want to revere them, to propagate knowledge about them, and to ask people to accept them. Our whole concern is there.

Our Temple is 'Chaitanya Saraswat,' distinct from the Saraswata Brahmanas. So, Chaitanya Saraswat is the line of Bhagavatam as enhanced by Sri Chaitanyadeva. Of all the Acaryas, Chaitanyadeva preached about Love Divine. Clearly and in a developed, scientific way, only Chaitanyadeva preached the fifth end of life: Bhagavata-Prema. The

end of life is to acquire Love, affection and attraction for Godhead, for Krsna. Krsna is the Lord of Love and He is the innermost conception of Godhead. The highest conception of Godhead is in Krsna. The jiva can have a relationship with Him - the relationship of Love - and that is the highest achievement for all souls, ever known to have come down to the world.

Thus Chaitanya-Saraswat is exclusively Chaitanyanuga Saraswat - Saraswata that belongs to the School of Sri Krsna Chaitanyadeva. They are believers in Krsna consciousness and Chaitanyadeva's instructions. Saraswat means that the communication is with sound or words - a Treasure of words. Here, sound refers to the Holy Names. Their business is with Divine Sound. Their duty is with the transaction of Divine Sound. And what sort of Divinity? Krsna consciousness sound business. That is their trade. They are engaged in the transaction of the Divine Sound of Krsna: Krsna consciousness.

Krsna consciousness is a philosophical, ontological expression, but Krsna Chaitanya consciousness means that Chaitanya is there. His Name is Krsna Chaitanya. Srila Swami Maharaja (an affectionate address for Srila A.C Bhaktivedanta Swami Maharaja) called his society ISKCON, but the public has given it a very warm welcome by calling it 'the Hare Krsna Movement.' But 'Krsna consciousness' is an ontological expression that can be realised by the philosophically minded. In the Name 'Krsna Chaitanya' - 'Chaitanya' means 'consciousness' - so 'Krsna consciousness' means 'Krsna Chaitanya.' The Name is there personified.

When I asked Sripada Bhaktivedanta Swami Maharaja why he was fond of the name 'ISKCON' he had given for his society, he replied, "Isa-con." - isavasyam idam sarvam. (SGD, SGP, 1997, p 15-6) + (see also sloka 187)

433 sarva bhutesu yah pasyed, bhagavad bhavam atmanah

sarva bhutesu yah pasyed, bhagavad bhavam atmanah bhutani

bhagavaty atmany, esa bhagavatottamah

"A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Sri Krsna. Consequently they always see Krsna everywhere and in everything. One who is situated on the topmost platform of devotional service is known as an uttama-bhagavata."

(S-B, 11.2.45) + (linked to sloka's 47, 190)

The highest stage of Vaisnavism according to the Srimad-Bhagavatam is described as follows: "The first class devotee sees Krsna in everything, and everything within Krsna." (SGAHG, p 63)

"In the highest stage, uttama-adhikara, one can trace the Supreme Entity everywhere and in every moment." (SOTGOD, v 1, p 30) + (see also sloka 612)

We can attain the highest position in this way. Whatever and whoever we come across, we must see it at the central interest and not from provincial or local interest. Go straight to the centre: bhagavad bhavam. Then, atmanah. Try to see the centre in everything, and then in connection with or through the centre, come to approach your environment. First go to the centre, and from the centre, knowing your relationship with the centre, come to adjust with your surroundings and company.

What is a person's relationship to the centre, and what is my relationship to the centre? Considering these two factors, I shall ascertain what shall be my relationship with that person. My connection with everything and everyone should be ascertained through the centre. My relationship with others must be calculated from the central interest, not local or partial interest between them. That will be wrong, and that is the root of all evil. This separate relationship is not wholesome. Only go straight to see

things through the eye of the interest of *the centre, and your relationship will descend* (sarva bhutesu yah pasyed, bhagavad bhavam - atmanah).

Next, bhutani bhagavatya and then atmani, vice versa: what is God's relationship with the thing, and what is the thing's relationship with God; and according to that calculation, you come into adjustment with them, with your environment. Then you are out of danger." (SOTGOD, v 1, p 173-4) + (see also sloka 612)

Everything should be seen through Him, and only after that - 'mine.' sarva bhutesu yah pasyed, bhagavad bhavam atmanah. 'Mine' should mean 'how Krsna has enjoyed.' Everything may be fittingly enjoyed by Him. I must be Krsna-centred. Then other centres such as beauty to be enjoyed by any other person, not to speak of oneself, will be recognised as risky and poisonous. Beauty - everything - is to be enjoyed by Him. It is meant, it is created, it is sustained - for Him. We must reach this understanding, for this is to be situated in the deepest plane. This is nirguna, transcendental. Otherwise, all is saguna, or superficial. Get out of the saguna, the waves of local interest.

That may be centred in a family, a village, a country, a species, or human society to the exception of the birds, beasts and insects - the circle may increase, but it is still limited. But properly adjusted, we want nothing less than Krsna, so everything must be connected with Him and seen through His interest. My interest should not entertain any independent friendship with anyone. Everything should be done on Krsna's account. Negotiation, transaction, and future prospect - everything is for the centre, Krsna. In this way, everything will come to me through the Absolute Good. Then all the poison will be eliminated and whatever comes to me will be mixed with nectar. (SOTGOD, v 1, p 177)

"One who can always see My connection with everything, and accordingly see what will be his connection with Me, is properly adjusted."

(GOD, p 11-12) + (see also sloka's 47, 190)

434 sarva-dharman parityajya, mam ekam saranam vraja

sarva-dharman parityajya, mam ekam saranam vraja aham tvam sarva-papebhyo, moksaisyami ma sucah

"Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair." (B-g, 18.66)

So Krsna says: "Give up all your duties and come to Me. And your present duties good or bad, whatever you can conceive from your present position - give up everything and come straight to Me. I'm everything to you." This is Krsna consciousness. Krsna is telling us: "You belong to Me, you are My property. Just as you can say that you are master of any property, so you are My property, My slave." That is the truth, and by accepting that truth we will live in a higher plane. We will be the gainer, we will come into our normal position. At present, in an abnormal position, we are suffering from thinking: "I am the master, the monarch of all I survey." But that ego is our worst enemy if we are to progress in devotional service. (SEOC, p 37)

Do not lose a moment. Don't waste a minute of your time in wild goose chasing. Give up everything. sarva-dharman parityajya. Leave it behind. Give up all phases of duty that you are so busily engaged in. It is all worthless. Begin the search for that divine principle who is the creator, the master of everything, and the fulfilment of everything. Search for Him directly. Give up all your so-called obligations and duties in your relative position. They are misconceived, misviewed from your present defective position. Do not rely on them. Make a direct search for the prime cause from which everything is coming as a miracle. He is the fulfilment of our lives. He is the fulfilment of every atomic existence in all worlds. (SEOC, p 112)

In Vrndavana, all considerations of individual and local interest are sacrificed. In Vrndavana, there is the highest self-sacrifice, to the degree that everyone's own particular interest or consideration is sacrificed into fire. Only when you came to that stage of self-sacrifice can you take birth in Vrndavana; not before. This is the conclusion of Bhagavad-gita.

Krsna says: "You must risk all your prospects, you must risk everything, with no prospects other than Myself. I cannot tolerate the presence of any second entity in your heart. I cannot tolerate that you will come to Me with some consideration. My relation with you must be unconditional. I can't tolerate any other interest in the heart of My devotee. Only one interest, and that is Me. Sacrifice all your so-called interests, all your prospects, everything. Then you can come to meet Me in Vrndavana." (SEOC, p 135)

When we try to put a stop to our material form of life and take our course towards Godhead, Krsna consciousness, neglecting the imperative duties that are upon us, so many difficulties may come to trouble us, to trap us in our journey towards the ultimate truth. But if we stick to the order of Krsna, He will protect us. Krsna confirms this in Bhagavad-gita (18.66).

He says: "Abandon all other conceptions of duty and just surrender unto Me. Have no fear. I shall protect you and free you from all sinful reactions that might arise from neglecting your ordinary duties."

Different material tendencies and mental impulses may attack us - even Indra himself, the king of heaven and the controller of all ordinary activities, may attack us - but if we are attentive towards our goal, if we are careful to read the order of Krsna, He will protect us in the shade of His lotus feet. He will give us shelter under the shade of Govardhana Hill, where no Indra will be able to touch our heads. And with full faith that Krsna will give us protection, we should try to take shelter under Govardhana Hill and pray: "O Krsna, give me protection from all the difficulties that may come to attack me because of my leaving behind my ordinary obligations." (see sloka 120)

Although many anomalies may try to catch us, Krsna will protect us. And His representation as Govardhana Hill, that wonderful master of the cows will save us from all sorts of difficulties. How is this possible? God works wonders. His ways are unknown and inconceivable. (LSFTLS, p 38)

Many things are recommended in the scriptures, but they are meant to promote us towards the truth in an indirect way. It is recommended at a certain stage that for the sake of our close friends, we should give up our ideal. But in the Bhagavad-gita, Krsna's final instruction is: "If it is necessary to maintain the highest ideal, you must give up your friends. Surrender to Me. I am the real purport of the scriptures." The highest kind of idealists give up their country, their family, their friends, and everything else, but they can't give up their ideal.

In the Bhagavad-gita, Krsna says: "It is better to die while performing one's own duty than to try to do another's duty." That is one stage of understanding: the relative consideration. The absolute consideration is also given in

Bhagavad-gita: Krsna says: "Give up everything. Come to Me directly." This is the revolutionary way. This is absolute. And this is relative: "Stick to your own clan. Don't leave them." That is the national conception. There is nation consciousness and God consciousness; society consciousness and God consciousness. God consciousness is absolute. If society consciousness hinders the development of God consciousness, it should be left behind. (SGAHG, p 43-4) + (see also sloka 168)

I am not a servant of A,B,C or D. I am a servant of Mahaprabhu. I may have to turn this way or that way, or whatever way will be favourable to reach my Lord. Wherever I feel the presence of my Lord in an intense form, I must be attracted to that side. We are out for that thing, and not for any fashion or formality; that will hamper our cause.

Krsna says: sarva-dharman parityajya, mam ekam saranam vraja. Wherever we shall find Him, we must run in that direction. The direction

may not always be straight. It may go in a zigzag way, but if Krsna comes from that side, I must run there. Again if He appears on this side, I must run to this side. My interest is with Him. Not that we can challenge: "Why did Krsna appear here, and why is He appearing there? That may be a doubtful thing, so I must stay on this side." No. If I have genuine appreciation for the real thing, the proper thing, I must go to that side, the side of Krsna.

If I am blind, that is another case. Then I must have to suffer for my inability. But, if anyone has the ability to understand things properly, they will run to wherever they find help. If someone in a boat is passing through the current and finds they are in danger, then from whatever side help may come, they must run to that side. (SGAHG, p 108-9)

There are different stages of education imparted in Bhagavad-gita: bhakti- yoga, karma-yoga, jnana-yoga, astanga-yoga, so many different layers of theism, but pure devotional theism begins where Krsna says: sarva-dharman parityajya: "Give up your affinity to all other activities, whether religious or nonreligious, and wholly surrender to Me. Don't try to push your demands on Me, but ask Me what will be most beneficial for you. And what shall I do on your behalf? Fully surrender to Me, and I will give Myself to you. All these

other methods and their prospects are more or less effective and valuable, but don't aspire after anything but Me. That will be your highest prospect: to want Me, to have Me, to live in Me, to do what I say, to enter into My own personal family in My private life. That will be your highest attainment. Don't aspire for anything else from Me. The comparative study of all religious aspirations will show that the highest inner necessity may be satisfied by entrance into My personal private dealings." (TSFSK, p 65-6)

In the famous conversation with Sri Caitanya Mahaprabhu (recorded in Caitanya-caritamrta, Madhya-lila, 8.51-313) about pure devotional service, Ramananda Raya quoted this verse from Bhagavad-gita - sarva-dharman parityajya. "Give up all your duties, and just surrender unto Me."

We must be particular with the object of life; not the external activities of varnasrama. Less importance should be given to the form of our activity: whether I am a king, a brahmana intellectual, or a worker does not matter. We may think, "I have this sort of duty, I have that sort of duty," but that does not matter very much. We must have no attachment for that. The king may leave his kingdom and take to a brahmanic life of renunciation and austerity. A sUdra may give up his labour, become a beggar, and chant the Name of Krsna. A brahmana may give up his performance of sacrifice and become a mendicant. So, we are to be particular about the aim of life; not the form of our duty. We must exclusively devote ourselves to the cause of the Lord, ignoring our present paraphernalia and duty.

Sri Caitanya Mahaprabhu said: "This is also superficial; go ahead - deeper."

(TSFSK, p 137-8)

Whatever my position may be, I want my connection with the greatest fulfilment of the whole world. Everyone is searching for such fulfilment of all their necessities. sarva-dharman parityajya: the search for Him eliminates all other duties. A true devotee thinks: "There is no obligation to anyone except one, and He is my Lord, Krsna." And His most laudable and greatest servitors are those who are in contact with the greatest agent. Not His direct contact, but contact with the greatest agent of His service will constitute the safer and higher relationship of ananya-bhajana, exclusive service eliminating all else. (SOTGOD, v1, p 4)

"Only I can give you complete fulfilment, so come to Me and give up everything else. I shall accept the reaction you have earned in the relativity of this mortal world - I shall clear your debt! You need only come to My feet." If we are charmed by this universal call of the Lord and we try to abide by it, then that is sufficient. If we are answering that absolute call to our best ability, Krsna assures us: "I shall free you of your burden; you simply come to Me. Give up all your duties." Faith in this call, and acting on the basis of such faith is a great thing in us. We should try to follow this according to our best capacity, and this is possible only in the

company of the exclusive devotees of the Lord. (SOTGOD, v1, p 10-11)

"My exclusive devotee is he who gives up all phases of duties (sarva-dharman) and surrenders to My feet, accepting only his duty to Me." (SOTGOD, v1, p 78)

"Dharma means morals, duties, including duties to father, mother, country society, humanity, etc. But if one neglects all these and keeps a straight relationship towards Me, he will be considered free of any fault. He is in the line of sarva-dharman parityajya, mam ekam saranam vraja. He is doing right, and one who can simply appreciate this will also very soon be converted to the same class." (SOTGOD, v 1, p 81)

So the problem is, how can we surrender, giving up our mundane attraction and our ignorance about our own interest? How can we jump into the Absolute Good - the ocean of our real interest. That is the problem and our questions should be of such a general character. Only there is this one question. (SOTGOD, v 3, p 4)

"Reject all else and only concentrate on My own Self for that is the only sort of devotion that can draw Me to the devotee. All else is futile and shameful. It is not that someone will come with hired persons to canvas Me. No! My agents are the best benefactors to you. They are searching to canvas persons in My favour. My agents are there and not for any business purpose. Their business is to do good to others, and with this idea so many agents are out to canvas for Me. Come through them and do not seek any recommendation from outside to use various means to try to force Me to favour you. That is not the proper path, but come to Me through My own agents. They have no aspiration to fulfil for themselves. They are all-given to My service and they are wandering trying to recruit persons, to benefit them. So come through My agents, never otherwise.

What is yoga? There is air and there are so many things but by controlling those do you think you will force Me to come to you? I am the

Absolute Autocrat. I don't care for anything else. I have no necessity to care for anything else. Not any force, any tactics, any cunning methods, any canvassing - nothing can influence Me. I am the Autocrat. And admitting the line of autocracy, try to come to Me. There are many demigods. They are making trade, but I am not amongst the commodities of their trading. None can make trade with Me. I am Absolute. I look only for devotion, exclusive devotion which is not formal, but natural, hearty and sincere. I look for that. I look for the heart and not for anything else." (SOTGOD, v 3, p 51)

The real world is where every unit is dedicating itself to the whole, represented by the Centre, just as in a healthy body every atom will work for the welfare of the whole body. If an atom works for itself, it exploits to the extreme, and such local works for local interest are clearly bad. Every part of the body, and every atom, is to work for the welfare of the whole system. There is a Centre, and by the guidance of that it will work. What is the position of the Centre? It is mentioned in the Bhagavad-gita (18.66). Krsna explains His position: sarva-dharman parityajya. "Abandon all dharmas (duties) and just surrender unto Me."

Now I want to represent this conception from another standpoint. Hegel was a good German philosopher and his philosophy is known as perfectionism. He has given an idea: the Absolute Truth, the Prime Cause of everything, must have two qualifications. What are they? It must be by itself and for itself. Please try to pay attention. By itself means that He is His own cause - nothing else created Him. If anything has created Him, that creator will have the primary importance. Therefore, to be the Absolute He must be anadi, eternally existing and not created by anything. The Absolute must have this qualification. The next qualification is that the Absolute Truth is for itself. He exists for His own satisfaction, not to satisfy any other. If His existence is to satisfy another entity, then He will be secondary, and they for whose satisfaction He is living will have the prime position.

Therefore, the Absolute must have these two qualifications: He is His own cause, and He exists only to satisfy Himself, to fulfil His own purpose. The Absolute is by itself and for itself. If any straw moves, it moves to fulfil the purpose of the Absolute. Everything - every incident

and whatever happens - must have to be for His satisfaction. So the real current is for His lila, His pastimes, but ourselves we are guided by separate interest: family interest or country interest or social interest or humanitarianism, etc. But in the infinite consideration it is all only a tiny part, and we are all engaged in acting for such separate interest. There is a clash between innumerable separate interests and so there is trouble. But we must leave all our so-called special interests, come out from misunderstanding, and try to attain the function of a unit active for the cause of the whole.

The conclusion of Bhagavad-gita given by Krsna is sarva-dharman parityajya, Give up your duties which you think at present you have to discharge, and - mam ekam saranam vraja - surrender to My feet. aham tvam sarva-papebhyo, moksayisyami ma sucah. I shall release you from all the troubles of which you can ever conceive." In other words you are to remember to be faithful to the Centre. At present all your respective duties are for local interest, but give up the local identification of your own interest and merge totally in the interest of the organic whole. (HC, p 3-5)

It is mentioned in the scriptures that we should not change our position very easily. For example a commander will say to his army: "Don't change your position. Rather, die to keep it." But when the chance will come, he will say: "Go forward." Similarly, the sastra, the scriptures, have told: "Wherever you are born according to your previous karma, wherever you have taken your stand, don't try to leave there otherwise there is the possibility you will go down." But at the same time, when a proper chance comes, they say: "March on towards the Absolute! Make further progress." So, in Bhagavad-gita it is given: "Don't easily lose your present position acquired by your previous action - rather, die there." But then again, Krsna comes to say: sarva-dharman parityajya. "When you get the chance of marching towards the Centre, you must do it at all cost." This is the revolutionary method. There is the constitutional method and the revolutionary method. The revolutionary method is to take the risk of anything and everything and march on, march forward towards the central truth, and, because this human life gives the best opportunity, we shall do whatever is necessary for that.

(HC, p 28-9)

Substance is necessary and not form. Form may be adopted only as much as it may connect me with that higher thing. So sarva-dharman parityajya: "All phases of duty you perceive as perfect, give up. At once try to jump in Me, into the ocean of nectar. I am the ocean of nectar. Try to jump. That is the direct teaching. So our addiction to this or that, to vanaprastha, sannyasa, or grhastha has got very negligent value. But the earnest desire, that is to be acquired by any means. That is bhakti proper." (GOD, p 21)

"Now I ask you to summarily dismiss every one of those religiosities and surrender unto Me, the Personality of Godhead, Bhagavan. Then I shall deliver you from all sin of this worldly sojourn, as well as any sin incurred by giving up the aforementioned duties or religiosities. There will be no cause for you to lament that your life's mission is unfulfilled." (SSPJ, p 158)

We may interpret in our own way the reason for an earthquake, or a storm, or anything, but that reading is from our local interest - the real meaning is hidden. This is maya, and on the basis of that we are performing so many activities. All our interpretations are from the plane of local interest, so give it up! sarva-dharman parityajya. Give up your local interest and identify yourself with the current of that plane of universal interest. (SGD, SGPI, '91, p 12)

435 sarva-guhyatamam bhuyah, srnu me paramam vacah

sarva-guhyatamam bhuyah, srnu me paramam vacah isto 'si me drdham
iti, tato vaksyami te hitam

"Now again hear My supreme teaching, the most hidden of all hidden treasures. You are extremely dear to Me, and really, this is why I am explaining this for your true benefit." (B-g, 18-64)

"I have revealed to you My hidden teaching of the non-differentiated Absolute, and now more hidden teaching of the Almighty Dominion. Now hear the most hidden of all treasures concerning Me, the Sweet Absolute. Of all the teachings I have imparted within this Gita-sastra, this is topmost. You are most dear to Me, and thus I am explaining this for your best benefit."

The most hidden of all hidden treasures of the Lord: the most affectionate advice of the devotee's dear friend. (SSPJ, p 157) + (see also sloka 192)

According to Srila Bhaktivinoda Thakura, the hidden (guhyam) instruction of Lord Sri Krsna is found in the second and third chapters of Sri Gita. There it is stated that engagement in selfless action will gradually lead one to the paths of knowledge and contemplation. His more hidden (guhyataram) instruction is found in the seventh and eighth chapters wherein the Supreme Lord imparts knowledge of Himself which gives birth to devotion. In Chapter nine, the most hidden (guhyatamam) instruction begins. The Lord describes the symptoms of exclusive devotion (kevala- bhakti), which is unmixed with action, knowledge, or abstract meditation. Because His devotee Arjuna is very dear to Him, the Lord now repeats His hidden teaching for Arjuna's benefit. This time, however, He reveals His most hidden of all hidden treasures (sarva-guhyatamam) - His most affectionate advice: "Arjuna, you are most dear to Me, so I will now divulge the whole truth to you."

'sarvajna'asi'duhkha dekhi'puchaye tahare'

"Once a learned astrologer devotee of the Lord came to the house of a poor man and upon seeing his misery revealed to him about how to obtain the secret wealth of life for his supreme benefit." (ARO, p 22)

ihate drstanta - yaiche daridrera ghare 'sarvajna'asi'duhkha dekhi'puchaye tahare'

"The following example may be given. Once a learned astrologer came to the house of a poor man and, seeing his distressed condition, questioned him."

(C-c, Madhya-lila, 20. 127)

'tumi kene duhkhi, tomara ache pitr-dhana tomare na kahila, anyatra chadila jivana

"The astrologer asked: 'Why are you unhappy? Your father was very wealthy, but he did not disclose his wealth to you because he died elsewhere?'

(C-c, Madhya-lila, 20. 128)

sarvajnera vakye kare dhanera uddese aiche veda-puranajive 'krsna' upadese

"Just as the words of the astrologer Sarvajna gave news of the poor man's treasure, Vedic literatures advise one about Krsna consciousness when one is inquisitive to know why he is in a distressed material condition." (C-c, Madhya-lila, 20. 129)

sarvajnera vakye mula-dhana anubandha sarva-sastre upadese, 'sri-krsna' - sambandha

"By the words of the astrologer, the poor man's connection with the treasure was established. Similarly, Vedic literature advises us that our real connection is with Sri Krsna, the Supreme Personality of Godhead." (C-c, Madhya-lila, 20. 130)

bapera dhana ache' - jnane dhana nahi paya tabe sarvajna kahe tare praptira upaya

"Although being assured of his father's treasure, the poor man cannot acquire this treasure by such knowledge alone. Therefore the astrologer had to inform him of the means whereby he could actually find the treasure." (C-c, Madhya-lila, 20. 131)

'ei sthane ache dhana' - yadi daksine khudibe 'bhimarula-barulV uthibe, dhana na paibe

"The astrologer said: 'The treasure is in this place, but if you dig towards the southern side, the wasps and drones will rise, and you will not get your treasure.'

(C-c, Madhya-lila, 20. 132)

pascime'khudibe, taha 'yaksa' eka haya se vighna karibe, - dhane hata na padaya

"If you dig on the western side, there is a ghost who will create such a disturbance that your hands will not even touch the treasure." (C-c, Madhya- lila, 20. 133)

'uttare'khudile ache krsna 'ajagare' dhana nahi pabe, khudite gilibe sabare

"If you dig on the northern side, there is a big black snake that will devour you if you attempt to dig up the treasure." (C-c, Madhya-lila, 20. 134)

purva-dike tate matl alpa khudite dhanera jhari padibeka tomara hatete

"However, if you dig up a small quantity of dirt on the eastern side, your hands will immediately touch the pot of treasure." (C-c, Madhya-lila, 20. 135)

aiche sastra kahe, - karma, jnana, yoga tyaji'

'bhaktye'krsna vasa haya, bhaktye tahre bhaji

"Revealed scriptures conclude that one should give up fruitive activity, speculative knowledge, and the mystic yoga system and instead take to devotional service, by which Krsna can be fully satisfied." (C-c, Madhya-lila, 20. 136)

Sri Caitanya Mahaprabhu and Sri Nityananda Prabhu, came and told: "Don't try to think yourself a master of so many siddhis like anima, laghima, vyapti (becoming small as the atom, lighter than a feather, all pervading, etc.). The thought that you can play with miracles is all lower conception. With mukti (liberation), then siddhi (yogic supernatural mystic powers), you will have to encounter so many traps and obstacles that your very existence will be at stake."

Sri Caitanya Mahaprabhu gave a solution to all our problems with an allegorical example. He said: "We see that you are poor, but there is a happy solution. Your wealth is underground in your own room: just try to unearth it. Don't approach it from the Southern side, the give-and-take method of karma, for then whatever you do will bring some reaction that will capture and disturb you, and you will have no time to reach the proper solution. To the South there is the bhmarula-varuli, the hornet's nest of unfulfilled desires (karma-kanda).

If you approach that hidden wealth from the Western side, through the yoga system, by manipulating the subtle forces of nature to attain supernatural mystic power, that will enchant you and take your attention away from the desired goal. Your own activity in the wrong direction will create obstacles to your achievement. To the West, there is the Yaksha,

the deceitful ghost representing the death of merging into the Absolute by supernatural yoga practice (yoga-siddhi).

If you approach the treasure from the North, the side of that grand brahmasmi, the impersonal conception, with the help of misinterpreted Vedantic logic, then you will enter into eternal samadhi, that great phantom will swallow you up, your existence will be nowhere, and who will come to enjoy the peace of getting the wealth? To the North there is the Ajagara, the black python representing the death of merging into the Absolute Brahman by the liberationists on the path of knowledge (jnana-marga). They will all bewilder you.

Only if you approach from the Eastern side, with the help of devotion, will you get the wealth easily. That is the direction of the sunrise, the light-giving direction. And that light is not prepared by our own hand; that light is from the source of all light: the revealed truth. It is extended from the quarter which is unknown to us. That light is revealed knowledge, bhakti, the path of devotion."

437 sarva maha-guna-gana vaisnava-sarire krsna-bhakte

sarva maha-guna-gana vaisnava-sarire krsna-bhakte krsnera guna sakali sancare

"A Vaisnava is one who has developed all good transcendental qualities. All the good qualities of Krsna gradually develop in Krsna's devotee." (C-c, Madhya-lila, 22.75)

Through Krsna everything is possible. And the nearer we come to Him, the more we shall catch. His influence inspires His devotees, and all His qualities fill their hearts. In that way, although a devotee is not himself a master, through the link of love he can be a master of anything. This is

the line of *thought explained by Srimad-Bhagavatam and the Upanisads*.
(LSFTLS, p.68)

438 sarvasya caham hr̥di sannivistho, mattah smrtir jñanam

sarvasya caham hr̥di sannivistho, mattah smrtir jñanam apohanam ca
vedais ca sarvair aham eva vedyo, vedanta-krd veda-vid eva caham

"I am situated (as the Supersoul) within the heart of all souls, and from Me arises the soul's remembrance, knowledge, and the dissipation of both (according to his karma, or action in the mundane plane). I am the exclusive knowable (ecstatic) principle of all the Vedas. I am the author of the Vedanta - Vedavyasa, the expounder of the knowable meaning of the Vedas. And certainly I am the knower of the purport of the Vedas" (B-g, 15.15)

Encompassing the aggregate individuality and collectively, the Absolute Autocracy over both the material and spiritual planes is held by Sri Kṛṣṇa alone, the Supreme Male Dominating Principle as corroborated in the Upanisads; and He is the objective sought after by the yogis.

"I am situated as the Supreme Lord within the hearts of all souls. As a result of a soul's worldly deeds, his remembrance, knowledge, and forgetfulness arises from Me alone. Thus, I am not only Brahman, the Absolute Spirit that pervades the universe, but above that, I am the Supersoul present in the hearts of the living beings, who dispenses the results of their attempts. And even above My worshippable aspects of Brahman and Paramatma, I am the Guru of all souls, the eternal dispenser of their good fortune - I am Bhagavan, the Supreme Personality of Godhead, to be known by all the Vedas; I am the creator and perfect knower of all the axiomatic conclusions of the Vedas (Vedanta). (SSPJ, p 148)

Krsna says: mattah smrtir jnanam apohanam ca: He is the prime cause of remembrance, forgetfulness, and intelligence. He is the controller. For His own pleasure, His lila, He can do anything. This is true not only in the material world, but also in His own domain. What is meant by this statement of the Gita concerns this brahmamda, this material world. The gist of this statement is that from the lower planetary systems up to the highest - this entire area of evolution and dissolution - everything is manipulated by Him. No credit can be attached to any external thing. All credit should go to the centre who controls everything. (SEOC, p 5)

Sri Caitanya Mahaprabhu delegated Rupa and Sanatana with the power to preserve the devotional current they had received from Him, and to present it in a new light. They were asked to prove by drawing upon different scriptures that Mahaprabhu's Teachings are the very gist and purpose of all the scriptures. As in Bhagavad-gita, vedais ca sarvair aham eva vedyah: "The attempt of every revealed scripture is to show Me as the Highest Centre - I am the Absolute." So Mahaprabhu said: Krsna is the Absolute. With the help of the different scriptures and historical reference - by all means possible - try to prove that Krsna is Svayam Bhagavan, the Supreme Personality of Godhead, and that Vraja-lila, Vrndavana-lila, is the highest achievement." (SOTGOD, v 2, p 124)

"They (the Vedas) all want Me to show the object of their quest." (SS, v 4, # 1, '86, p 7)

439 sarvopadhi-vinirmuktam, tatparatvena nirmalam

sarvopadhi-vinirmuktam, tatparatvena nirmalam hrsikena hrsikesa-sevanam bhaktir ucyate

"Pure devotion is service to the Supreme Lord which is free from all relative conceptions of self interest." (NP)

Devotion to Krsna means sacrifice - "die to live." By devotion to Krsna, our whole conception of mundane, self-centered, self-interested life will be finished totally. In his Bhakti-rasamrta-sindhu, Purva-vibhaga, 1.10, Srila

Rupa Goswami quotes this verse from the ancient Puranas. upadhi means "all relative conceptions of self interest." We must be totally free of all upadhis. (LSFTLS, p 13) + (see also sloka 39)

440 sarvva-vaisnavera'ye kari namaskara ithe aparadha

sarvva-vaisnavera'ye kari namaskara ithe aparadha kichu nahuka amara

Vrndavana Dasa Thakura says: "I bow at the feet of the Vaisnavas; may there be no offence in my attempt to serve them."

Nitai Gaurahari bol! We pray to Nityananda Prabhu. We want to come to an adjusted, former position: "If I have committed any offence, aparadha, when dealing with so many subtle things about the great personages, please, Nityananda Prabhu, absolve me of the offence and restore me to my normal humble position."

When we deal with so many things, such as trying to speak about great personalities of the highest order, we should beg Nityananda Prabhu to pardon us for our audacity. He is patita-pavana, saviour of the fallen souls. He is adosa-darsi - He generally does not take any offence. Fools rush in where angels fear to tread. (SOTGOD, v 2, p 47)

441 sata-koti-gopite nahe kama nivapna

sata-koti-gopite nahe kama nivapna

"Lord Krsna's transcendental desires for loving exchanges could not be satisfied even in the midst of billions of gopis. Thus He went searching after Srimati Radharani. Just imagine how transcendently qualified She is!" (C-c, Madhya-lila, 8.116)

The other gopis numbered so many, but in quality they were a little less. Their total combination could not satisfy Krsna. The qualitative difference was there. That is found. (SGAHG, p 153) + (see also sloka 222, 390 & 395)

442 satam prasangan mama virya-samvido, bhavanti hrt-karna

satam prasangan mama virya-samvido, bhavanti hrt-karna-rasdyanah
kathah taj-josanad asv apavarga-vartmani, sraddha ratir bhaktir
anukramisyati

"One will rapidly progress on the path of liberation, and naturally will develop firm faith, attraction and devotion, when he cultivates the activity of engaging in discussions about My glorious Pastimes in the association of pure devotees. Such activities are very nourishing to the ear and heart." (S-B, 3.25.25)

(SOTGOD, v 3, p 57) + (see also slokas 245, 247 & 419)

Lord Kapila said His mother, Devahuti: satam prasangan mama virya-samvido: "Talks about Me which are full of potency can only be found coming from the lips of My devotees. Not only lip-deep words, but words that have got depth, spirit, power, that represent Reality come from the lips of My real devotee. Such words are not shallow, but are surcharged with spirit, with life, and can enliven us. bhavanti hrt-karna-rasayanah kathah, they satisfy both our ear and our heart and give a taste of spiritual joy, rasayanah. Their words are surcharged with the ecstasy of the spiritual world, and colour our ear, our mind, and our heart - physically, mentally, and also on the plane of our soul. taj-josanad, by hearing from the real source, from that real sadhu, asvapavarga-vartmani, we are led towards relief from this worldly life. By a gradual process, we attain these things: sraddha ratir bhaktir anukramisyati, first, sraddha, ever increasing faith; then rati, slight taste; then we get real love, bhakti. By anukramisyati, a gradual process, we are taken towards the higher domain."

443 sattvam visuddham vasudeva sabditam

sattvam visuddham vasudeva sabditam

What is Vrndavana proper? It is a stage of consciousness. In different stages of consciousness, there are different subjective realities. Everything springs from the willpower of the Lord. He is the subject, and His potency and sweet will is all subjective. The Lord said: "Let there be light," - and there was light. He said: "Let there be water," - and there was water. He said: "Let there be earth," - and there was earth. If, like a hypnotist, the higher subject wants to make the lower subject see

something, he cannot but see that thing. We are all in the subjective, imaginary world, but above imagination is the supersubjective plane of reality. So, Krsna reveals Himself to one who has developed pure consciousness, and in the stage of pure consciousness one can perceive the true nature of subjective reality (sattvam visuddham vasudeva sabditam). (TGVODL, p 77) (Srimad-Bhagavatam, 4.3.23)

444 sattvanurupa sarvasya, sraddha bhavati bharata sraddhamayo

sattvanurupa sarvasya, sraddha bhavati bharata sraddhamayo 'yam puruso, yo yac chraddhah sa eva sah

"O Bharata, all men have a particular type of faith according to their individual mentalities. The very nature of the living being is based on faith - their internal and external nature is modelled according to their faith. Therefore, their nature may be discerned according to the manner of worship or reverence in which they have faith." (B-g, 17.3)

Sraddhamayo 'yampurusah: "The nature of a person is modelled on faith." Of what value is a mirror without an eye? In a looking-glass we should find the reflection, but if the eye is absent, what will the subject see in the glass? So the eye to see - faith - is necessary. According to the sraddha, the specific character of the Dhama as distinct from all other places will come into view, disclosing its real form. Everything depends on sraddha, faith.

Faith is the only effective link. If we wish to have any link with the sun or the moon, ordinary instruments won't do, but some plenary medium like electricity, etc., can help to connect us. We must approach via a plane similar to the object. Similarly, we can approach the infinite only with the help of sraddha. We cannot hope to have any connection with that finest plane of fundamental existence of this world with the help of the eye, nose or ear, or even by intelligence or reason. If we want to have any connection with the finest plane that is underlying this creation, it is

possible only through faith (sraddhamayo 'yam purusah).

Then, the question of credibility arises: faith may be blind. But as long as the qualification of 'blind' faith exists, 'seeing' faith must also be possible! Blind faith is diseased faith, but we must connect by real or healthy faith. Then again, our experience must be confined to our own limitations; so how much faith can we accumulate? Infinite faith in the infinite. When we try to establish a connection with the infinite, there are infinite possibilities. But how much faith can infinite things like us have? (SOTGOD, v 2, p 6-7) + (see also sloka 153)

445 sa vai pumsam paro dharmo, yato bhaktir adhoksaje

sa vai pumsam paro dharmo, yato bhaktir adhoksaje ahaituky apratihata,
yayatma suprasidati

"The supreme occupation (dharma) for all humanity is that by which men can attain to loving devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self." (S-B, 1.2.6)

The wave of the most fundamental plane is bhakti, devotion, where everything follows the sweet will of the centre - nirguna. That divine flow is causeless and can never be opposed. We should try to take our stand in that plane. Bhakti is nirguna, beyond the influence of material nature, and it is ahaituki, causeless - that divine flow is eternally going on. And it is apratihata: bhakti can never be checked by anyone. It is irresistible. This is the nature of the flow of devotion. Anyone who takes their stand in consonance, in harmony with that flow, will find the same thing; it can never be checked or given any successful opposition. This is the nature of bhakti according to Srimad-Bhagavatam.

Bhakti is the highest function of the soul (paro dharmo). Our duty here must have its origin in the plane of bhakti; we must be able to read and catch and utilise that flow. We must dance in the waves of that flow. Everyone's highest duty will be full submission to the unseen, undetectable causal power, which has no cause, no rhyme, no reason. It is automatic, eternal, and can never be opposed by any forces here. And then only will we find our soul's greatest satisfaction. We will feel real satisfaction only when we come in touch with that most fundamental harmonious wave. Then we can feel the highest ecstasy. That is bhakti.

So in coming to such a great idea of life, whatever obstacles we must cross are only small losses and gains, victories and defeats. We should not allow them to disturb our march towards the truth. (LSFTLS, p 16) + (see also sloka 225)

So readjustment is necessary, and real religion means proper adjustment. We are now incorrectly adjusted and concerned with different types of separate interest: that is the difficulty. We have to change and find out the universal interest. That universal wave is the most fundamental current.

Sa vai pumsam paro dharmo: The highest type of duty for everyone is yato bhaktir adhoksaje, that your attention, your submission will be to Adhoksaja, that unknown universal guardian. ahaituky apratihata: that submission is causeless and cannot be opposed. The original vibration is forever existing. It is self-existent: it was never created, and it is eternally continuing. None can oppose it - that wave is irresistible.

Try to identify your interest with that wave. That is bhakti proper. This is the definition of bhakti: sa vai pumsam paro dharmo; the highest duty of every soul is this. Bhakti is adhoksaja. Your attention, your interest should be diverted towards the infinite, to the unknown quarter and to the nth degree. The mathematicians may speak of calculating to the nth degree but actually this is beyond the nth degree. What are its qualities? ahaituki and apratihata, ahaituki: no hetu, no cause; it is causeless. And apratihata: it is eternal; it can never be stopped. None can oppose it or give any hindrance to it. It is so forceful and continuous, that none can stop it.

(C, # 1, Spr. '91, p 5-6)

He is not the object to be inspected by us, but He is the Seer, He is the All- Knower never to be known by us. He is not to be used as an object by our knowing faculty. But with our submissive knowledge, knowledge of surrender, servitude, we are then permitted to see that Seer and know that All-Knower. In fact, He is beyond all our perceptions. The word adhoksaja is one of the dearest words in the Srimad-Bhagavatam. Srimad-Bhagavatam has never distributed mere imaginary or sentimental feelings. No. There, everything has been distributed, widely distributed, which is closely related and relating to the divine knowledge in the "Super-scientific field." That Srimad-Bhagavatam tells us: "Just be sincerely devoted unto that which you can never touch or feel through your material perceptions, by means of the activities of your worldly senses (through your limited sensual experience)." Sa vai pumsam paro dharmo: "Whatever you can easily get within your grasp, you must know that this illusory thing always limits the real thing itself." That which limits the 'Truthful conception' of everything is called the 'magic' vision or 'magic conception, because it doesn't allow anyone to really know what is the infinite conception. Some things are finite in their identity - limited identity. You should know these things to be the production of Mahamaya. But the Adhoksaja-Tattva, He is always beyond your grasp, beyond being controlled by nature. (SS, v 6, # 1, '92, p 7) + (see slokas 8 & 351)

446 savye panau niyamita-ravam kinkini-dama dhrtva

savye panau niyamita-ravam kinkini-dama dhrtva kubji-bhuya prapada-
gatibhir manda-mandam vihasya aksnor bhangya vihasita-mukhir
varayan sammukhina matuh pascad aharata harir jatu haiyangavinam

"Stifling the sound of His golden waist-bells with His left hand, with a cute

smile, child Hari, stealthily crept into the milk churning area, gesturing silence with His eyes to the gopis who had difficulty in checking their laughter, and stole freshly made butter, right from behind His mother's back!" (Sri Caitanya Candra) + (SBRBM, p 24)

447 se du 'era madhye visayi tabu bhala mayavadi

se du 'era madhye visayi tabu bhala mayavadi-sanga nahi magi kona kala

"I shall never reside at a place unfavourable for devotional practices, and may I never take pleasure in non-devotional works." (TSOBT, p 31-2)

Of exploitation and renunciation (bhukti and mukti), renunciation is more dangerous, because it holds a greater position than exploitation. It can exploit more, just as half-truth is more dangerous than falsehood. It can misguide the devotees more. It has its own special glamour, over and above exploitation. It can capture the scholars. One who wants relief can think: "Oh, this is the conception of relief; there is no further."

Renunciation captures those who may have been making real progress towards their good, and tells them: "Yes, you have come here, you have succeeded." It captures them in the name of the higher plane.

Renunciation holds some prestige over exploitation; people think: "Oh, that must be the highest goal." So, in this way, half-truth is more dangerous than falsehood. se du 'era madhye visayi tabu bhala.

The association of a materialist is preferable to that of a mayavadi . If the mayavadi can make you enter into the cell of sayujya-mukti, the liberation of merging with the Absolute, you are finished. There is no calculable time when you will be able to emerge from it. But if you are in materialism, visaya, the recruiters may come to you. You may get the chance of meeting a preacher in this material world. But in sayujya-mukti

you are nowhere. It is very difficult and rare to awaken you from the deepest possible sleep. So that is more dangerous, as half-truth is more dangerous than falsehood. The mayavadi may even try to bring others into his impersonal conception, because he is suffering from that disease. He thinks that impersonal liberation is the highest, so he recruits for his own purpose.

Ye 'nye 'ravindaksa vimukta-maninas tvayi (S-B, 10.2.32 - see sloka 609). They do not perceive the mistake in their calculation, but they think they have attained the highest type of liberation, and so they try to recruit others for their purpose. But there is a mistake in their calculation. They are not aware of the fact. They are misguided and they also help to misguide others. How can one who is not established in the truth guide others towards the truth? If it had been possible for him to know the truth, he would have gone toward the land of truth himself; but he has no knowledge of it. He has miscalculated.

Yam evaisa vrnute tena labhyah (K-U, 1.2.23 - see sloka 335): but there is a conscious land, and whoever is accepted by that land can enter it. Otherwise, by dint of one's own power, no one can enter that land. This point has been missed by the mayavadis. (SOTGOD, v 1, p 122-5) + (see also slokas 335 & 609)

448 sei sabera sadhu-sange guna sphuraya krsna-bhajana karaya

sei sabera sadhu-sange guna sphuraya krsna-bhajana karaya,
'mumuksa chadaya

"If those who are attached to demigod worship fortunately associate with the devotees, their dormant devotional service and appreciation of the Lord's qualities gradually awaken. In this way, they also engage in Krsna's devotional service and give up the desire for liberation and the desire to merge into the existence of impersonal Brahman." (C-c, Madhya-lila, 24.124)

In every camp, there is the possibility of a particular perfection. Ultimately, the zenith is in the service of Radharam. Santa, dasya, sakhya, vatsalya are different rasas: Then, in madhura-rasa, the all comprehensive rasa which has got everything in it is possible. Here also, there are differences, differentiation is necessary. We will have to eliminate, and continue with elimination and acceptance up to Radha-kuinkujya. Elimination and acceptance even in the positive world - what to speak of this negative side? In the middle, there is such a stage of equilibrium, something like mukti. It may be a non-differentiated area, but that is also local, temporary and non-permanent. There will be no permanent solution for us until we reach the dynamic world of service, because utility is there. sei sabera sadhu-sange guna sphuraya.

The world is not without any objective! The Buddhists, the Sankarites, - they have conceived that, through the process of merging into zero conception, that is everything. The highest end, then stop. The stoppage of everything: that is the conclusion? It cannot be! The world does have purpose. To become zero cannot be the end of life. Samadhi, the stoppage of all movement. Is polarity bad? It is not! Polarity may work in harmony and that is the success. The harmony and the polarity and the movement, no hitch.

Here in this world, movement means aggression. But there, it is just the opposite. Here, movement means sustenance. Seva, service, everything is helping the other. Sustenance, movement means, real movement means dissipation. False movement means aggression, exploitation. The existence, real existence of the truth is this, and the existence is wholesome. Not only nothing, not even injurious, but it is wholesome existence. Everything is good. All is great movement; waves of grace of the Lord. Everything! (SS, v 3, # 1, '85, p 2) + (see also sloka 503)

siddhanta baliya citte na kara alasa iha haite krsna lage sudrdha manasa

"A sincere student should not neglect the discussion of such conclusions (regarding the Absolute Truth in the revealed scriptures), considering them controversial, for such discussions strengthen the mind. Thus one's mind becomes attached to Sri Krsna."

(C-c, Adi-lila, 2.117)

One in the *uttama-adhikara* (highest) stage makes no attempt to preach. Distribution of propaganda is for those in the *madhyama-adhikara* (middle) stage. It is there to take everyone from the narrow conception to the bright conception - from the improper to the proper conception, *sambandha-jnana* - and they will carry out their activities accordingly.

Siddhanta baliya citte na kara alasa - To engage us more earnestly towards service sometimes hearing is necessary. To hear just for the sake of hearing, is luxury. But hearing for engagement, that is proper hearing.

The master calls: "Oh you, please bring me a glass of water." But the student remains sitting. "Did you hear me?"

"Yes, I heard." But still he remains sitting tight - that sort of hearing won't do!"

There is a saying amongst the *sahajiya* section: "Gurudeva asked for a glass of water, but I am engaged in *Harinama*. No, Gurudeva, I'm engaged in *Harinama*."

This is self-deception. (SGD, SGPI, 1991, p 13) + (see also sloka 111)

450 sloka dhenu pravaksyami yad aktam yanti kotibhih brahma

sloka dhenu pravaksyami yad aktam yanti kotibhih brahma satyam, jagan
mithya jiva brahmaiva naparah

Sankaracarya said: "In half a verse, I am summarising the truth that has been expressed by volumes and volumes of scripture. Within only half a verse I shall give the essence of all truths: brahma satyam, jagan mithya, Brahman, spirit, is true - this world is false. And the jiva is nothing but Brahman. This is the substance of all the scriptures."

Sri Caitanya Mahaprabhu's interpretation of Vedanta is different from Sankaracarya's. Sri Caitanya says that we have to accept the Vedic truth in its entirety, without any modification. Sankaracarya has accepted only a few Vedic aphorisms which constitute a partial representation of the truth. Sankaracarya's four principle expressions taken from the Vedas are aham brahmasmi: "I am Brahman;" tat tvam asi: "Thou art that;" so'ham: "I am that;" and sarvam khalv idam brahma: "Everything is Brahman."

Sri Caitanya analysed the meaning of the aphorism sarvam khalv idam brahma, as follows: According to Sankaracarya, everything is one. He says brahma satyam jagan mithya: "Spirit is true, the world is false." Sankaracarya says that brahma (spirit) exists, and that sarva (everything) does not exist. If this is actually true, and everything is one, then why does the question of existence or nonexistence arise at all? In the aphorism sarvam khalv idam brahma, sarva - everything - exists, and brahma - spirit - also exists. In this expression, many exist and one also exists. There is many and there is one.

Again, if everything is one, then the questions arise: "Why do we speak, and to whom are we speaking? For whom have the Vedas come with this advice? If everything is false, is this philosophy also imagination?" We will have to ask Sankaracarya: "Does your coming to this world and your endeavour to refute Buddhism and establish oneness as the ultimate truth have no meaning? Who have you come to preach to? Why have you come to preach if this world has no reality? If this world is false, then why are you taking so much trouble to explain your philosophy? For what? Is your mission also imagination?"

Sri Caitanya Mahaprabhu explained that while Sankaracarya has denied the existence of this perverted reflection, we cannot dismiss it. If it does

not exist, then why has Sankara come to preach Vedanta? Illusion means "this is not that." One thing may appear to be something else. An illusion is not what it appears to be, but it is not nonexistent. In that way it is real. It has its existence.

Within the real world which is created by the help of the Lord's internal energy, svarUpa-sakti, this world of misconception has no place. But in a relative way, the conditioned world has an indirect relationship with the unconditioned world. So maya is existing. In that sense it is true. But it is false in that it cannot give you the desired result you are searching after. In that sense it is all false.

Both the relative and the absolute exist together; they are coexistent. The absolute and the relative are also represented in the Vedantic aphorism tat tvam asi: Thou art that. tat or "that" is there and tvam "you" is also there. Both variety and unity are found represented in the aphorism tat tvam asi, but Sankaracarya accepts one and rejects the other. His explanation is therefore a misinterpretation of the original meaning of the Vedanta-sutras. (SEOC, p 75)

451 smarantah smarayantas ca, mitho 'ghaughaharam harm

smarantah smarayantas ca, mitho 'ghaughaharam harm bhaktya
sanjataya bhaktya, bibhraty utpulakam tanum

"The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of bhakti-yoga, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualised bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end." (S-B, 11.3.31)

Bhakti will produce more bhakti, and that bhakti will also produce more bhakti - in this way. Nothing else comes as a fruit. Bhakti is such a thing, it is its own reward. (SOTGOD, v 1, p 194) + (see also slokas 52 & 593)

452 so 'ham

so 'ham

Half-truth is more dangerous than falsehood. As in Sankara's Mayavada, there is atheism in the garb of theism. They say "so 'ham: I am the highest substance."

(SOTGOD, v 2, p 210) + (see slokas 450 & 549)

453 sparso 'pi mama nabhavat

sparso 'pi mama nabhavat

"My fate was not to get even the slightest touch of it."

The conception and feelings of all the great devotees are of such type. Srila Prabhodananda Saraswati says: "It is there. I can see and feel that it is there but I am deprived." Radharani Herself says: "Krsna is qualified in every way. I can't blame Him in any way at all, but still He is so cruel to us all. He left Vrndavana and so we are all feeling extreme pain, but I

cannot accuse Him in any way. This is My durddaiva-vilasa ("Pastime of separation.") This is union in separation and it is a peculiar type of achievement. (SOTGOD, v 3, p 42) + (see also slokas 76, 193 & 542)

454 srauta-pantha-guru-sampradaya

srauta-pantha-guru-sampradaya

Srila Bhaktisiddhanta Saraswati Thakura Prabhupada used to give this example; that in a fun-fair there is a bamboo post smeared with oil and ripe banana pulp, so it is very slippery. And if anyone can climb up he'll be given a reward, but wherever one catches the pole he slides down - cannot go up.

So it is like that, we cannot go up - aroha-pantha (ascending method; gain by assertion) that will not give us entrance there. The path is slippery, slippery, slippery. We can come down, but we cannot go up. So are we brave enough to deal with such a thing, we have such audacity? But still the position is there. It is by His grace, the line of His grace. He wants to distribute Himself in a line, so srauta-pantha-guru-sampradaya (disciplic line teaching the descending method of receiving Divine Grace). It is exclusive, the necessity is there. The srauta parampara, guru parampara. The knowledge and the bhajana, everything comes down from the infinite to the finite and never from finite to infinite via aroha-pantha. That should be the backbone of our movement, always. So whatever we shall go to do, we shall look up to gurudeva. "If you do it, it may be done, I am nothing, I am nowhere sir."

I found this in the character of Ramanuja. Once he had a debate with a mayavadi pandit, for fourteen days, and came back frustrated, he could not defeat him. And he came to Lord Varadaraja: "What am I? I can't defeat this man. I am in discussion for so many days and I am trying to argue, but to no avail. I am nothing, nowhere. I should not go with my head erect as an acarya of the sampradaya" He prayed to Sri

Varadaraja in His temple, and the next day, no sooner had they begun their talk, than that gentleman expressed his defeat, he clearly saw: "Yes, what you have said all these days, I have understood. I am wrong. What you say is right."

By His will, that man was defeated. So devotees are always expectant, upward. By guru's will, He may do anything through me, but otherwise I have nothing. If I go to assert myself, I'll not only be defeated, but I shall also be lost. But when I shall go to show the proud attitude in the name of my guru, sincerely, then it will be bhajana. It will help me and others also. As much as I have the tendency of receiving power from above, then my attempt will be real. And also the attempt of the acarya will always be to bring things from above, from his guru and he is also always dependent. He can never say I am in possession of the potency power. No. Jagai madhai haite muni se papistha (see sloka 193). This is negativity, the conception of the ego of the negative. Negativity so intense, that: "I am nowhere but Nityananda Prabhu is so great, He is patita-pavana (Saviour of the fallen). So I have gotten everything by His grace." (C, v 1, # 5, Sum. '93, p 10-11) + (see also slokas 193 & 611)

455 sravana-kirttanadinam, bhakty-anganam hi yajane

sravana-kirttanadinam, bhakty-anganam hi yajane aksamasyapi
sarvvaptih, prapattyaiva harav iti

"Everything is accomplished by surrendering unto the lotus feet of Sri Hari, even for one who is unable to execute the integral practices of devotional service based on hearing and chanting." (SSPJ, p 13)

If one is not able, or does not have the opportunity to execute the different forms of services to Krsna, if s/he has only saranagati (surrender), she will

accomplish everything in the future. Saranagati will give everything.

Saranagati is the most fundamental and basic substance in the devotional world. The whole structure of the devotional world is based on saranagati. Without saranagati there can be no real entrance into the domain of service.

Saranagati is the very life essence of devotion, so it must be present in all forms of services. Without saranagati, service will be mere imitation, mere lifeless activity, and not proper devotion. Saranagati is the first condition (not the last resort). (SOTGOD, v 1, p 127-8) + (see also sloka 285)

456 sravanam kirtanam visnoh, smaranam pada-sevanam arcanam vandanam

sravanam kirtanam visnoh, smaranam pada-sevanam arcanam
vandanam dasyam, sakhyam atma-nivedanam. iti pumsarpita visnau,
bhaktis cen nava-laksana kriyeta bhagavaty addha tan manye 'dhitam
uttamam

"Hearing about Krsna, chanting Krsna's glories, remembering Krsna, serving Krsna's lotus feet, worshipping Krsna's transcendental form, offering prayers to Krsna, becoming Krsna's servant, considering Krsna as one's best friend, and surrendering everything to Krsna - these nine processes are accepted as pure devotional service." (S-B, 7.5.23-24)

"Hearing, speaking about, and remembering Krsna, serving His lotus feet, worshipping His Deity form, praying, becoming His servant, cultivating His friendship, and surrendering to Him utterly are the nine processes of devotion. One who cultivates these nine processes of devotion, offering himself completely to Krsna, can easily attain the ultimate goal of life."

What are the forms of sadhana? What are the means to attain krsna-bhakti? How can we revive our innate love for Krsna? We are told to hear about Him, to talk about Him, to meditate upon Him, to praise Him, and so on. But in his commentary on this verse, Sridhara Swami has explained that we should not anticipate what benefit we shall derive from sravanam kirtanam, hearing or talking or thinking about Krsna. Rather we should pray: "May whatever service I do go to my Lord. I am not the enjoying party - He is the sole proprietor."

All these functions (sravanam, kirtanam etc.) will be considered devotion only if one condition is fulfilled; otherwise they may be karma, jnana, yoga, or anything else. They may even be vikarma, polluted misdeeds. One condition must be there to ensure that all these different forms of devotional activity are actually bhakti: We are His property; we are not the owners of any wealth or property. We must think: "My Lord is the possessor and I am in His possession. Everything is His property." (LSFTLS, p 14-5) + (see also sloka 13)

All these things are advised; a thousand details may be necessary. (SGAHG, p. 11)

Srila Sridhara Swami in his commentary about this verse has said that if everything is dedicated to Him then all these things can be recognised as bhakti, otherwise it is all bogus. If I hear, chant, etc. to fulfil my own purposes then it is no longer bhakti. Whatever I shall do, it is for Him. Then whatever will be done, will be accepted as bhakti. It is the foundation on which bhakti stands.

Without saranagati, all karma, jnana, yoga, will not be bhakti. Bhakti means that the result will go to the Lord. I am a slave to my Lord. I have got no independent personality to keep any independent property. I am wholly His servant. Whatever I shall acquire, everything I own is His. He has got the right to do anything with me that He likes, according to His sweet will. With this feeling, whenever we perform kirtana, or smaranam, etc., that will be devotional activity. When that is withdrawn, everything

will go to hell. Just as when the stage, where the dancing is performed, is drawn away, then the whole thing comes down. Saranagati means self-dedication. Then the activity of the dedicated self will be bhakti. We must do everything on behalf of Krsna, keeping Krsna in sight, having no separate interest. Consciousness of separate interest has made us separate from Krsna. Only when the common interest of everything is with Krsna, then it will be bhakti. Sravanam, kirtanam, etc., are mere forms, not life. In order to have a living devotion saranagati must be there. (GOD, p 17-8)

Prahlada was requested by his father: "Please tell me what progress you are making in your gurukula study. What have you learned to be the best thing in life?"

Prahlada answered (with these verses - S-B, 7.5.23-24): "I think the best study is this: to hear, chant, and serve - all in relation to Visnu. That is the best utility of time for everyone in the world. This is what I consider to be the best thing I have learned."

Prahlada's trouble began from here. His father replied: "Visnu is my enemy eternally, and who has taught you that to cultivate love for Him in different ways is the best understanding of human life?" The torture began. We must also be prepared for that torture. Torture will increase our enthusiasm in an indirect way. Anything may come, anything may go on. Wherever that impetus, that intense tendency to serve Krsna is to be found, there we must go. But it is nowhere, it is unknown and unknowable, and in this way transcendental. (GOD, p 23)

To give oneself is the substance of all devotional activity. This is also stated by Sri Sridhara Swamipada in his commentary of the nine basic devotional practices (sravanam kirtanam, etc.). If devotional hearing, chanting, etc., is already dedicated to Him, only then will it get recognition as devotion, bhakti. Otherwise, everything is bogus. If I hear to fulfil my mundane purpose, then it is no longer bhakti. If I perform kirtana or speak Hari-katha to make some money, then it will not be bhakti. "Whatever I shall do, it is for Him." That sort of bond must first be 'signed' and then whatever will be done on that basis will be recognised as bhakti.

(SOTGOD, v 1, p 128-9)

The nine islands of Navadvipa represent the nine fundamental processes of Devotional Service. Sri Navadvipa Dhama - The Holy abode of the lila of Sri Caitanya Mahaprabhu in West Bengal, is envisaged as a lotus flower. In the central island of the lotus is Antardvipa within its perimeter of ten miles, is Mayapura, the Birthplace of Mahaprabhu who appeared under a Nima tree, hence the Name Nimai. The centre of the lotus represents atma- nivedanam or self-surrender. One has to first surrender, and then all the practices of Devotion follow. The petals of the lotus represent sravanam, kirtanam, smaranam, padasevanam, arcanam, vandanam, and dasyam (hearing, chanting, remembering, serving the Lord's feet, worship, prayer, and servitorship). Sakhyam (friendship) is situated half on one side of the Ganges and half on the other. In this way, the nine islands of Navadvipa are represented as a lotus flower embodying the Nine Standard Practices of Devotion. (SOTGOD, v 2, p 97-8)

457 sreyah kairava candrika vitaranam

sreyah kairava candrika vitaranam

As soon as we come in contact with Krsna, even in the form of mere sound through the ear, our real welfare begins to awaken. (sreyah kairava candrika vitaranam). Krsna consciousness is infinitely surcharged with all the resources of our welfare. And those who can distribute Krsna consciousness to the world are really benevolent and kind hearted. They give the most who give Krsna to those who are helpless and disappointed. Only this sort of transaction should be continued in the world, to save these souls suffering from the disease of

mortal connection.

(S, v1) + (SOTVA, p 22) + (SGAHG, p 56) + (see also slokas 108 & 589)

458 sreyah srtim bhaktim udasya te vibho

sreyah srtim bhaktim udasya te vibho, klisyanti ye kevala-bodha-labdhaye tesam asau klesala eva sisyate, nanyadyatha sthula-tusavaghatinam

"My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His endeavours are like beating a husk that is already devoid of rice. One's labour becomes fruitless."

(S-B, 10.14.4) + (C-c, Madhya-lila, 22.22)

This is the only way of devotion, yet they have rejected it - klisyanti ye kevala-bodha-labdhaye - they want to have a clear conception of You, Oh Lord, but - tesam asau klesala eva - their attempts have ended only in frustration. These are useless attempts at energising. Only His pain is the consequence of their endeavour. nanyadyatha sthula-tusavaghatinam - just as those who labour very hard to get the rice from the empty husk - the cover. They are trying their best to beat that husk in order to take the rice from there.

So, jnana is - the heart's cover. It is the outer aspect - knowledge. Only the outer aspect. The substance, the rice, is devotion - is love. That is the tasteful thing within. Jnana-karma anavrtam - other things are mere covers, but it is the thing within that is tasteful. Satyam-sivam-sundaram - Sundaram, beauty, is the reality. Anandam, ecstasy, is the reality and all

else is the outer cover. If we mix too much with the cover, then we cannot mix with the substance within. Then, our life is ultimately a disappointment.

(SS, v 2, # 1, '84, p 4) + (see also slokas 39 & 310)

"O Lord, those who want to have a clear conception of You through their intellect find their attempts useless. Their endeavours end only in frustration, like those who try to beat rice from an empty husk."

So jnana, knowledge, is like an empty husk. Energy and knowledge are only outer aspects. The real substance, the rice, is devotion - love. That is the tasteful thing within. (LSFTLS, p 76) + (see also sloka 206)

459 sreyan dravyamayad yajnaj, jnana-yajnah parantapa sarvam

sreyan dravyamayad yajnaj, jnana-yajnah parantapa sarvam
karmakhilam partha, jnane parisamapyate

"O Arjuna, subduer of the enemy, of those various sacrifices, the sacrifice of knowledge as mentioned, brahmagnav apare (2) ...is far superior to the sacrifice of various articles, indicated by brahmarpanam brahma havih (1), because all action ultimately culminates in knowledge." (B-g, 4.33)

(1) brahmarpanam brahma havir, brahmagnau brahmāna hutam
brahmaiva tena gantavyam, brahma-karma-samadhina

"According to the basic principles of sacrifice, the sacrificial spoon, ladle, and other paraphernalia, the various offerings with clarified butter, the sacrificial fire, the priest who performs the sacrifice, and the act of

offering the sacrifice and its reward - all are of the nature of Brahman, the Absolute. A person who, with this understanding, is constantly absorbed in divine action with one-pointed attention, certainly attains to the divine plane of the absolute." (B-g, 4.24)

(2) daivam evapare yajnam, yoginah paryupasate brahmagnav apare yajnam, yajnenavopajuhvati

"Other karma-yogis perform sacrifice in the worship of demigods such as Indra and Varuna. Other jñāna-yogis, simply by vibrating the pranava mantra, Omkara, offer the individual soul (as the sacrificial clarified butter) unto the Supersoul (as the sacrificial fire)." (B-g, 4.25)

Sreyan dravya mayad yajna, By sacrifice and yoga also, dedication is promoted. By dedication we live and grow, and by exploitation we die and go down. By renunciation we become zero and stand still like in deep slumber. So both exploitation and renunciation must be given up and dedication to the centre and to all in connection with the centre, must be taken up. I shall not exploit anything, at the same time I must not dismiss anything. Everything is friendly to me. One should see with that vision. (GOD, p 11) + (see also sloka 612)

460 sreyan sva-dharmo vigunah, para-dharmat svanusthitat sva dharme

sreyan sva-dharmo vigunah, para-dharmat svanusthitat sva dharme
nidhanam sreyah, para-dharmo bhayavahah

"It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous." (B-g, 3.35).

Many things are recommended in the scriptures, but they are meant to promote us towards the truth in an indirect way (sva dharme nidhanam sreyah).

(SGAHG, p 43) + (see also sloka 434)

According to one's capacity, he will purchase in the market. sve svehadhikdre yd nisthd (see sloka 493). In the market, there may be valuable things, but the buyer must have some capacity to purchase them. The rsis, the tradesmen of knowledge have also gone so far as to say: "This is the highest. Go no further." Similarly, Krsna says in the Bhagavad-gitd, sva dharme nidhanam sreyah, para-dharmo bhaydvahah: "Don't go ahead - you'll be doomed. Take your stand here; go no further."

Why is such a great warning given to us? Generally our teachers advise us: "Pay full attention here. Only then will you understand everything completely, and your march to the end-point will be sincere and satisfactory. Otherwise, sahajiyaism, imitationism will enter your heart. Do you think that in one leap you can capture the summit of a hill? Impossible. You must march, but your march must be sincere. You must make real progress, not imitative progress." This warning is given at every stage of life. "This is the highest for you. Give your whole attention to this. Don't be absent-minded and haphazard in your study. Engage yourself fully in this lesson, and the next higher stage will come to you automatically." In this way, by gradual instalments, knowledge is revealed. (TSFSK, p 68) + (see also slokas 207 & 493)

461

sri-caitanya-dayasudha dhunidharo damodara modado ramananda-
sanatandnuga-raghu-sri-jivajivya-prabuh radhasyama rasamrtabdhi-
makarabrataika-samrddhiyah sa sri rupa ihdmrtabdhi lahari-sparse
sprham yacchatu

"With innermost hankering, I desire to embrace the waves of the ambrosial ocean known as Bhakti-rasdmrta-sindhu, manifested by Sri Rupa Goswamipada. He is the paragon of the nectarean mercy of Sri Caitanya Mahaprabhu and enchants Srila Svarupa Damodara by his beautiful qualities.

He is the loving follower of Sri Ramananda and Sanatana Goswamipada, and as dear as life to Sri Raghunatha dasa Goswami and Sri Jiva Goswami. He is the foremost kingfish in the nectarean ocean of ecstatic divine love of Sri Radha Syama." (SBRBM, p 39-40)

This is Srila Bhakti Raksaka Sridhara Deva-Goswami Maharaja's pranama- mantra, in glorification of Srila Rupa Goswami, in the mangalacarana of his presentation of Bhakti-rasamrta-sindhu.

462 sri caitanya mano'bhistam, stapithamyena bhutale

sri caitanya mano'bhistam, stapithamyena bhutale svayam rupa kada mahyam, dadati sva-pandantikam

Narottama dasa Thakura said: "O when will Srila Rupa Goswami, who has firmly established in this world, the pure devotional teachings and principles of Sri Caitanya Mahaprabhu and thus fulfilled His cherished desires, ever bless me with eternal shelter of his lotus feet?" (SOTVA, p 3) + (SBRBM, p 39)

When a devotee asked Srila Bhakti Raksaka Sridhara Deva Goswami Maharaja: "How can we please you? What can we do that will be pleasing to you?"

He replied: "Krsna is for Himself, that is He exists for His own purpose, and we also exist for Him. When you can adopt this line of life, for which I am also trying to use my energy wholesale, when you will join that concern then I will be pleased.

What I am to do with this life, I like that others will also follow that. My life is only meant for Krsna, and naturally I would like that others will also follow this same route. That is only natural. Sri caitanya mano'bhistam, what is the desire of Sri Caitanyadeva, and accordingly, the desire of my Guru Maharaja, I want to work towards fulfilling that.

Under the direction of my Gurudeva, I am following the path to Radha-Krsna consciousness, where we will enter the domain where Radharani is serving Her most beloved Lord Krsna. We consider this to be our highest goal, and any day, any time in this infinite time, we want to reach that goal, the highest ideal. It is our only aim in life, and we consider that everyone should accept it as their summum bonum. (C, # 3, Spr. '92, p 6-7)

463 sri-gauranumatam svarupa-viditam rupagrajenadrta

sri-gauranumatam svarupa-viditam rupagrajenadrta rupadyaih
parivesitam raghu-ganair-asvaditam sevitam jivadyair abhiraksitam suka-
siva-brahmadi sammanitam sri-radha-pada-sevanamrtam aho tad datum
iso bhavan

"What was sanctioned by Sri Caitanya Mahaprabhu by His descent was intimately known only to Sri Svarupa Damodara Goswami. It was adored by Sanatana Goswami and served by Rupa Goswami and his followers. Raghunatha Dasa Goswami tasted that wonderful thing fully and enhanced it with his own realisation. And Jiva Goswami supported and protected it by quoting the scriptures from different places. The taste of that divine truth is aspired for by Brahma, Siva, and Uddhava, who respect it as the supreme goal of life. What is this wonderful truth? sri-

radha-pada-sevana: that the highest nectar of our life is the service of Srimati Radharani. This is most wonderful. O Bhaktivinoda Thakura, you are our master. It is within your power to allow them to bestow their grace upon us. You are in a position to bestow the highest gift ever known to the world upon us all. It is at your disposal. O Bhaktivinoda Thakura, please be kind to us and grant us your mercy."

So Sri Caitanya Mahaprabhu, our most benevolent Lord, has come to search for His long lost servants and to give to them this highest ideal of divine love. Gaura Hari Bol! (LSFTLS, p 103)

"What is sanctioned by Gauranga, and the very purpose, the inner meaning is known only to Svarupa Damodara, and Sri Rupa, with his own hands, he has served that very thing to the devotees. And then, Ragunatha Dasa, he has tasted and also, he has added something to that. And Jiva Goswami, Jiva Goswami has given protection to that by giving sastric evidence, and that, from different misconceptions of that thing of different types, has projected and the Brahma, Siva and Uddhava." (SGG, v 9) + (SS, v 3, # 1, '85, p 11)

"What was sanctioned by Sri Caitanya Mahaprabhu by His descent was intimately known only to Sri Svarupa Damodara Gosvami. Sanatana Gosvami, the elder brother of Sri Rupa Gosvami, was attentive to that divine truth, and Rupa Gosvami himself served that very thing with his own hands to the devotees. Raghunatha Dasa Gosvami tasted its sweetness and also added something of his own to its flavour. (He was assisted in doing so by Raghunatha Bhatta Gosvami and Gopala Bhatta Gosvami). What was distributed by Rupa and tasted by Raghunatha was protected by Sri Jiva Gosvami, who lent support to its divinity with scriptural evidence. The taste of that divine truth is aspired after by Sri Sukadeva Gosvami, Lord Siva, and Lord Brahma, who regard it with the highest respect from a distance. What is that inconceivable ambrosia? The sublime sweet nectar of the mellows relished in the service of Srimati Radharani's holy lotus feet. O Bhaktivinoda Thakura, within this world, you fully possess the ability to give us that extraordinary nectar." (SKM, p 54-5)

This poem is one of ten, collectively known as Srimad -Bhaktivinoda-
viraha- dasakam, in glorification of Bhaktivinoda Thakura, was
appreciated very much by Srila Bhaktisiddhanta Saraswati Thakura. (see
also slokas 124 & 573)

464 sri-guru-carana-krpa samarthya labhiya e-hena apurvva

sri-guru-carana-krpa samarthya labhiya e-hena apurvva vrksa dilama
aniya taniya anite vrksa e karkasa mana nasila ihara sobha suna
sadhujana tomra sakale hao e vrksera mall sraddha-vari diya punah kara
rupasall phalibe kalyana-phala--yugala-sevana kariba sakale mili' taha
asvadana

"By the grace of Sri Guru's lotus feet,

I gained the ability

To bring you this beautiful tree, so sweet,

Of wish-fulfilling capacity.

O devotees, please hear me:

By dragging to this world that tree,

My harsh mind has taken away Some beauty and grace that she did
display.

But you, O devotees, are the attendants of her garden, Who supply her
sustenance and loving cultivation; By the sweet waters of your devotional
heart,

To once again her full beauty impart.

Being pleased by such tender care, Benedictine fruits she will graciously bear:

The Divine Couple's service in pure devotion; Together we'll taste in holy association."

(Srla Bhaktivinoda Thakura)

(SOTGOD, v 1, p xvii)

465 sri hari-vasare hari-kirtana vidhana

sri hari-vasare hari-kirtana vidhana nrtya arambhilaprabhu jagateraprana
punya-vanta srivasa-angane subharambha uthila kirtana-dhvani gopala
govinda mrdanga mandira baje sankha karatala samkirtana sange sava
haila misala brahmande uthila dhvani puriya akasa caudikera amangala
yaya sava nasa caturdikesri-hari-mangala-samkirtana madhye nace
jagannatha misrera nandana savara angete sobhe sri-candana mala
anande nacaye save haiya bibhola nijanande nace mahaprabhu
visvambhara caranera tali suni ati manohara bhavavese mala nahi
rahaye galaya chindiya padaye giya bhakatera gaya yara namanande
siva basane na jane yara rase nace siva se nace apane yara name
valmiki haila tapodhana yam name ajamilapaila mocana yara nama
sravane samsara bandha ghuce hena prabhu avatari kali-yuge nace yara
nama laye suka narada bedaya sahasra badana prabhu yara guna gaya
sarva-maha-prayascitta ye prabhura nama se prabhu nacaye dekhe yata
bhagyavana sri krsna-caitanya nityananda canda jana vrndavana dasa
tachu pada-yuge gana

"Once, on the auspicious day on Ekadasī, in the house of Srivasa Pandita, Srīman Mahāprabhu inaugurated congregational Nama-sankirtana with great enthusiasm, accompanied by His devotees and associates. Surging in divine ecstasy, Srīman Mahāprabhu, the life and soul of the universe, began to dance beautifully. The devotees

surrounded Him being deeply touched and inspired by such an ecstatic moment and they also began to dance and sing the Holy Names like Gopala, Govinda.

The combined sound vibrations of mrdanga, mandira bells, karatala and sankha in harmony with the congregational singing and dancing took everyone to the plane of transcendental delight. The holy vibration of sankirtana filled the sky and spread through the ether all over the cosmic universal existence. Thus the atmosphere in all directions became purified and filled with auspiciousness by that divine sound. Everyone was decorated with fragrant sandalwood paste and beautiful garlands. The most wonderful rhythmic sound arose from the dancing footsteps of Sriman Mahaprabhu which captivated the minds of the devotees. As He continued dancing in His own self-born ecstasy, the swinging flower garlands around His neck began to fall, decorating the earth.

The devotees beheld before their eyes, this rare and precious heart captivating, ecstatic dance of the Supreme Tattva, Sri Gauranga, who is the most worshipping object of even the great personalities such as Lord Siva, Suka, Narada and others. Being totally overwhelmed and lost in the transcendental bliss of taking Mahaprabhu's Holy Name, Lord Siva sometimes does not care for His formal appearance or obligation to retain His clothing, which sometimes falls down while He dances in the ecstasy of loving devotion. The pure devotees Sri Sukadeva and Devarsi Narada are always blissfully engaged in relishing the nectar of His Holy Name and distributing it to all suitable jiva souls, wherever they travel.

By chanting and meditating upon His Holy Name, Sri Valmiki became a great powerful rsi, and Ajamila attained pure liberation. Even Anantadeva describes His unlimited glories with thousands of mouths. As one hears and takes His Holy Name with devotion, embracing its holy potency within the core of his heart, his existence becomes totally purified and he attains deliverance. The two brothers, Sri Krsna Caitanya Mahaprabhu and Nityananda Prabhu, are my beloved Masters and life and soul. Thus Vrndavana dasa sings this song of Their glorification and devotionally offers it at Their Lotus Feet." (C-B, Madhya-lila, 8) + (SBRBM, p 14-5)

sri-krsna-caitanya radha-krsna nahe anya

"Although it is very difficult to enter into the Radha-Krsna pastimes, most of the devotees of Vrndavana are attracted to the Radha-Krsna-lila. However, since Nitai-Gauracandra are direct incarnations of Balarama and Krsna, we can be directly in touch with Lord Balarama and Lord Krsna through Sri Caitanya Mahaprabhu and Nityananda Prabhu. Those who are highly elevated in Krsna consciousness can enter into the pastimes of Radha-Krsna through the mercy of Sri Caitanya Mahaprabhu. It is said: sri-krsna-caitanya radha-krsna nahe anya. Sri Krsna Caitanya Mahaprabhu is a combination of Radha and Krsna." (C-c, Madhya-lila, 16.281, purport)

So, the grace of Nityananda Prabhu will construct a firm foundation for us. If there is a firm foundation, then we may build a great structure over it. If we have faith in Nityananda, then that faith can bear any amount of weight. It won't betray us.

So, Srila A.C. Bhaktivedanta Swami has laid stress amongst the Westerners on devotion to Nityananda. First, we must get His mercy. And then, afterwards, we can get the mercy of Radha-Krsna. Sri Caitanya Mahaprabhu means Radha-Krsna (sri-krsna-caitanya radha-krsna nahe anya). First achieve the mercy of Nityananda Prabhu, and then Gauranga Mahaprabhu, and then So Radha Govinda. In these three stages, we must raise ourselves up.

And how to attain the mercy of Lord Nityananda? One who finds more inclination to serve Gauranga and His Dhama, His transcendental land, and His servants can get the mercy of Nityananda Prabhu. Nityananda is very much kind to one who has some special tendency towards Gauralila. (SGAHG, p 31-2)

467 sri-krsnakarsini ca sa

sri-krsnakarsini ca sa

Srila Rupa Goswami wrote: "The highest and most excellent capacity and qualification of devotion can forcibly draw Krsna towards the devotee, though He is absolutely independent. Bhakti or self-sacrifice to the extreme, sacrifice for service - Loving Service - is so powerful that the Lord becomes a friend and in different ways He comes to meet His devotees." (SOTGOD, v 2, p 185) + (see also slokas 10 & 238)

468 sri-radha krsna-lila rasa-madhura-sudhasvada-suddhaika

sri-radha krsna-lila rasa-madhura-sudhasvada-suddhaika-murtau gaure
sraddham drdham bho prabhu-parikara-samratprayacchadhame 'smin
ullanghyanghrim hi yasyakghila-bhajana-katha svapnavac caiva mithya
sri-nityananda-candram patita saranadam gauradam tam bhaje 'ham

"O Nityananda Prabhu, emperor amidst the personal associates of Soman Mahaprabhu! Kindly grant this fallen soul deep and resolute faith in that pure and divine figure of Sri Gauranga. Lord Gauranga's Personality exclusively embodies the sweet nectar relished deep within the devotional mellows of Sri Sri Radha-Krsna's pastimes. But if Your lotus feet are overlooked, then all so called devotional orations and prayers meant for the highest worship, become false like a dream. I worship You, that great Personality Nityanandacandra, who openly bestows shelter to the most fallen souls, freely granting the association of

Sri Gaurangadeva." (SKM-ND, p 21)

"O Nityananda Prabhu, emperor amidst the dear associates of Srīman Mahāprabhu. Please bless this fallen soul with resolute faith and devotion to Sri Gaurāṅga. Lord Gaurāṅga's Personality exclusively embodies the sweet nectar relished deep within the devotional mellows of Sri Sri Rādhā-Kṛṣṇa's pastimes. If Your lotus feet are deliberately overlooked, then all so called devotional prayers and worship of Gaurāṅga and the Divine Couple become false like a dream, but anyone who is devoted to Your holy feet can eventually attain all divine success. I worship You O Nityānanda Prabhu, Your mercy is my great hope. Please embrace me in the shelter of Your lotus feet and engage me in the service of Sri Gaurāṅga."

(SBRBM, p 6)

469 sri rupa-hrdaye prabhu sakti sancarila sarva-tattva

sri rupa-hrdaye prabhu sakti sancarila sarva-tattva-nirupane pravina'
karila

"By entering the heart of Rupa Goswami, Sri Caitanya Mahāprabhu empowered him to ascertain properly the conclusions of all truths. He made him an experienced devotee whose decisions correctly agreed with the verdicts of the disciplic succession. Thus Sri Rupa Goswami was personally empowered by Sri Caitanya Mahāprabhu." (C-c, Mādhya-līla, 19.117)

The unique qualities, devotional taste and realisation of Srīla Rupa Goswami became more and more obvious to the foremost associates of Mahāprabhu, who recognised the symptoms of his exalted level of

consciousness and could not but feel profound appreciation for him. Sriman Mahaprabhu Himself also became deeply enchanted by Srila Rupa's excellent understanding of the deepest esoteric truths of ecstatic love. This was proven when Sri Caitanya Mahaprabhu recited the following verse before the chariot of Sri Jagannatha:

yah kaumara-harah sa eva hi varas ta eva caitra-ksapas te conmilita-
malati-surabhayah praudhah kadambanilah sa caivasmi tathapi tatra
surata-vyapara-lila-vidhau reva-rodhasi vetasi-taru-tale cetah
samutkanthate

"That very Personality Who stole My heart during My youth is now again My Master. These are the same moonlit nights of the month of Caitra. The same fragrance of malati flowers is there, and the same sweet breezes are blowing from the kadamba forest. In Our intimate relationship, I am also the same lover, yet My mind is not happy here. I am eager to go back to that place on the bank of the Reva under the VetasT tree. That is My desire." (K-p) + (P) + (C-c, Antya-lila, 1.78)

This was considered an ordinary mundane verse from Kavya-prakasa and as such some of the devotees could not clearly understand why Sri Caitanya Mahaprabhu was reciting it. Srila Svarupa Damodara Goswami and Srila Rupa Goswami fully understood Sri Caitanya Mahaprabhu's inner mood. Feeling deep inspiration, Srila Rupa Goswami then composed his famous Sanskrit verse:

priyah so 'yam krsnah sahacari kuru-ksetra-militas tathaham sa radha tad
idam ubhayoh sangama-sukham tathapy antah-khelan-madhura-murali-
pahcama-juse mano me kalindi-pulina-vipinaya sprhayati

Upon arriving in Kuruksetra, Srimati Radharani said: "O My dear friend, now I am at last reunited with My most beloved Krsna in Kuruksetra. I am the same Radharani, and He is the same Krsna. We are enjoying Our meeting, but still I wish to return to the banks of the KalindT, where I could hear the sweet melody of His flute sounding the fifth note beneath the trees of the Vrndavana forest." (P, 383) + (TGVODL, p 163)

Priyah so 'yam krsnah, explaining the intimate purport to the mood of Sri Caitanya Mahaprabhu. Eventually when Mahaprabhu discovered the verse inscribed on a palm leaf hidden in the roof, He became charmed by the fine quality of Srila Rupa's realisation and extraordinary ability to understand His mind. He fondly patted him with profound feelings of appreciation and asked Srila Svarupa Damodara Goswami: "How did Rupa know My heart?"

To which, Svarupa pleasantly replied: "Prabhu, such ability in Sri Rupa is definite proof of Your special grace and empowerment upon him."

Thus suffused and empowered by the grace of Sri Caitanya Mahaprabhu, whom he accepted in heart as the unified manifestation of the Divine Couple, Srila Rupa Goswami revealed the most authentic, authoritative and high class devotional literature describing the transcendental nature, conclusions and intimate pastimes of Sri Radha and Krsna. Being imbued with the beauty of this deep devotional realisation, his famously known writings and compositions, Sri Bhakti-rasamrta-sindhu, Ujjvala Nilamani, Sri Upadesamrta, Dana-keli-kaumudi, Laghu-Bhagavatamrta, Utkalika vallari, Stava-mala, Padyavali, and others became considered the most valuable treasure in the world of intimate loving service. Srila Guru Maharaja composed ten verses known as Srimad Rupa-pada-rajah Prarthana Dasakam to describe and honour this exalted contribution of Srila Rupa Goswami.

(SSPJ, p 210-14) + (see also slokas 154, 214 & 272), (SBRBM, p 40-1)

470 sri-rupa-manjari-pada sei mora sampada

sri-rupa-manjari-pada sei mora sampada sei mora bhajana-pujana sei
moraprana-dhana sei mora abharana sei mora jivanera jivana

sei mora rasa-nidhi sei mora vancha-siddhi sei mora vedera dharama sei
vrata, sei tapah sei mora mantra-japa, sei mora dharama-karama

anukula habe vidhi se pade haibe siddhi nirakhiba e dui nayane se-rupa

madhuri-rasi prana-kuvalaya - sasi praphullita habe nisi-dine
tuya adarsana ahi garale jarala dehi cira-dina tapita jivana
ha ha prabhu kara daya deha more pada-chaya narottama laila sarana

"The divine lotus feet and shelter of Sri Rupa ManjarT are my ever cherished invaluable wealth and object of my devotional service and worship. They are the treasure of my heart that adorns my existence and they are the life of my life. They are the infinite reservoir of all transcendental mellows and the perfection that fulfils all my desires. They are the conclusion of the esoteric meaning of the Vedas for me. They are the goal of my vows, austerity, mantras and meditation. They are the purpose of my inner divine existence and the spiritual activities of my soul.

I am earnestly praying that the divine will of providence will greatly favour me so I may maintain perfection in the pure loving service of her lotus feet. At that moment the moonlike beauty and radiance of Sri Rupa Manjari will appear before my eyes captivating and bathing the lotus of my heart with rays of ecstasy constantly day and night. My heart burns afflicted by the venomous bite of separation from such a beautiful life of fulfilment. I am in such desperate need therefore, O my divine mistress Sri Rupa Manjari, please shower your ambrosial mercy upon me, soothe me, and embrace me in the shade of your lotus feet. Narottama dasa takes complete shelter of you."

(PL, 16) + (SBRBM, p 43-4) + (SOTVA, p 86-7)

When Prabhupada (Srila Bhaktisiddhanta Saraswati Thakura) became ill, I attended his sickbed. Just one day before his departure he called for me, and he asked me to chant sri-rupa-manjari-pada. At that time I was not accustomed to leading the kirtana. I was hesitating - Sriyukta Kunja Babu, later Sripad Bhakti Vilas TTrtha Maharaja, asked one brahmacdri: "Prabhu, you go on singing." Then he began singing, but Prabhupada felt dissatisfaction. He said: "I don't want to hear the tone or sweet sound." Then that brahmacari Prabhu stopped and I had to sing sri-rupa-manjari-

pada. And the others said: "Prabhupada has hereby given you admission to the rasa-seva section."

lila-samgopa-kalenirpadhi-karuna-karinasvaminaham yatpadaje 'rpito
yatpada-bhajanamayam gayayitva tu gitam yogyayogyatva-bhavam
mama khalu sakalam dusta-buddher agrhnan sa sri-rupah kada nrinam
nija-pada-rajasabhusitam samvidhatte

"Just prior to the withdrawal of his manifest lila, my causeless merciful divine master Srila Saraswati Thakura handed me over to the holy feet of that divine personality by having me sing the glorious prayer unto his lotus feet. Despite my lowliness, when will Sri Rupa Prabhu grace me with the dust of his holy lotus feet, ignoring all my disqualifications?" (PJRPRPD, 10) + (SBRBM, p 43) + (see also sloka 272)

471 sri rupa manjari, prabhrtir sama, jugala-sevaya asa avasya

sri rupa manjari, prabhrtir sama, jugala-sevaya asa avasya se-rupa, seva
pabo ami, parakasta su-visvasa

"I deeply aspire to execute confidential service to the Divine Couple, similar to that which is rendered by Sri Rupa ManjarT and her associates. I know one day I will certainly attain that highest kind of service for I so intensely long for it with absolute totality of faith." (SBRBM, p 46) + (GMSL, 8, v 3)

472 sri rupa manjari, sakhi krpa-drste cana tapi

sri rupa manjari, sakhi krpa-drste cana tapi narottame sinca sebamrta

diya

"O Sri Rupa ManjarT, the intimately beloved friend of the Divine Couple! Please cast your merciful glance upon me. Please soothe this distressed Narottama by sprinkling the nectar of your devotional service on me." (P, 21. v 5) + (SBRBM, p 45)

473 sri rupa manjari, sange jabo kabe rasa-seva-siksa-tare

sri rupa manjari, sange jabo kabe rasa-seva-siksa-tare tad-anuga ho'ye
radha-kunda tate rohibo harsitantare

"When will that precious fortune be mine, when Sri Rupa ManjarT will take me with her to the banks of Sri Radha-kunda, the most favourite place of Srimati Radharani. There She will give me lessons in the performance of rasa seva making me follow her own example. Remaining under her affectionate care and guidance with all loyalty and obedience I will thus ecstatically pass time in her company."

(GM-SL, 4, v 2) + (SBRBM, p 45-6)

474 sri-rupa pascate ami rahiba bhita hana donhe

sri-rupa pascate ami rahiba bhita hana donhe punah kahibena ama pane
cana sadaya hrdaye donhe kahibena hasi kothayapaile rupa ei naba dasi
sri rupa manjari tabe donha-bakya suni manjuali dila more ei dasi ani ati
namra-citta ami haibe janila seba-karya niya tabe hethaya rakhila hena
tattwa donhakare saksate kahiya narottama sebaya dibe niyukta kariya

"I long for that priceless moment, when on the plane of transcendence, following behind Sri Rupa Manjari with all awe and reverence, I will meet the Divine Couple. They will graciously look at me and silently express Their deep affection to my heart. Compassionately smiling They will ask: "Sri Rupa, where did you find this beautiful new maidservant?" Upon hearing this sweet inquiry, Sri Rupa Manjari will then address the Divine Couple, telling Them all about me: "Feeling special care, my dear friend Manjuali thought this new girl would be sublimely dedicated to Your service, so she fondly brought her to me." Thus by her personal request and recommendation, Sri Rupa Manjari will eternally engage me in the devotional service of the Divine Couple of Vraja." (SBRBM, p 45) + (P, 19)

475 sri-svarupa-rayasanga-gambhirantya-lilanam

sri-svarupa-rayasanga-gambhirantya-lilanam
dvadasabda-banhi-garbha-vipralambha-silanam
radhikadhirudha-bhava-kanti-krsna-kunjaram
prema-dhama-devam-eva-naumi-gaura-sundaram.

"His pastimes culminated in the Gambhira-lila with His closest associates Sri Svarupa Damodara and Sri Ramananda Raya. For twelve long years He remained within the fire of deep feeling of separation from Krsna, which He relished and discussed with His associates. At the same time He was like an elephant, intoxicated with love for Radharani and His being was vibrant with Radha bhava, for He was beautiful Krsna Himself illuminated by the beautiful bodily effulgence of Sri Radhika. I sing with joy the unending glories of my golden Lord Gaurasundara the beautiful,

the divine abode of pure love." (PDDS, 54)

"Diving deep into the reality of His own beauty and sweetness, Krsna stole the mood of Radharani and, garbing Himself in Her brilliant lustre, appeared as Sri Caitanya Mahaprabhu. For the last twelve years of His manifest pastimes He was deeply absorbed in union and separation and shared His heart's inner feelings with His most confidential devotees. Volcanic eruptions of ecstasy flowed from His heart in the agony of separation from Krsna. And His teachings, known as Siksastakam, appeared from His lips like streams of golden lava. I fall at the feet of Sri Caitanya Mahaprabhu, the Golden Volcano of Divine Love."

He was vomiting the fire of painful separation from Krsna in the form of Siksastakam. Therefore, Sri Caitanya Mahaprabhu is compared to a golden volcano and the Siksastakam is compared to divine lava.

Sri Caitanya Mahaprabhu has taught us that separation is the highest principle in divinity. Just as the most intense conception of ecstasy is association with Krsna, the most intense conception of pain is separation from Krsna. Yet the pain felt from Krsna's separation is far more intense than the ecstasy felt from His association. Srīman Mahaprabhu says: "Can't you understand the painful situation you are in? Your senses must have all been destroyed! Otherwise you would have died from the pain of separation from Krsna. It is inconceivable. We belong to Him wholesale. He is all in all to us, but we can't see Him. We are forcibly separated from Him. How can we tolerate this?" And Bhaktivinoda Thakura once said: "I can't tolerate separation from Krsna any longer. I can go on for only three or four more days, and then I shall have to leave this body." (TGVODL, p xi, xii) + (see also sloka 76)

476 sriyah kantah kantah parama-purusah kalpataravo

sriyah kantah kantah parama-purusah kalpataravo druma bhumis
cintamaniganamayi toyam amrtam katha ganam natyam gamanam api
vamsi priyasakhi cid anandam jyotih param api tad asvadyam api ca sa

yatra ksirabdhiih sravati surabhibhyas ca sumahan nmesarddhakhyo va
vrajati na hi yatrapi samayah bhaje svetadvipam tam aham iha golokam
iti yam vidantas te santah ksiti-virala-carah katipaye

"That place where the Divine Goddesses of Fortune are the Beloved, and Krsna, the Supreme Male, is the only Lover; all the trees are Divine wish-fulfilling trees, the soil is made of Transcendental Gems and the water is nectar; where every word is a song, every movement is dancing, the flute is the dearest companion, sunlight and moonlight are Divine Ecstasy, and all that be is Divine, and enjoyable; where a great ocean of milk eternally flows from the udders of billions of SurabhT cows and the Divine time is eternally present, never suffering the estrangement of past and future for even a split second . . .that Supreme Transcendental Abode of SvetadvTpa do I adore. Practically no one in this world knows that place but for only a few pure devotees - and they know it as Goloka." (B-s, v 56)

And only my soul can take a stand in that plane and move in harmony with that plane. Katha gamam natyam gamanam. In Brahma-samhita it is mentioned: "All the talks there are as sweet as song; all the walking there, movement, is as sweet as dancing." In this way, everything is sweet. That is the harmonious movement plane. In Vrndavana. We have to go back to that home.

We have come out with the spirit of colonisation in a foreign land, with the bad object of exploitation. For that purpose of exploitation we have come to colonise in this material world, and as a reaction we suffer. The whole cover must be eliminated, and our person within, the finest ego, must emerge. Within this gross mischievous ego there is the finer ego, soul; and that is the child of that soil.

(SOTGOD, v 2, p 191)

srvantu visve amrtasya putrah

Try to realise that your situation is full of honey - full of nectar. Don't try to see only the outer cover. Your vision must be deep enough to see the real

r

position. Then you will find everything is like nectar to you. Srvantu visve amrtasya putrah. This clarion call is coming from the Veda: "O you sons of

nectar! Attempt to listen to My words! You are really sons of the nectar lake. Why should you be like poison? Are you a poisonous unit? Are you now down-trodden to become units of poison? But your real, innate self - you are a drop of the nectar ocean!" Srvantu visve amrtasya putrah. "Awake! Arise! Arise to your self-consciousness that you are a drop of the nectar ocean! Try to realise it!" (SOTGOD, v 1, p 175)

478 srotavyadini rajendra nram santi sahasrasah apasyatam

srotavyadini rajendra nram santi sahasrasah apasyatam atma-tattvam
grhesu grha-medhinam

Sukadeva Goswami said to King Pariksit: "Those persons who are materially engrossed, being blind to the knowledge of ultimate truth, have many subject matters for hearing in human society, O Emperor." (S-B, 2.1.2)

If we seriously take note of when Srimad-Bhagavatam appeared in this

world, and through whom it appeared, immediately we can see with our clear vision that were present the speaker, Sukadeva Goswami, and the hearer, Pariksit Maharaja. The speaker is seen to be steadfastly situated in the transcendental plane of super-dedication, whereas the hearer shows himself to be in this mundane plane, to be very much confused, and in want.

King Pariksit had very little time left to live. He enquired as to what process would give him the supreme benefit of life. Sri Sukadeva Goswami happily received his question, furthermore he declared this to be the only suitably sufficient question for the conditioned souls as well as for the real searchers of the truth. (SOTGOD, v 3, p vi)

479 srutibhir vimrgyam

srutibhir vimrgyam

(S-B, 10.47.61)

Those revealed scriptures - they are only searching after such things - that is, the Sweet Pastimes of the Highest Good, the Highest Ecstatic Personality. So, from the Om - "Yes," "Yes" is going up to the rasa-lila of love. In rasa-lila of Srimad-Bhagavatam, it is mentioned that the Srutis, the Vedas, they are begging forgiveness.

"We could not have any conception of such lila, and we failed to give direction to this happy end of the Absolute Truth. We could not express it. So, we beg forgiveness. We could not follow and nor could we advise the people that anandam is of this type. We could not understand. We could not make the others understand. So, we beg forgiveness." (When they participated in rasa- lila).

Such a thing! First thing! The Absolute and the paraphernalia in mad dance! And singing, . . .so near and dear. "And this class of ecstasy - this substance is being distributed to the environment? Such an atmosphere? - This is the highest! We could not begin to understand it ourselves - what to speak of make it known to others?"

Srutibhir vimrgyam; The Vedas are only pointing out the direction: "Go this side, go this side - this direction - So far, we are like a gate-keeper. We can show that the harem is on this side. More than that, we cannot say." The guide in the palace, he may also say: "Oh, the harem is there; this side, this is the court, this is the police station," etc. - a general guide:" (SS, v 4, #1, '86, p 8) + (see also sloka 574)

The Rsis, the Seers, saw that the Vedic mantras were eternal. They are not creators of the mantras in the Vedas, they are only seers and feelers of spiritual

current; they are only observers. The knowledge that is contained in the Sruti (Vedas) is not created by anyone or anything. It is eternal and flowing. The Rsis are onlookers and recorders. And that Sruti has come to reveal the Fundamental Truth underlying the whole creation; still, they are only inquisitive of something, they are enquiring about something. What that thing is, they do not know. They are only searching for the highest revelation that ever came down in the world. They are only searching for that reality, but they have not yet come into its connection.

And this is krsna-bhakti and vraja-bhakti - loving devotion for Krsna in Vrndavana. And Mahaprabhu and Srimad-Bhagavatam came with the quality of that type of adherence to the Truth: unconditional surrender, adherence, searching, and serving attitude, seeking such fortune of serving the Truth. That higher type of truth and existence is such that if we can be only a seeker after

it, we may consider ourselves to be possessors of the highest fortune. We can really post ourselves in the path leading to the Highest Truth.

That quality is the very basis and the degree of self-surrender (atma-nivedanam). Whatever beautiful and valuable things we come across, we cannot but surrender ourselves to them. That is the criterion. If we

come across anything higher within our vicinity, our appreciation means surrendering ourselves unto that. So according to the degree of our surrender, we have to measure what degree of quality of truth we have come across. That can be measured only according to the degree and intensity of surrender, or how much we could surrender to what we came into connection with, to the point of no return. And the true devotees know no satisfaction or fulfilment of feeling that "I have it." They feel no trace of such satisfaction that "I have achieved." Never. The inner sweetness of the truth and its infinite characteristic is such. It attracts. It can attract to the highest degree and magnitude. (SOTGOD, v 1, p 113-5)

Vyasadeva has given the Krsna conception of Godhead in his Srimad-Bhagavatam. Devarsi Narada came to instruct Vyasadeva to spread Krsna consciousness of Godhead, for without that everything is tasteless: "Whatever you have delivered until now, will all be tasteless and redundant if you do not ultimately connect it with Krsna consciousness."

The general Vedic culture could not reveal the meaning of Krsna consciousness properly. At the time of rasa-lila the Sruti, the higher Vedas personified, are admitting: "We failed to express You, my Lord. We could not understand that You are so beautiful and so loving. We failed to distribute Your such high conception to the public." The Srutis are confessing this. "Mostly what we have so far given the public to understand is somewhat Brahma or Paramatma, but now we are charmed! There is such beauty within! So charming, so loving. We failed to understand, and we also failed to deliver. May we be forgiven for our failure."

Then Srimad-Bhagavatam came. Srutibhir vimrgyam: all the revealed truth is only trying to show the direction: "Go this side. We do not know it fully, but we can say that it must be somewhere this side." This is the general instruction of all the revealed truth in the world. "It is very sweet. It must be very sweet, high and fulfilling our highest need, and more. But we could not understand this. It is so loving, so charming and so beautiful as to attract us to the utmost - we even forget our own existence. We could not understand this!" This is the confession of the general revealed truth. This has been given in Srimad- Bhagavatam by Vedavyasa and by Narada, Suka, etc. (SGD, SGP, '97, p 16-7) + (see also sloka 383)

The hidden treasure attracts our hearts. We have been deprived of our heart's deepest interest. Although we have a natural claim to it, it has been hidden

from us (srutibhir vimrgyam). In an unparalleled way, Sri Gita considers all these aspects and directs us to the correct meaning and conclusion of all the Upanisads. From this point, the Srimad-Bhagavatam begins.

480 srutim apare smrtim itare, bharatam anye bhajantu

srutim apare smrtim itare, bharatam anye bhajantu bhava-bhitah aham
iha nandam vande, yasyalinde param brahma

Raghupati Upadhyaya says: "Those who fear rebirth in this world may follow the advice of the Vedic scriptures - others may follow the Mahabharata - but as for me, I follow Nanda Maharaja, in whose courtyard the Supreme Absolute Truth plays as a child." (C-C, Madhya-lila, 19.96) + (P, 126)

In the system of varnasrama-dharma, Vedic social duty, the people in general are under the guidance of the Smrti, Vedic law. In this way, they are engaged in bodily duties with a colour of godliness. Those who are free from physical demands, however, who are trying to transcend this life of enjoyment and exploitation, generally take their guidance from the Upanisads because higher advice is given there.

Raghupati Upadhyaya says: "I don't care for all these things, but I feel a need to follow the guidance of my heart. I am not so much concerned with the brain; I consider that real peace has its connection with the heart. And my heart is always attracted by Krsna's father, Nanda. Krsna is said by authorities to be the Supreme Absolute Truth, and that

Absolute is crawling in the courtyard of Nanda Maharaja, so I see concrete reality there." (see also sloka 321)

This was the answer to Sri Caitanya Mahaprabhu's questions to Raghupati Upadhyaya, near Mathura: "Whom do we want to have as our master? Who is the final goal of our life?"

Raghupati Upadhyaya says: "I don't want to be entangled in the subtle discussion and analysis of the scriptures; I just want to surrender myself to Nanda and his party. I want to enlist my name in the group where Nanda is the master guide." (TGVODL, p 128-130)

"Of persons afraid of material existence, some worship the Sruti Scriptures (Vedas), some worship the Smrti Scriptures (supplementary Religious Codes), and others worship the Mahabharata. But as far as I am concerned, I worship Nanda Maharaja, in whose courtyard the Supreme Absolute Truth is playing." (SSPJ, p 47)

Raghupati Upadhyaya was a scholar and a devotee. He came to see Mahaprabhu and Mahaprabhu enquired: "Pandita, what is your mainstay of life; what keeps you going on?"

He answered: "I am a little disappointed. I have gone through many scriptures, but I am not satisfied with them. My finding with the scriptures is mostly this, that those who are afraid of the uncertainty of this mundane life of birth and death seek shelter of the holy scriptures to save themselves.

Those who are too afraid of their mundane life in this world, and worldly affairs (bhava-bhitah), run to find some consolation in the scriptures, to find if they give any clue, any way, any path to get out. There are various scriptures, the Srutis, the Smrti, and Mahabharata, including Srimad Bhagavad-gita, but generally, those who approach them run there to get relief, being frightened by their present circumstances. But I do not care for that. I do not care for those sastras (scriptures), because I have found the symptoms of my real interest in one place. Where is that? "aham iha nandam vande, yasyalinde param

brahma" - "I find that Unknown and Unknowable thing is crawling in the compound of Nanda Maharaja, a cow-keeper! In the compound of a cow-keeper the 'param brahma' is crawling! This is charming, the most charming of all charms! My heart is sold there." It is hinted here that this is in itself the result of what is achieved by following all these scriptures. And Mahaprabhu gave His appreciation of that.

(SVT, v 1, # 1, Jan-Feb. '92, p 5) + (see also sloka 321)

481 sthira hanya ghare yao, na hao batula krame krame

sthira hanya ghare yao, na hao batula krame krame paya loka bhava-sindhu-kula

"Compose yourself and go home - don't be a madman. One reaches the shore of the material ocean gradually." (C-c, Madhya-lila, 16.237)

When Sri Caitanya Mahaprabhu went back to Sri Advaita Acarya's house (Advaita-bhavan) after His sannyasa, Raghunatha Dasa came and saw Him, and became mad with love of Krsna. His heart was completely melted by Mahaprabhu's beauty and charming Personality, His Devotion and His Teachings of Devotion for Krsna. Mahaprabhu Himself was also aware of this. Raghunatha would not leave Mahaprabhu, but the Lord told him: "Go home. Don't be over-enthusiastic; control yourself. Keep your Divine Love for Krsna within your heart, and don't express it outwardly. Don't advertise it. Very soon the time will come when Krsna will guide you. He will make a way for you. Don't allow any external show but keep it within your heart."

Then, he later came into the association of Nityananda Prabhu in Panihati.

Nityananda Prabhu said to him: "You are the son of a rich man, so manage to give a feast here for My followers."

Raghunatha did so, and Nityananda Prabhu was very satisfied. He also blessed him, saying: "Very soon your bright day will come." And He addressed His devotees, "See this young boy, he has immense wealth; in abundance he has everything required for a young man's enjoyment, but he does not care for it. Krsna's Grace has come down into his heart, so he does not care for anything of this world; but he's mad to leave his home of material grandeur and become a street beggar. He has become mad for Krsna. Just see his high ideal, devotion, attraction. He is very, very fortunate. This royal dignity and prosperity cannot please him."

(SOTGOD, v 2, p 117-9)

482 stri-putradi-katham jahur visayinah sastra-pravadam

stri-putradi-katham jahur visayinah sastra-pravadam budha yogindra
vijahur marun niyamaka-klesam tapas tapasah jnanabhyasa-vidhim jahus
ca yatayas caitanyacandre param aviskurvati bhakti-yogapadavim
naivanya asid rasah

"Something most wonderful and miraculous has happened because the Divine full moon Sri Caitanyacandra has graciously illuminated the sky of everyone's heart, imbuing them with ambrosial transcendental love. Being deeply attracted by that, the materialists have given up talking about their wives, children and mundane affairs. The pandits have given up arguing the scriptural conclusions, the yogis have given up the difficulty of controlling the breath, the ascetics have given up their austerity, and the impersonalist renunciates have given up their pursuit of impersonal philosophy. Now there is only one exclusive and super excellent taste, the nectar of pure devotional service, compared to which, nothing else is attractive anymore." (C-Cand, 113) + (SBRBM, p 11-12)

srotriyam brahma nistham - guru evabhigacchet

What will be the position of the guru? He will be well-versed in the scriptures, the sruti-sastra, or that knowledge which can only be acquired through the medium of sound, by attentive earnest hearing (srotriyam brahma nistham). brahma nistham means: "One who is established in brahman, spirit, and who is acquainted with the causal position of the universe." guru eva means that we must certainly approach the spiritual master. abhigacchet means that the approach should not be haphazard or hesitating. One should go with a clear and honest, full heart. Our gurudeva Srila Bhaktisiddhanta Saraswati Thakura used to say: "You have not come here cutting any return ticket."

I have seen, I have got full experience of this mortal world. I have nothing to aspire after here. One must have this clear consciousness that there is no other way to live. No one can live in the mortal plane whereas the innate tendency everywhere is to live. There is no means to live here, but I only want to live, to save myself. So I am running to take real shelter, and this is my earnest desire and utmost necessity.

Samitpani (from sloka 501) means that the necessary materials will be taken by the disciple. He won't go to trouble his own guru. With his own bed, baggage and everything he requires he will go to the spiritual master, not to show some kindness to him, that I have come to give you some name and fame, etc.

And what will be the qualification of the guru? srotriyam brahma nistham, srotriyam means that he will be well versed in the sruti-sastra. This is not ordinary knowledge but revealed truth. Revelation in many shades has been spread throughout the world from the higher plane. Guru must have some spacious, graphic and extensive knowledge about revealed truth. And he should already be practising the real life. sabde pare ca nisnatam (from sloka 507) means that one should be well versed in revealed truth, sabde sastra, or sruti-sastra. Not only the precepts of the revealed scriptures, but one should be in contact with and conversant with the very

object of the scriptures.

One should approach an experienced person who is established in that plane of consciousness if he wants to get relief and to understand what is the highest benefit in the world and how to attain it. His activities are all with brahman, not with the material world. Brahman is the plane which can accommodate everything. It is the most fundamental, vyoma or basis of everything. Guru is always leading his life in relation with that plane and not with any mortal mundane reference. He is always doing everything in connection with that plane. Whatever he does is only in that consciousness. That is brahma nistham. (GOD, p 16-7) + (see also slokas 501 & 507)

484 sudurdarsam idam rupam, drstavān asi yān mama deva

sudurdarsam idam rupam, drstavān asi yān mama deva apy asya
rupasya, nityam darsana-kanksinah

"Oh Arjuna, the chance to see Me as you are now seeing Me before you is very, very rarely attained. Even the gods constantly aspire for a glimpse of this human-like form of truth, consciousness and beauty." (B-g, 11.52)

Generally it may be thought that the divya-darsana, the vision of the Universal Form, is what is very rarely to be found. But by the specific use of the words drstavān asi, in the present tense, and not drstavān which is past tense, our interpreters say that here what is being referred to is the human-like form.

The Lord is saying: deva apy asya rupasya, nityam darsana-kanksinah:
"At present, how you are seeing Me, that is in My two-handed figure. But the public can't understand, they generally look to My catur-bhuja-rupa,

fourhanded form. Or they look to My divya-rupa, which contains the whole cosmic manifestation within, as the highest; but that is a troublesome form of Myself. It is not natural, but it is like My playing the part of a magician: 'Everything is in Me! See this, and this and now this!' That is not aprakṛta but it is full of majesty of different types mixed together."

But the aprakṛta-rupa, is dvi-bhuja, the two-handed form. Kṛṣṇa told Arjuna: sudurdarsam idam rupam: "This saṁcidānanda two-armed human-like form of Mine which you are seeing is very, very rarely seen. Even the demigods constantly aspire for a glimpse of this form."

Of all the Lord's Pastimes, the highest is very near to that of human type - aprakṛta (Kṛṣṇa is always aprakṛta - prakṛta means 'mundane' and aprakṛta means similar in appearance to the mundane plane but in fact just the opposite). It is like human life. Rather, human life has been fashioned after His highest form of Playful Life. The model is there in the original, highest form of life, and human society has been fashioned after that.

In the Bible also it is said: "God made man after His own image." And the Vrindavana-līlā appears most human-like and ordinary, even to the extent where the Lord acts like a rogue and a debauchee by stealing, lying and doing anything and everything - all in the sweetest way. (SOTGOD, v 3, p 27)

(see also slokas 132, 331 & 486)

485 sukha-rupa kṛṣṇa kare sukha asvādāna bhakta-gaṇe

sukha-rupa kṛṣṇa kare sukha asvādāna bhakta-gaṇe sukha dite 'hlādim'-karāṇa

"Ecstasy personified is Kṛṣṇa Himself, and He feels, tastes and enjoys Himself; but only through faith is it possible to transmit and distribute that ecstasy and joy to others. Faith is the very nature of the hlādinī-sakti, the

ecstasy potency, which is represented in full by Srimati Radharani. It can transmit total Krsna consciousness to the devotees outside. Faith is the halo of Srimati Radharani, by the light of which others may understand Krsna. When the negative combines with the positive, realisation of Their function is distributed to all other negative parts." (C-c, Madhya-lila, 8.158)

The central, 'mother' negative can expand and transmit such faith and joy.

Sraddha, faith, is a special substance about which we must enquire. It is not merely abstract. (SOTGOD, v 1, p 21) + (see also sloka 585)

Once when Srila Bhakti Raksaka Sridhara Deva Goswami Maharaja was giving an informal talk about Srimati Radharani, he was searching for a fitting expression to describe Her bhava and kanti, Her inner and outer qualities. The devotees attending his talk at the time attempted to provide suitable expressions: "mood and lustre," "feeling and effulgence," and several other such versions were put forward, but each time Srila Sridhara Maharaja shook his head, unsatisfied. Suddenly, with a smile lighting up his countenance, he looked up and said sweetly: "Heart and Halo"

In the centre is only Krsna feeling His own ecstasy. sukha-rupa krsna kare sukha asvadana. When extension begins, we find that Balarama and Yogamaya make arrangements for that transaction of Krsna where rasamrta- murti, Krsna the embodiment of all rasas, tastes Himself. Rasa is tasting Himself. It is different in the case of the mundane rasa, where the soul is the subject and the 'rasa' is an object to be 'enjoyed' by him; but here, rasa is Himself the Highest Subject, and He is tasting Himself - sukha-rupa krsna kare sukha asvadana. He then gradually extends Himself and so we find Baladeva Who is a facsimile of Krsna. (SOTGOD, v 3, p 37)

486 sunahe mamsa bhai, sabar upare manusa satya, tahar upare nai

sunahe mamsa bhai, sabar upare manusa satya, tahar upare nai

"Above all existence, the human form is the highest - even above the God conception." (VP) + (SS, v 3, # 1, '85, p 7) + (see also sloka 484)

487 suskam paryusitam vapi, nitam va dura-desatah prapti-matrena

suskam paryusitam vapi, nitam va dura-desatah prapti-matrena
bhoktavyam, natra kala-vicarana

"One should take the maha-prasada of Sri Krsna as soon as one receives it, without consideration of time or place, even though it may be dried up, stale, or brought from a distant country." (C-c, Madhya-lila, 6.225) Sri Caitanya Mahaprabhu gave some maha-prasadam from the Jagannatha Temple in Puri to Sarvabhauma Bhattacharya and he began uttering these mantras (slokas 301 & 487) + (TGVODL. p 19)

488 suvarna-varno hemango, varangas candanangadi

suvarna-varno hemango, varangas candanangadi sannyasa-krc chamah
santo, nistha-santi-parayanah

"Appearing in a handsome golden form with limbs smeared with

sandalwood paste, He looks like a figure of beauty made of molten gold. He accepts the sannyasa order and always remains equipoised and peaceful. He is the highest resort of peace and devotion." (C-c, Adi-lila, 3.49) + (ARO, p 23)

The Sri Visnu-sahasra-nama, which appears in Chapter 189 of the Dana-dharma- parva (149) of Mahabharata describes the incarnation of Kali-yuga as follows:

"When the Supreme Personality of Godhead Krsna appears as Sri Gauranga, in His early pastimes His complexion is gold (suvarna-varna), His limbs are the colour of molten white gold (hemanga), His body is extremely beautiful (varangas), and He is decorated with sandalwood pulp (candanangadi). These are the four symptoms of His grhastha-lila. Another meaning of the description of the Lord as having a golden hue is that Lord Caitanya's personality is as fascinating as gold is attractive.

Sri Caitanya accepts the sannyasa order of life (sannyasa-krt), and shows equanimity (sama) in different ways: by describing the mysteries of devotion to Sri Krsna, and by satisfying everyone by knowledge and attachment to Krsna, (santa). He is peaceful because He renounces all topics not related to the service of Krsna. His mind is always fixed on Krsna, and thus He is fixed (nistha) in performing the great sacrifice of the Holy Name of Krsna. He silences the nondevotees and impersonalists who are opposed to the service of the Lord, by promoting the cause of devotion. Thus He distributes real peace. He is therefore an abode of the highest spiritual peace and devotion (mahabhava-parayana)." (G-K, 4.8)

489 svadharmma-nisthah sata-janmabhih puman virincatam eti tatah

svadharmma-nisthah sata-janmabhih puman virincatam eti tatah param
hi mam avyakrtam bhagavato 'tha vaisnavam padam yathaham vibudhah
kalatyaye

"A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahma, and if he becomes more qualified, he can approach Lord Siva. A person who is directly surrendered to Lord Krsna or Visnu in unalloyed devotional service is immediately promoted to the spiritual planets. Lord Siva and other demigods attain these planets after the destruction of this material world." (S-B, 4.24.29)

Here, Mahadeva (Lord Siva) says that if one can perform his duty in Varnasrama-dharmma (Godly socio-religious function) for one hundred consecutive births, he attains to the position of Lord Brahma. Svadharma means prescribed duties according to the varnasrama-dharma as sanctioned in the Vedas.

(SOTGOD, v 2, p 90) + (see also sloka 595)

The conditioned soul has some attraction to Lord Siva in Mahesa Dhama, so what is Lord Siva's position? His position is as a master of this Maya, Illusory Potency. He is not a slave of misunderstanding, although he remains in the relativity of misunderstanding. He remains in a masterly position.

In his Brhad-Bhagavatamrta, Srila Sanatana Goswami has explained that when one becomes liberated, Maya Devi comes to him, saying: "Why do you leave me? I would like to serve you, don't forsake me!" In this way, she again comes to offer her services to Siva, that is, the liberated soul. If he is enticed by that charm, he may again enter the mundane world, but if he has the attitude and sraddha within himself to deal indifferently, he neglects it and goes upwards: "No, I have my engagement, my duty. I have no time to satisfy anyone by accepting their service. I have my Lord, I must serve Him." (SOTGOD, v 2, p 89-90) + (see also sloka 595)

Lord Siva says: "I know what is what; what is material and what is spiritual. I know that. But you want to present me with a hoax? How can

you satisfy me? Even when the Loka of Brahma - even when that is destroyed - then how can you give me a hoax of this illusory civilisation? Temporary civilisation - I know that is where I have come from, all who are there speak with me of this and that. But what are my real duties and responsibilities? Where can I be naturally conscious of my duties." (SS, v 6, # 1, '92, p 5) + (see also sloka 224)

490 svairacarabdhi-sammagnan, jivan gauranghri-pankaje

svairacarabdhi-sammagnan, jivan gauranghri-pankaje uddhrtiya
saranapatter, mahatmyam samabodhayat

"All the conditioned souls are sammagnan - they are diving or struggling in the ocean of svairacara or pleasure seeking - anyabhilasa - immoral or whimsical activities, energising there. gauranghri-pankaje uddhrtiya: taking them out of that ocean, you put them in the lotus - you took them to the lotus feet of Sri Gauranga. You collected them from the wide, troubled ocean, and gave them to the lotus feet of Gauranga. uddhrtiya saranapatter, mahatmyam samabodhayat: and so, having placed them there, you began to instruct them about the great nobility of and high value of saranagati, exclusive surrender. samabodhayat: you tried to make them understand and realise the efficacy of saranagati proper. You, my gurudeva, Srila Bhakti Siddhanta Saraswati Thakura Prabhupada did so, so I bow down unto you first."

Srila Bhakti Raksaka Sridhara Deva wrote this svairacarabdhi-sammagnan

verse as an introductory poem to his commentary of Saranagati. Then also he wrote a verse offering obeisances unto the writer of Saranagati, Srila Bhaktivinoda Thakura. (see sloka 463) + (SOTGOD, v 1, p 117)

Srila Bhaktisiddhanta Saraswati Thakura remarked: "A very happy style." And next he said to Sripad Srauti Maharaja: "This poem is so fine, it is not written by him, it is written by Srila Bhaktivinoda Thakura himself, and has come out through him. It is so appreciable." Once, he said to Sriyukta Aprakṛta Prabhu: "I'm satisfied that what I came to say will remain after me, I find in this sloka (463) the siddhanta (perfect theological conclusion)."

491 svarupe sabara haya, golokete sthiti: muktir hitvan-yatha

svarupe sabara haya, golokete sthiti: muktir hitvan-yatha-rupam
svarupena vyavasthitih

"This is Vrndavana, Vrndavana is so friendly, so sweet, so near to us, and such a wellwisher of ours. We are quite at home there, sweet, sweet home. In our innate and innermost existence, we are members of that plane."

(SOTGOD, v 1, p 182) + (see also sloka 389)

muktir hitvan-yatha-rupam svarupena vyavasthitih

"Liberation is the permanent situation of the form of the living entity after he gives up the changeable gross and subtle material bodies." (S-B, 2.10.6)

Kṛṣṇa is always situated in His original position as sac-cid-ananda-vigraha, and anyone who renders service to Him is also situated in his original, spiritual identity (svarupena vyavasthitih). This is the highest perfection of human life.

(purport to S-B, 10.1.7)

Srimad-Bhagavatam tells us this. Home, sweet, sweet home. You are a child of that soil. In one word, that is the goal. Why is that the highest goal? Because that is your home. svarupe sabara haya, golokete sthiti. This one word 'home' is sufficient to attract you. You are wandering in a foreign land, but here is your home. You'll get home comfort here, and you won't be able to deny that. So, back to God, back to home, back to Godhead.

To avoid the Christian conception of 'God' our Guru Maharaja, Prabhupada Bhaktisiddhanta Saraswati Thakura, used the word 'Godhead.' 'God' is a particular conception of the Absolute, but 'Godhead' represents Bhagavatta or the background of the conception of God, which is Svayam Bhagavan - the Supreme Lord Himself. This is the highest conception of God. This is the meaning. So more than 'back to God' is 'back to Godhead.' Srimad Swami Maharaja named his spiritual magazine from this consideration. (SOTGOD, v 2, p 82)

Love means sacrifice. If they know the real meaning of love, none can say: "I don't want love." Anyone may say: "I don't want power; I may misuse it." To be in possession of power is a great responsibility. Love is also a responsibility, but it is unavoidable. We want love, from the higher - shelter in the loving lap, in the loving consideration. We want to enter a domain where everyone will love us. A home.

Home is sweet. Why? Because everyone there has some attraction and love, some blessing over us. Home is so sweet. All-favourable, all-loving, all-trustworthy. So we want to go back to home; home, sweet, sweet home.

Svarupe sabara haya, golokete sthiti. Muktir hitvan-yatha-rupam svarupena vyavasthith. Mukti is self-determination; the stage of self-determination, as much as our self can determine; our utmost interest. That is home, that is Goloka, that is the plane of Krsna. (SOTGOD, v 2, p

102-3) + (see also sloka 409) 492

svayam samuttiryya sudustaram dyuman bhavarnavam bhmam adabhra-
sauhrdah bhavat-padambhoruha-navam atra te nidhaya yatah sad
anugraho bhavan

"O Self-revealed One, You are bhakta-vanchakalpataru, the wish-fulfilling tree of the devotee. The great devotees surrendered unto Your Lotus Feet, who have crossed over this ghastly insurmountable ocean of mundanity, have left the boat of Your Lotus Feet in this world (in the guru-parampara or in the line of Revealed Truth, Sruta-pantha) - because, they are greatly affectionate to all beings." (S-B, 10.2.31)

The Devas (Brahma and Siva) say in the Bhagavatam: "The saints who by Your Grace have crossed that insurmountable ocean, that dreadful ocean, with dreadful waves and so many water animals - those saints again send back the boat, which is compared with the Lotus Feet of the Lord. By the help of the Lotus Feet of You, the Infinite Absolute Lord, they cross this ocean, by the Grace of Your Holy Feet; and they again send that boat back here for others to cross the same ocean. They're experienced about the ocean, and in which way they crossed and what difficulty they faced, and where. Your devotees are so magnanimous that after using the boat of Your Holy Lotus Feet to cross, they again send them back for us. Because, their friendship for the people is very white, and pure. And You are always in favour of those devotees, so by their request You can't refuse. You allow Your Lotus Feet again to come to this side and take others across." (SOTGOD, v 2, p 198-9)

Newton said: "I am only collecting pebbles on the shore of the ocean of knowledge."

He was a man of this world, yet he had the sincerity and courage to make this statement. If such a statement is made in deference to the knowledge of only this world, what should be thought of the knowledge of the infinite unknown and unknowable? We must have courage, just as

Columbus floated his ship to discover America. He had the courage. To float our little boat in the ocean of the unknown and unknowable, we must be cognizant that the laws will be of that type. The laws of the higher ocean may not be applied to the strait or local sea. A thoroughly new thing we have to study - the revealed truth. If we go to measure the infinite with the law of finite, it will be hopeless for us to go that side. We must invite and think purely of that land, that standard. The unknown world. (SOTGOD, v 2, p 197)

Here the Srimad-Bhagavatam says that just as in the vast ocean, when nothing else can be seen, the compass is the only guide, so in the world of infinite, our only guide is the footsteps of those great souls who have travelled on the path of faith. The way has been marked by the holy footsteps of those who have gone to the highest quarter. That is our only hope. Yudhisthira Maharaja also says that the real secret is concealed in the hearts of saints, as treasure is hidden in a mysterious cave (dharmasya tattvam nihitam guhayam). The broad line towards the truth is chalked out by those who are going to the divine world. And that is our surest guide. All other methods of guidance may be eliminated because calculation is fallible. Guidance comes from the absolute infinite. And His guidance can come in any form, anywhere, any time. With this broad view, we should realise the meaning of Vaikuntha. Vaikuntha means "without limitation." It is as if we are in a boat floating on the infinite ocean. Many things may come to help or hinder us. But only our optimistic good faith may be our guide, our gurudeva. The guide is Sri Guru. (LSFTLS, p 5-6) + (see also sloka 347)

493 sve svehadhikare ya nistha, sa gunah parikirtitah viparyayas

sve svehadhikare ya nistha, sa gunah parikirtitah viparyayas tu dosah syad, ubhayor esa niscayah

"Remaining fixed in the position for which one is qualified is considered virtuous. The opposite - accepting a position for which one is unqualified, while giving up a position for which one is qualified - is irresponsible and is considered impious. This is the conclusion of Srimad-Bhagavatam." (S-B, 11.21.2)

Higher things do exist, but the general man in this world has no knowledge about them. We are indeed experiencers and have some knowledge, but only to a particular degree and standard. We cannot venture to calculate what is beyond our reach. But if those who actually have experience of that plane will come to us and give us some information, then we can make some comparison: "This gentleman of a particular experience of ether has written in this way, another gentleman who has experience and who has also experimented about ether has written in another particular manner." In this way we can gain some understanding from their investigation and their real connection with the subject matter.

In the section of those investigating about telescopes, we can make a comparison of their findings. The experience of one researcher with his telescope is of a certain type and we can also learn about the experience of others with their particular telescopes. With the information available to us from their actual connection with the telescopes and their experiments, we may be able to conclude that perhaps a certain telescope was more powerful, another more powerful in a particular field, etc. So, we have some limited capacity to compare what has been discovered beyond our senses by means of the telescope, even though we ourselves may not have a telescope.

The subject of the higher things discovered by the mental "telescope," or soul's "telescope," has been dealt with in the Scriptures. Such subject matter is known by the saints, and we are to take their help in order to have entrance within that land. We are not at present in a position to have experience of the higher plane, but later, by the help of the saints and Scriptures, when we shall ourselves have that type of telescope, we will be able to have such higher experience. sve svehadhikare ya nistha sagunah parikirtitah. . . "To pay attention to your own plane is admirable."

(HC, p 9-10) + (see also sloka 5)

According to one's capacity, one will purchase in the market. (sve svehadhikare ya nistha sagunah parikirttitah). In the market, there may be valuable things, but the buyer must have some capacity to purchase them. The rsis, the tradesmen of knowledge have also gone so far as to say: "This is the highest. Go no further."

Similarly, Krsna says in the Bhagavad-gita (3.35): "Don't go ahead - you'll be doomed. Take your stand here; go no further." (TSFSK, p 68) + (see also sloka 460)

494 syamac chavalam prapadye, savalac chyamam prapadye

syamac chavalam prapadye, savalac chyamam prapadye

"By the help of black (syama), we shall be introduced to the service of the white (savala); by the help of white (savala), we shall be introduced to the service of black (syama)." (CU, 8.13.1)

Our acaryas have explained that the Absolute can be understood by the help

of the energy and the energetic. Syama means Krsna, who is blackish, and savala, white, means Radhararn. So, by the help of Radha, we can have the service of Krsna, and by the help of Krsna, we can have the service of Radhararn.

(TSFSK, p 122) + (see also sloka 257)

495 syama eva param rupam

syama eva param rupam

Mahaprabhu once had a talk with one Mathura brahmana, Raghupati Upadhyaya, on his way back from Mathura, perhaps in Allahabad. In their talk we find this sloka mentioned. What is the highest conception of figure? The answer was Syamasundara. What is the highest place of worship? Mathura mandala is the highest place to worship Him. What should be the best age befitting for our service? Kaisora, or new youth. And in what sort of rasa should we try to serve Him? We should try to serve in the mood of madhurya rasa. Mahaprabhu told him that you have taught Me a good lesson.

We want to worship Kaisora Krsna, we are not going to worship old Krsna. There is Mathura and Dwaraka, but we are fond of worshipping Krsna in Vrndavana, where He has a new, youthful life. His companions are also new youths. The highest point is beauty. The idea of eternity is like that, navayauvana, new, youthful, progressing not full blown, but blossoming. (GOD, p 26)

496 syamam hiranya-paridhim vanamalya-barha

syamam hiranya-paridhim vanamalya-barha- dhatu-pravala-nata-
vesamanavratamse vinyasta-hastam itarena dhunanam abjam karno
tpalalaka-kapola-mukhabja-hasam

"His complexion was the colour of a blue raincloud, and His garment was golden. Sporting a peacock feather on His head, coloured minerals decorating His body, wearing sprigs of flower buds and a garland of forest flowers, He was artistically dressed like a beautiful dancing actor. He rested one hand upon the shoulder of a friend and with the other twirled a lotus. Delicate lilies adorned His ears and His curling hair gently caressed the cheeks of His lotus face which was sweetly smiling." (S-B, 10.23.22) + (SBRBM, p 24) + (see also slokas 25, 81 & 544, 112, 446 & 551)

497 syat krsna-nama-caritadi-sitapy avidya- pittopatapta

syat krsna-nama-caritadi-sitapy avidya- pittopatapta-rasanasya na rocika
nu kintv adarad anudinam khalu saiva justa svadvi kramad bhavati tad-
gada-mula-hantri

"The Holy Name, character, pastimes and activities of Krsna are all transcendently sweet like sugar candy. Although the tongue of one afflicted by the jaundice of avidya (ignorance) cannot taste anything sweet, it is wonderful that simply by carefully chanting these sweet Names every day, a natural relish awakens within his tongue, and his disease is gradually destroyed at the root." (U, 7)

We are always dissatisfied with the environment and we want to correct it to suit our purpose. But, no! "Your taste is bad. Everything is all right. It is your taste that is bad."

Srila Rupa Goswami has given one analogy:

"One who is attacked with bile disease has distorted taste. Sugar candy will taste bitter to him. When the attack of bile disease disappears, then the sugar candy will again taste sweet. So, the bitterness is not in the sugar candy, but it is in the tongue. So, take that sugar candy. That is the medicine for bile disease."

Similarly, we say: "Take the Name." Now, it is bitter. But, you go on taking in a particular process, the Name will cure your bile disease and it (the Name) will become tasteful to you. You will be able to feel. "Here, now! The sugar candy is tasteful!" So, wrong is in us, in the tongue, not in the sugar candy. By the attack of ignorance, the bile of ignorance, you are diseased. But go on taking (the sugar candy), the bile disease will be off and you will get the taste of sweetness from that thing. You are, on the whole, Krsna conscious. God consciousness may not be sweet, but by the help of your previous sukrti and also your reason which has come to you based on that sukrti, go on with sadhana-bhakti. Eventually, you will reach a stage where you will be able to see: "Oh, this is very sweet. Krsna consciousness is very sweet and very beautiful." The whole process of sadhana is like that.

(SS, v 3, # 1, '85, p 5) + (see also sloka 310)

T

498 tabeyaya tad-upari 'goloka-vrndavana' 'krsna-carana'

tabeyaya tad-upari 'goloka-vrndavana' 'krsna-carana'-kalpa-vrkse kare
arohana

"Being situated in one's heart and being watered by sravana-kirtana, the bhakti creeper grows more and more. In this way it attains the shelter of

the desire tree of the Lotus Feet of Krsna, who is eternally situated in the planet known as Goloka Vrndavana in the topmost region of the spiritual sky." (C- c,Madhya, 19.154)

(SS, v 4, # 1, '86, p 2) + (see also slokas 279, 378, 531 & 504)

499 tad dasa-dasa-dasanam dasatvam dehi me prabho

tad dasa-dasa-dasanam dasatvam dehi me prabho

I may engage myself in the lower form of service. Tad dasa-dasa-dasanam dasatvam dehi me prabho. My faith may be so firm and may be of such quality that the least offer of His Divine Service may satisfy me. I may not be ambitious to run high, to get the chance there in the higher officer class. In my lowest connection with the Divinity I may go on, satisfied with my life. - This is not a figurative thing, this is not mere poetry. (SGD, '96, p 32) + (see also slokas 75, 286, 306 & 384)

For bhajana or internal service, such a temperament should always be followed. Tad dasa-dasa-dasanam dasatvam dehi me prabho. Promotion is inevitable if we always try to adhere to the lower duty. Eagerness for promotion is the enemy. That is for pratistha (renown), and that will undermine everything. Srila Prabhupada (Bhaktisiddhanta Saraswati Thakura) said that imitation arises from the attraction for pratistha or the desire to hold the superior position and acquire a name for oneself. That is the great enemy. Don't fall prey to that pratistha, eagerness to hold the higher position. Rather, dainyam - humility, is the healthy sign of a devotee.

(SOTGOD, v 2, p 34) + (see also sloka 425)

500 tad viddhi pranipatena, pariprasnena sevaya

tad viddhi pranipatena, pariprasnena sevaya upadeksyanti te jnanam,
jnaninas tattva darsinah

"You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge." (B-g, 4.34)

So in the Upanisads, in Bhagavatam and in Bhagavad-gita it is clearly mentioned what should be the symptom of a guru and also what should be that of a disciple. If such a qualified disciple comes to a qualified guru then the real transaction begins. Otherwise there may be so many bogus transactions; such black-marketing is going on in this world in the name of religion. But from the association of the real devotee comes devotion. (SOTGOD, v 3, p 58-9) + (see also slokas 88 & 507)

"To learn knowledge above mortality you must approach a self-realised soul, accept him as your spiritual master and take initiation from him. Enquire submissively, and render service unto him. Self-realised souls can impart knowledge unto you, for they have seen the truth." (B-g, 4.34)

We have to approach the domain of knowledge with self-surrender, honest enquiry, and a serving attitude. We have to approach that plane with the mentality of slavery. Higher knowledge will not serve a person of lower status. If we want perfect knowledge at all, we will have to serve the Supreme Lord. He will use us for His own purpose; not that we will use Him. We may be subjects in this mundane world, but we will have to

become objects to be handled by the super-knowledge of that plane. If we want to connect with that higher knowledge, we must approach with this attitude.

Pranipata means that I have finished my experience here; I have no charm or aspiration for anything in this world. Then there is pariprasna, or honest, submissive, and humble enquiry with sincere eagerness, and not with a challenging mood; otherwise perfect knowledge won't care to descend to us.

Krsna is already full in Himself, so we have to enter His domain only to fulfil His purpose. He can't be subservient to us, for we are tiny persons with meagre experience and a conception of mean fulfilment. We cannot handle Him; we can approach Him only if we like to be handled by Him. So, such a favourable environment should be created where real knowledge is to be created. That knowledge is supreme, and cannot be subservient to the mundane conception, the world of mortality. It is sac-cid-ananda. Sat means unassailable existence, cit means consciousness, and ananda means beauty and pleasure.

"I must try to relieve myself of my present material miseries and enquire after a proper land where I can live happily." Having come to this conclusion, we will have to search for a person who is a bona fide agent of the higher world and consult with him about how we can be relieved from this present undesirable environment. (TSFSK, p 42-3) + (see also sloka 507)

One should approach the spiritual master for general guidance, to get the proper standpoint in life. That is the most important thing we can get from guru. The standpoint we get from our ordinary lives may come from anywhere and everywhere, but that may mislead us and misguide us. So we must be very particular about getting the proper direction. That direction is given in Bhagavad-gita: tad viddhi pranipatena, pariprasnena sevaya.

The Lord has given us this general guidance of where we should try to get the standpoint or measure through which we are to understand. The standard by which we come to measure truth, untruth or anything must come from a real plane, not a vitiated plane, an ordinary plane, or

vulnerable plane. It must come from that plane which has two qualifications: jnani and tattva darsi, the conception of the thing and also the practical benefit. The proper standard will allow me to measure what is right and what is wrong.

Also the qualification of the seeker of truth is given. His attitude must be of this type: pranipat, pariprasna and sevaya. Pranipat means surrender to such knowledge. The knowledge we are approaching is not an ordinary class of knowledge. It is a subject which we cannot make an object to our subjective self. We must understand it to be a supersubjective thing, which is superior to me. So pranipat means I must surrender to that superior thing. I want Him, He is not an objective thing which I can make an object with myself as subject. This sort of attitude must be there. Pranipat also means that I have finished my interest in the outside world of experience. I have no charm for anything in the world where I have already travelled. I am offering myself exclusively at Your altar and I want to have Your Grace. In such a mood we shall approach the higher knowledge.

Then pariprasna, honest enquiry is always allowed, but not with any tendency for discussion or in the way of argument. All efforts should be concentrated in a positive line, leaving aside the state of doubt and suspicion. With all attention we shall try to understand because it is coming from a higher plane with which I am unfamiliar and which is ever new.

But the most important thing is seva. Not that I am going to get knowledge, that I shall get the help of that plane and use it for the persons living here. Higher knowledge won't come to serve the interests of the lower plane but I must pledge to serve that plane. With this attitude I shall approach that plane and that knowledge. I shall serve Him and I won't try to make Him serve me or my lower plane. That idea won't allow me to enter that domain. Rather, I shall have the fullest tendency that if I get that knowledge I must serve. I must offer myself to be utilised by Him, and I shall not try to utilise it in my way, to satisfy my lower animal purposes. With seva vritti I shall seek the plane of real knowledge, to have the standard from there of what is to be understood and to have a proper estimation of the environment we are in. Pranipat, pariprasna, sevaya - This is Vedic culture. It is always imparted by this submissive process and never by intellectual approach.

Srila Bhaktisiddhanta Prabhupada used to give this analogy. The honey is in a bottle and a bee is sitting on the glass and trying to lick the bottle. Some foolish person may say the bee is licking the honey. In the same way the intellect cannot approach spirit. I may think that I have got that by such approach, but is it possible? A barrier is there, like a glass barrier. So intellectual understanding is not real achievement of the higher knowledge or higher plane. Only through faith, sincerity and dedication can we approach to be a member of that higher plane. Only if we are admitted, if we get the visa, then we can enter that country, the plane of higher, divine living. So the candidate shall approach with these three qualifications: pranipat, pariprasna and seva. Then he can approach the truth which is the higher plane of reality. It is always found in the Gita that we should approach with this sort of attitude - humility, sincerity and dedication. (GOD, p 15-16) + (SGAHG, p iv, 3-5) + (see also sloka 501)

"One can learn the truth only by submissively approaching and enquiring from those who have seen and experienced the truth. And by rendering service to them, one becomes initiated into transcendental knowledge."

What is required? Pranipat, submission, and seva, service. Then the enquiry will be bona fide; otherwise it is a false transaction: it may have no value. It may all be a waste of energy. Genuine faith does not allow us to think ourselves at liberty to do anything and everything. If it is a real transaction, there must be some guidance from above. So sraddha, faith, is the most important thing for a devotee.

When one develops faith, he will do anything to approach the higher subjective realm. One who has faith wants to connect with that higher substance which is composed of eternity, knowledge, and bliss. Faith moves in consideration of existence, knowledge, and love. And when these three main points are realised, our existence is fully satisfied. Faith asks us to approach the higher world, not the lower. And to think: "In every way Krsna is superior, He is our guardian and well-wisher." Is the basis of faith.

The rationalists are always searching with their scientific brains for different ways to utilise and command the things that they have discovered in their research. But faith is concerned with a substance far

higher in all respects than even the searcher himself. One who is an enquirer about a higher substance must enquire with what is generally known as faith. Proper guidance in faith is also necessary, and that guidance is given by the higher plane. That must be the attitude of our enquiry or search if we are to be successful. So, Bhagavad- gita advises: pranipat, pariprasna, sevaya - "Surrender, enquiry, and serve." (LSFTLS, p 6-7) + (see also sloka 501)

501 tad vijnanartham sa gurum evabhigacchet samitpanih

tad vijnanartham sa gurum evabhigacchet samitpanih srotriyam brahma nistham

"One who wants scientific knowledge about the Supreme Truth must approach a bona fide guru and offer him everything required for sacrifice. The guru must be fixed in the truth, having heard it from a genuine source." (MU, 1.2.12)

"In order to learn transcendental knowledge, one must approach a genuine spiritual master coming in disciplic succession, who is fixed in the Absolute Truth."

In this verse, the word tata means "after this." When one's calculation is finished, he thinks: "Life is not worth living here in this world of birth, death, old age, and disease. I must have a better world in which to live, where I can live as a gentleman. At every moment death is devouring everything. Birth, death, old age, and disease - all these troubles prevent me from fulfilling my ambitions here. I want something categorically different." At that time, taking the responsibility on his own shoulders, without giving any trouble to the guru, and at risk of poverty, ill-feeding, and so many other hard-ships, he will approach the guru. It is a free transaction. Not that he will give something to gurudeva, but he will collect what is necessary for sacrifice, for education, and at his own risk he will approach the spiritual master.

And what will be the position of the guru? He will be well-versed in the

scriptures, the sruti-sastra, or that knowledge which can only be acquired through the medium of sound, by attentive earnest hearing (srotriyam brahma nistham). Brahma nistham means, "One who is established in brahman, spirit, and who is acquainted with the causal position of the universe." (TSFSK, p 43-4) + (see also slokas 483 & 603)

"To understand the Absolute Truth, one must approach a guru who is fixed in spiritual knowledge and well-versed in the scriptures. And he must approach the guru being prepared for sacrifice." This is the general instruction of the Upanisads.

(LSFTLS, p 7) + (SGAHG, p ii) + (see also slokas 483 & 507)

I have come to serve and to be utilised for the cause of the subject about which I have enquired. I have not come to take anything from here. I have come only to serve, with no other motive. abhigacchet means samyak-gacchet - 'not with a return ticket.' abhi - means samyak, 'fully.' Srila Bhaktisiddhanta Saraswati Thakura used to say: "You have come here cutting a return ticket." We must not approach the spiritual master with that attitude. Rather, we should think that we have full experience of this mortal world, and that we have nothing to aspire after here. "I have completely lost my charm for the previous life; I have come to surrender to srotriyam brahma nistham, one who can teach me, being already in a position in the divinity and possessing both theoretical and practical knowledge about the objective." With this earnestness, the disciple will bring their spiritual master the necessary materials for sacrifice. They won't go to their spiritual master only to trouble the guru, but will approach him with their own necessities already supplied. Without this process, everything will be futile.

(SOTGOD, v 1, p 55) + (see also slokas 483 & 507)

tad visnoh paramam padam sada pasyanti surayah diviva caksur atatam

If we want our shelter, it must come from overhead. Asraya or shelter is not under our feet - shelter should be over the head. The principal Vedic mantra says: tad visnoh paramam padam: "The Holy Feet of Visnu who is pervading everywhere (yah idam vyapnotlti visnuh) - His Feet, His lowest portion, is towards us. Paramam means 'very highly qualified, from all standpoints.' That is not to be neglected. From the standpoint of fine existence - knowledge as well as sweetness, the Absolute is paramam padam. Sada pasyanti surayah - the scholars are always conscious of the fact; this is the real basis of their life.

Man is not an animal, wandering over the earth, mountain or jungle, but the real man is in his consciousness, and he is always conscious of a higher entity. He is always seeing or conscious of that ideal. Diviva caksur atatam - vaguely or in a mystic way? No. As conspicuous, as clear and as real as the sun we see in the sky. tad visnoh paramam padam. So we should really live and move in that consciousness. We are children of that conscious world." (Rg Veda, 1.22.20)

(SOTGOD, v 2, p 69-70) + (SGD, SGP, '97, p 19) + (see also slokas 351 & 527)

503 ta eva vantam anuvarga sarvam tasya vasa sarvam idam vivati

ta eva vantam anuvarga sarvam tasya vasa sarvam idam vivati

"The existence, real existence, of the truth is this, and the existence is wholesome. Not only nothing - not even injurious - but it is wholesome

existence. Everything is good. All is great movement; waves of grace of the Lord. Everything! Try to find out, that everything, every wave, is favourable to you - the solution is there. Have no apprehension of unfavourable circumstances about anything. Adjust yourself in such a way. That is what is necessary for you and for all." (U) (SS, v 3, # 1, '85, p 3) + (see also sloka 512)

504 tahan vistarita hana phale prema-phala ihan mali

tahan vistarita hana phale prema-phala ihan mali sece nitya sravanadi jala

"The creeper greatly expands in the Goloka Vrndavana planet, and there it produces the fruit of love for Krsna. Although remaining in the material world, the gardener regularly sprinkles the creeper with the water of hearing and chanting."

(C-c, Madhya-lila, 19.155) + (SS, v 4, # 1, '86, p 2) (see also slokas 279, 378, 531 & 498)

505 tapasa brahmacaryyena, samena ca damena ca tyagena

tapasa brahmacaryyena, samena ca damena ca tyagena satya-saucabhyam, yamena niyamena va deha-vag-buddhijam dhira, dharmmajnah sraddhayanvitah ksipanty agham mahad api, venu-gulmam ivanalaha

"Austerity or one-pointed attention, exclusive celibacy, subjugation of the

internal and external senses, charity, truthful speech, cleanliness, sensual discipline (yama) headed by nonviolence, mental regulation (niyama) headed by regular utterance or concentration on mantras - by the strength of such practices, faithful liberationists (jnanis) who know the mysteries of religion drive away even the most grievous sins committed in thought, word, or deed, as bamboo clusters are destroyed by fire."(S-B, 6.1.13-4)

The landscape may be clear for a whole year, but next year with the coming of the rainy season, many shrubs will inevitably sprout again. But the type of purity we shall attain when coming in connection with the service of Vasudeva, Sri Krsna, is of eternal factor and peculiarly purest nature. We cannot hope to attain this by any other method than our submission to, and acceptance of, the service of Lord Sri Krsna, Reality the Beautiful. (SOTGOD, v 1, p 94-5) + (see also sloka 228)

506 tapasvino dana-para yasasvino, manasvino mantra-vidah

tapasvino dana-para yasasvino, manasvino mantra-vidah sumangalah
ksemam na vindanti vina yad-arpanam, tasmai subhadra-sravase namo
namah

"I offer my repeated obeisances unto the Supreme Lord, who is all-famous as the Supreme Good. Without offering their actions unto Him, neither the liberationists (jnams) who are dedicated to austerities, not the charitable worldly workers (karmis), nor the world famous, nor the performers of Asvamedha sacrifices, nor the sages or yogis, nor persons dedicated to chanting mantras, nor persons of virtuous behaviour-none of them can attain any auspiciousness in life." (S-B, 2.4.17)

Here in his inaugurating speech before delivering Srimad-Bhagavatam, Sri Sukadeva Goswami says to the scholars: "I know that in this assembly there are many scholars, yogis, and tapasvis of different types, but I present my case before you all: tapasvino - there are many penance-making ascetics; dana-para - there are those who are famous for their big donations; yasasvino - there may be many famous for their writings or their sacrifice; manasvino - there are many great thinkers; mantra-vidah - there are those who are well-versed in the application of the mystic words, and so on. But you must realise that none of them can be successful in life without surrendering to Krsna. Understanding with the highest central truth can give you your peaceful and harmonious life, and no partial attainment can compare with such an acquisition." (SOTGOD, v1, p 96-7)

507 tasmad gurum prapadyeta, jijnasuh sreyah uttamam

tasmad gurum prapadyeta, jijnasuh sreyah uttamam sabde pare ca
nisnatam, brahmany upasamasrayam

"Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide guru is that he has realised the conclusions of the scriptures by deliberation and is able to convince others of those conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters." (S-B, 11.3.21)

"One seriously inquisitive to search for his highest prospect should take complete shelter of a guru who has deep realisations of the Supreme Lord and the inner meaning of the scriptures. Such spiritual masters have left aside all relative considerations in favour of the supreme absolute consideration."

We should be very attentive to these things. We should try to understand

through self-searching whether we are really approaching divinity through faith. We must also see to it that our faith is real. Proper faith and credulity are not the same. Whether one is a bona fide searcher with real faith or one whose faith is adulterated must be considered. And there are symptoms of real faith. We have to consult higher authorities to guide us, because faith is the most important thing.

If we are searching for truth, we are dissatisfied with our present acquisition. We are taking a risk to jump into a higher prospect. We must therefore take guidance carefully. We must be attentive as far as possible. We are told that our present reason is not sufficient to help us; that more than reason, sraddha is needed, and sraddha also has its symptoms. Still, as far as possible we shall apply our reason.

When I first came to the mission, I thought: "The transcendental truths that I hear from these devotees do not come within the clutches of worldly intelligence, but still, when I want to throw myself into that association, I shall use my reason and intellect as far as possible, understanding that I am going to jump into something which will be beyond my control, beyond my calculation." So we must carefully understand what sraddha is, with guidance from saints, scriptures, and gurus. (LSFTLS, p 7-8) + (see also sloka 226)

Tasmad gurum prapadyeta, jijnasuh sreyah uttamam. Everything around me is mortal. It will all vanish, and it is all a source of deception. We are living in the midst of misconception (maya). Whatever conception we have got about the environment is based on misconception of things in the absolute sense. All our conceptions are relative since it is only our provincial selfishness which has been imposed on the environment and we are living under that. Within such circumstances we shall feel the necessity of approaching guru, the guide or preceptor, with the purpose of enquiry (jijnasa). And what is our enquiry? sreyah uttamam. What is the highest good for us? We shall approach the guide with this enquiry. (GOD, p 17)

What is the conception of real good, and who is considered to be a bona fide agent of the truth? One who has knowledge of the scripture that has

descended from the upper domain, who has theoretical as well as practical knowledge of higher truth, must be approached by a bona fide enquirer, for such a qualified spiritual master can impart proper knowledge to the sincere student. (TSFSK, p 43) + (see also sloka 501)

Maya means misconception. We are living in the midst of misconception. Our understanding of the environment is based on a completely misconceived set of ideas and thoughts. We have no proper conception of anything in the absolute sense. Our ideas are all relative. Provincial selfishness has been imposed on the environment, and we are living under that misconception. When one comes to the conclusion that everything around him is mortal and that everything will vanish, then, with that mood, he will feel the necessity of approaching the guru, the divine guide and preceptor, with the purpose of enquiry. "What is the highest good for me?" With this enquiry, he will approach the spiritual master.

And who will he approach? One who is not only well-versed in the precepts of the revealed scriptures, but who has also come in contact with the revealed truth. One who is conversant with the very object of the scriptures and who has practical experience, who is established in pure consciousness, is a genuine guru. One should approach such a guide for his own relief, to understand what is the highest benefit in the world and how to attain it. This is necessary. It is real. It is not imaginary. At the same time, it is difficult. The Absolute Truth must be sought out through a real process, otherwise we shall go the wrong way and then say: "Oh, there is nothing here; it is not real." So, only if we follow this real process of understanding the truth will we experience the real nature of divinity. (SGAHG, p 6-8) + (see also sloka 131)

Tasmat means 'consequently' - because the candidate has lost all charm for the world of his previous experience - he has consequently approached with the sole object of seeking an honourable place here for his future life. Prapadyeta means prapannam, 'surrender'; he will exclusively devote himself for the cause. Jijnasuh sreyah uttamam: he has come in search of a higher life. "The lower lives are over; can I have an elevated life here?" He is therefore surrendering to one who is versed

in both aspects of the truth - the reality (pare) as well as the literary description of that reality (sabde, or sruti-sastre), which is revealed truth extended from the higher quarter, beyond this world of sensual experience." (SOTGOD, v 1, p 55-6) + (see also sloka 322)

One should have some conception, as with consulting a map. "Here is America, here is Australia, here is Japan, east, west, etc." If travelling by ship, a map and so many references show the path. Also, practical knowledge is more reliable than theoretical emblems: "Yes, this beacon and landmark verify that we have reached the Indian Ocean." Practical application is superior to mere theory. Sabde pare ca nisnatam, a guru of theoretical knowledge cannot help us. One who has practical experience of the way is reliable, and able to save us and give us the real position. (SOTGOD, v 2, p 94)

"A person in search of the ultimate good should surrender to the guru who knows well the Vedic scriptures (Sabda-brahman) and the Supreme Absolute Lord (Para-brahman), and for whom the mundane world holds no charm whatsoever."

(SOTGOD, v 3, p 58) + (SSPJ, p 42) + (see also slokas 411 & 500)

508 tasmad idam jagad asesam asat-svarupam svapnabham

tasmad idam jagad asesam asat-svarupam svapnabham asta-dhisanam
puru-duhkha-duhkham dukhabodhan

"By an illusion created by the Lord the universe appears to be real, although it is not, just as miseries we suffer in a dream are only imaginary." (S-B, 10.14.22) + (SEOC, p I)

509 tato bhajeta mam pritah sraddhalur drdha-niscayah

tato bhajeta mam pritah sraddhalur drdha-niscayah jusamanas ca tan
kaman duhkodarkams ca garhayan

"But the sraddha or pure attraction he has acquired for Me is of eternal nature. It cannot be subdued or cut off by any mundane or ordinary attempt.

Despite undergoing so many sufferings, he goes on remembering Me. His thinking, aspiration and earnestness is for Me, and the more he is compelled to suffer from the pressure of the environment, a firmness in Me becomes more and more sure, and finally, invulnerable. And by standing the test of all these trials, he will stand - stand and grow beyond the jurisdiction of these mundane forces. The more pressure comes from outside, the more firmness he feels in the necessity of My help to him."

"At that time, he turns his back to all the pains of the world, and he keeps Me in front. He begins to move onward: 'Whatever happens to me, I can't complain. It is in my Master's jurisdiction whether He sees fit for me to undergo these trials or not. I won't leave my new ideal - I can't. Whatever may come, it may happen, never mind.'"

"Still, he abuses himself: 'What have I done? What have I done? It is rather justice that I should be tormented and troubled in such a way! It is not wrong! Really, just dealings have come to be exercised over me. Why should I have committed this wrong? I entered this wrong alliance, entered into the tribe of the goondas for exploitation. The reaction that is coming to me is well and good.' He blames himself. He does not blame the environment for troubling him, but he sees a concentration camp within. He blames his own self, his own free will and fate. That becomes the nature of his temperament at that time. He does not look to place the fault on the shoulders of others, but he takes the whole burden: 'Yes, the environment is doing justice to me, the traitor, the ambitious, the

oppressor of the environment.' When he's in such consciousness, his bhakti-yoga or Devotional Engagement becomes more and more intense. The intensity of his progress accelerates." (S-B, 11.20.28) + (SSPJ, p 164) + (SOTGOD, v 2, p 77) + (see also slokas 382, 198 & 93)

510 tatra laulyam api mulyam ekalam

tatra laulyam api mulyam ekalam

What sort of wave comes to touch you from the infinite, the centre of the infinite, of love, of beauty. Wait and see, remain clear, open, and unbiased. Don't go to measure with your tiny examples of this finite world of nasty nature. Tatra laulyam api mulyam ekalam. It is your hankering only that can help you to have a touch of that magnanimous divine thing. If you go to challenge, He'll not care to come. What is the loss to Him? You are deceived. Go with your heart willing, but go forward.(C, v 1, #5, Sum. '93, p 10)

krsna-bhakti-rasa-bhadvita matih, kriyatam yadi kuto 'pi labhyate tatra laulyam api mulyam ekalam, janma-koti-sukrtair na labhyate

"Pure devotional service to Krsna cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price: intense eagerness. Wherever it is available, one must purchase it immediately."

(C-c, Madhya-lila, 8.70) + (see also slokas 247 & 206)

511 tat sadhu manye 'sura-varya dehinam

tat sadhu manye 'sura-varya dehinam, sada samudvigna-dhiyam asad-
grahat hitvatma-patam grham andha-kupam, vanam gato yad dharim
asrayeta

Prahlada Maharaja replied: "O best of the asuras, King of the demons, as far as I have learned from my spiritual master, any person who has accepted a temporary body and temporary household life is certainly embarrassed by anxiety because of having fallen in a dark well where there is no water but only suffering. One should give up this position and go to the forest (vana). More clearly, one should go to Vrndavana, where only Krsna consciousness is prevalent, and should thus take shelter of the Supreme Personality of Godhead." (S-B, 7.5.5)

Prahlada's trouble began from here. His father replied: "Visnu is my enemy eternally, and who has taught you that to cultivate love for Him in different ways is the best understanding of human life?" The torture began. We must also be prepared for that torture. Torture will increase our enthusiasm in an indirect way. Anything may come, anything may go on. Wherever that impetus, that intense tendency to serve Krsna is to be found, there we must go. But it is nowhere, it is unknown and unknowable, and in this way transcendental. (GOD, p 23) + (see also sloka 456)

512 tat te 'nukampam susamiksamano, bhunjana evatma-krtam vipakam

tat te 'nukampam susamiksamano, bhunjana evatma-krtam vipakam

hrd-vag-vapurbhir vidhadhan namas te, jiveta yo mukti-pade sa daya
bhak

"One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own karma, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality." (Lord Brahma) (S-B, 10.14.8) + (SSPJ, p 41)

Many years ago, a German scholar expressed his opinion that Bhagavad- gita is the highest spiritual literature. His point was that Bhagavad-gita clearly advises us not to try to correct our environment but to correct ourselves, to adjust with the environment. That is the key to the advice of Bhagavad-gita: "Cure thyself." We have no power to bring about changes in the environment. That is arranged by the divine will. Our environment, the sum total of all the forces acting outside us, is irremovable. We have no ability to interfere with our environment; that will only be a useless loss of energy. Rather, we must try to correct ourselves so that we can adjust with the circumstances outside us: this is the key to our success in life (tat te 'nukampam susamlksamano).(TSFSK, p 16) + (see also sloka 225)

With the help of the guru, the scriptures, and the previous experienced persons (the saints), I shall try to stand the test, that "Yes, because I am afflicted with the bile of materialism, everything tastes bitter to me. But this process will remove that bile. I shall have to wait for some time, and when the bile is gone, I shall taste the sugar candy as sweet. (C, # 1, Spr. '91, p 5) + (see also sloka 24)

"One who, praying for Your compassion, tolerates all kinds of adverse conditions due to the karma of his past deeds, who engages always in Your devotional service with his mind, words and body, and who always offers obeisances unto You, is certainly a bona fide candidate for becoming Your unalloyed devotee." (SS, v 3, # 1, '85, p 2)

The cause is within and not in any external place. If we can understand that the cause of our problems is within us then we will be able to get out of that very quickly. It is difficult as we are accustomed to complain. According to our suffering we complain against others, that they are responsible for my misery, but this is misunderstanding. When we are able to realise that misery comes from within, sometimes individually, sometimes collectively; when we see that it comes from within and not from the outside, then we will get relief very quickly. The experts are of such opinion.

In the Srimad-Bhagavatam it is said: "When misery comes to visit you, you should know it is the grace of the Lord, not only the negative side - to tolerate the misery that I am experiencing, the result of my past bad actions; not only that but with some positive tinge of nectar - it is the grace of the Lord. His sanction is connected with this particular incident and He is the All-good, the Unquestionable-good, so there must be some good object in this." tat te 'nukampam susamiksamano.

It is His grace. He wants me to be purified as soon as possible, to release me as soon as possible from the results of my own actions. This is His grace. If you can feel this to be so then very quickly and easily you can get out of the misery which comes from within us. Nothing can come without His sanction and when His sanction is there He is connected there, and His connection means His grace. He is all gracious and we are to look for that. We are to invite that element from the great world above and thereby promote our fortune, our fate to be connected with that wave of *daya* (kindness). No chaos; everything is cosmos, and the cosmos is connected with the All-good. (C, # 4, Win., 92-3, p10-11) + (see also sloka 282)

Sincerity is invincible. Even obstacles may improve our position if we can take them in the right way. From a higher angle of vision it may be seen that

everything is coming to help us. Srimad-Bhagavatam (10.14.8) gives us a most hopeful suggestion for all stages of life: blame yourself and no one else. Maintain your appreciation for the Lord, seeing everything as His

grace. At present we think our circumstances undesirable because they do not suit our present taste. But medicine may not always suit the taste of the patient. Still it is conducive to health. This verse is the highest type of regulation given by the sastra. If you can follow this law, then in no time you will have a very good position. We must be careful not to blame the circumstances, but to appreciate that Krsna is behind everything. Krsna is my best friend; He is in the background of everything. Everything is passing through His attentive eyes. So there cannot be any defect there. (LSFTLS, p 18)

Be optimistic, don't be pessimistic. You are good and all around you is bad, and withdrawal from everything and everyone will give you real bliss? Don't be so selfish thinking. That is your environment; they should be relied on - they also have goodness in them. So try to adjust yourself with them. tat te 'nukampam. All our situations in life occur by His grace. Especially try to adjust with the Guardian who is at the bottom of all movement and all creation. Have faith in Him, and through Him, approach your environment. Then everything will be properly adjusted. (SOTGOD, v 1, p 173) + (see also sloka 433)

According to the result of our karma we shall be placed in a particular environment, and we must start our spiritual life from wherever we are placed; we must begin our work of conquering all those samskaras that comprise the mental encasement we are living in. Tat te 'nukampam susamiksamano. We should not only live in our present position without complaint, but moreover, we shall have to consider it as really necessary for our upliftment. In this way, we have to accept whatever adversities that come to us as the Grace of the Lord. We must cope, with this positive angle of vision of goodness:

"This is my real necessity. There is no error in the calculation of the Lord. This test has been extended to me for my benefit. To stand, to face and cross this opposition is my chance to have my progress in life. The test has been given by Krsna to facilitate my progressive life."

In the Bhagavatam we are advised to face all adverse circumstances in such an optimistic way. Then very easily and swiftly we shall cross these

walls of misunderstanding, this Maya, and we will be liberated, and more - we will have participation in Krsna consciousness, the life of dedication. (SOTGOD, v 2, p 143-4)

When the environment comes to attack us we shall try to find out the Supreme Will there. We should feel: "I have done something wrong, so this is coming to control me and to exact the reaction for my offences. Tate 'nukampam. susamiksamano. In the perfect vision, we are not to quarrel with the environment. "Not even a straw can move without the Supreme Will, without the order of the Supreme Will. So, whatever is coming to attack me is my necessity. Just that is necessary for me, to correct me."

Just as when the mother is punishing the child, she does so only with the good will to correct the child. Similarly, the Absolute has got no vindictive

nature to punish me, but His dealings are only for my correction. We shall have to see and approach in that way.

Whatever undesirable I find here is the result of my previous karma, and by the good will of the Supreme, that previous karma is going to be finished. I will be relieved. I will be made fit for higher service to Him, so this has come." That is the advice in Bhagavatam. Don't quarrel with the environment. Try to be adjusted with it; correct your own ego. Everything is all right.

Your ego is demanding some sort of comfort from the environment. That is the cause of this hitch. There's no hitch in the outside, no ailment; but within, your ego creates the problem. That false ego should be dissolved, and the liquid nectar will flow and place you within the highest plane, the plane where there is no complaint. The smooth movement, affectionate movement of the most fundamental plane: your soul will find yourself standing and walking in that plane. And the false friends - the circumstances we think to be friends but which are really all false - those false friends will be withdrawn. (SOTGOD, v 2, p 189-90) + (see also sloka 476)

513 tavad brahma-katha vimukti-padavi tavan na

tavad brahma-katha vimukti-padavi tavan na tiki-bhavet tavad capi
visrñkhalatvam ayate no loka-veda sthitih tavad chastra-vidam mithah
kala-kola nana-bahir-vartmasu sri-caitanya-padambuja-priya-janoyavan
na drg-gocarah

"The discussion of impersonal salvation attained by means of the path of negation will not become bitter, the social and Vedic convention will not be disrupted and the intense controversy between the Vedic scholars on the importance of various external spiritual paths will continue as long as a pure devotee who is beloved to Sri Caitanyacandra and constantly engaged in relishing the nectar of His Holy Feet does not appear before their eyes." (C- Cand, 19) + (SBRBM, p 11)

tava kathamrtam tapta-jivanam, kavibhir iditam kalmasapaham sravana-
mangalam srimad-atatam, bhuvi grñanti ye bhurida janah

"O Kṛṣṇa, the nectar of Your words and the narrations of Your pastimes give life to us, who are always suffering in this material world. This nectar is broadcast all over the world by great souls, and it removes all sinful reactions. It is all-auspicious and filled with spiritual power. Those who spread this message of Godhead are certainly doing the greatest relief work for human society and are the most magnanimous welfare workers." (S-B, 10.31.9)

This is what is necessary and this is what is universal. Everyone can be satisfied to the highest degree in their hearts only by the nectar of Kṛṣṇa's words and the nectarine descriptions of His activities. This is because Kṛṣṇa is also raso vai saḥ, the reservoir of all pleasure, and

akhila rasamrta murtih, ecstasy Himself. Krsna's very nature is sweet.
(SGAHG, p 53) + (see also sloka 276 & 287)

"O Krsna, we are always suffering in this world, but just hearing the nectar of Your words and pastimes gives us life and as a by-product it removes all of our sinful reactions. This sort of hearing is all-auspicious and fills us with spiritual wealth. Those who deliver this message of Godhead are doing the highest relief work for human society and are actually the greatest humanitarians."

The gopis tell Krsna: "We are suffering from this pang that is created by You. But the messages about Your pastimes give us life and sustenance. We are eager to hear this, and then we may feel that we are getting our life back. There is no other medicine but Your assurance and consolation: that alone can save us from these pangs of the burning heart." This is their statement in the Srimad-Bhagavatam. (SEOC, p 153)

515 tebhyas tah pasu-pala-pankaja-drsas-tabhyo 'pi sa radhika

tebhyas tah pasu-pala-pankaja-drsas-tabhyo 'pi sa radhika

"Srimati Radhararn is categorically different from that of all the gopis. The type of service found in Her is practically unaccountable, inconceivable."

(TSFSK, p 87) + (SOTGOD, v 1, p 113) + (see also sloka 226)

516 tesam evanukampartham, aham ajnana-jam tamah

tesam evanukampartham, aham ajnana-jam tamah nasayamy atma-bhava-stho, jnana-dipena bhasvata

"Out of compassion for them, I, situated within the hearts of all living beings, dispel the darkness of ignorance with the radiance of knowledge." (B-

g, 10.11)

"I am so indebted to those devotees that whenever they feel the pain of My separation, I cannot tolerate it. I immediately run to co-operate with them in accepting My service. Such is the intensity of the demand I feel from them." (SOTGOD, v 1, p 48)

"When sometimes the feeling of separation from Me is very acute in My devotees, I suddenly appear before them and quench their thirst for My company."

(TGVODL, p 149) + (see also sloka 273)

"To show them special mercy, I enter their hearts and destroy their ignorance with the lamp of knowledge." The inner meaning of this verse is more difficult to draw out. The words tesam evanukampartham may be interpreted in two ways. The external interpretation is that Krsna favours His devotees, and the internal explanation is that Krsna is saying: "I want their favour: I aspire after the favour of the devotees of the highest order." (see also sloka 295)

Still the paradox is that Krsna seems to say that after such grief and continued engagement with Krsna, the He gives these higher devotees pure knowledge, and by that knowledge they get salvation by attaining Brahman. That is the point of argument made by the followers of Sankaracarya. But I have taken it in another direction.

Jnana-dipena is a troublesome expression - "I enlighten them with knowledge" - so I have given another interpretation: When the pangs of separation felt by Krsna's devotees comes to its extreme stage, Krsna suddenly comes and shows Himself. For example, Saci Devi feels extreme separation when she cooks for Nimai, and then by His mercy she can see clearly that Nimai has come and taken prasadam. Similarly in Vrndavana, when the pangs of separation reach their highest degree, then suddenly the devotees can see that "Krsna is here in our company."

Here Krsna is saying: "I can't tolerate the pangs of separation felt by My devotees. I must run towards them and show them, 'I am here, My mother. You see? I am here taking food.'"

Sometimes Saci Devi prepares food for the Deity, and after offering it, she sees that it is all gone. At that time, she thinks: "Was this a dream? I saw Nimai. He was taking Prasada, and of course nothing was left in the pot. But Nimai has gone long ago. But then who has taken this Prasada? What was it I saw? Was it a dream, or has some dog taken the food? Or is it that I forgot, I have not cooked today? Perhaps I did not give the bhoga to the Bala Gopala Deity. What did I do?"

In this way, Saci is confused. This may be seen as her ajnana, her "ignorance." Then Sri Caitanya sends some devotee to her, saying: "You tell all this to My mother: on those days when such things occur I actually go there; I take food from her hand. It is not a dream. Remind My mother of this and console her. Tell her that I come to her and I take her cooked Prasadam. Remind her that this has occurred."

So when Krsna says that out of His mercy He appears and removes their ignorance, their ajnana, He means that when the devotees are experiencing separation from Him, He appears before them and removes the darkness they feel from separation. Out of His mercy, He gives them sustenance. And when that sort of medicine has been applied, they can go on further. In Vrndavana, when His devotees felt separation, sometimes He had to come and show His friends: "I am amongst you. I have not left you." This is what is meant by dispelling darkness with the light of divine knowledge: jnana-dipena bhasvata. Here the word ignorance or ajnana means jnana-sunya-bhakti, knowledge-free devotion. Devotees do not think that they are part and parcel of the lila, the pastimes of the Supreme God. No; their devotion is free from such

calculation. It is jnana-sunya-bhakti, most innocent.

So this is the meaning of the fourth nutshell verse (see also slokas 14, 273 & 517) from Bhagavad-gita: by His mercy Krsna removes the darkness of separation from His devotees. And those that remind us of Krsna, and thus remove the darkness born of separation from Him, are the real humanitarians. They are distributing the highest cure. (SEOC, p 150-3) + (see also sloka 514)

517 tesam satata-yuktanam, bhajatam priti-purvakam dadami

tesam satata-yuktanam, bhajatam priti-purvakam dadami buddhi-yogam
tam, yena mam upayanti te

"To those devotees who are constantly dedicated to Me, and who engage in My service out of their love for Me, I bestow the internal divine inspiration by which they can approach Me and render various intimate services unto Me." (B-g, 10.10)

"And again I give them a further instalment, an illumination of new light (dadami buddhi-yogam tam), and they take a new course and are promoted into the 'suicide squad,' that squadron which is eligible for every type of service." That particular type of 'soldier' is competent to fight on the land, in the water, in the sky, or in any circumstances, and he is prepared for any form of fighting, any form of service. "I direct them to that section." yena mam upayanti te "Unconditional service; they are ready for any service demanded of them. They are ready to sacrifice their lives for any form of service, and that peculiar group is in Vrndavana.

I mentioned to Sripada A.C. Bhaktivedanta Swami Maharaja that in Gita, after ramanti (10.9) comes buddhi-yoga and then upayanti (10.10); according to me, the meaning is that ramanti or divine service in

madhura-rasa progresses through buddhi-yoga or yoga-maya, up to upayanti, or the highest plane of service in Vrndavana.

Sripada Swami Maharaja responded: "What more could it mean than this!"

Hence, upayanti means kama-rupa. In his Bhakti-rasamrta-sindhu, Srila Rupa Goswami has mentioned sambandha-rupa and kama-rupa, the two types of ragatmika-bhakti, or devotion rendered by the Eternal Associates of the Lord, headed by the residents of Vraja. In sambandha-rupa the Lord's Associates co-operate according to their fixed relative positions of dasya, sakhya, vatsalya or madhura, whereas in kama-rupa they come forward to serve any necessity that is demanded of them. They are ready to serve any and every desire of the Absolute. They are like that group of soldiers who have been trained to do any service in the war without being limited to fighting only in a particular division such as the army, navy, or air force. They are prepared for all sorts of service, anywhere. Such is the kama-rupa group.

This is upayanti te; they are awarded the instruction (dadami buddhi-yogam tam) by which they earn such capacity in the service of the Supreme."

(SOTGOD, v1,p 46-8)

"To those who constantly worship Me with devotion, I give the intelligence by which they can come to Me." This is the ordinary meaning of this verse, but there is a deeper meaning. Here, Krsna says: "Those persons who are continuously engaged in Me without interruption (satata-yuktanam), who are always in Me, who are connected with Me, who serve Me with great love and respect with their heart, dadami buddhi-yogam tam - I inspire them with the intelligence by which they will come to Me. They will come to Me in a closer connection." But I found that this is redundant. Krsna has already said satata- yuktanam: "Their devotion is continuous; they are always there in My connection." If they are already in connection with Krsna, then we must ask why He would again say: "They will come to Me."

Krsna has already said that these devotees talk only of Him, think only of

Him, take pleasure in Him, and are always engaged in His service. He says: "They are always connected with Me without interruption, and they are serving Me with heartfelt love." They are already serving with heartfelt love, and then Krsna says: "I shall give them the inspiration by which they will come to Me." (mam upayanti te). This is redundant. It has already been said that they are connected to Krsna; how is it that again they will "come to Him"? How is Krsna's statement "they come to Me" to be harmonised?

So I found a deeper meaning to the words mam upayanti te. I took here the word upayanti, which ordinarily means "they come to Me," to indicate upapati, or "paramour." So upayanti - "they come to Me," - means they consider Krsna as upapati, as a paramour. In society there is the lawful husband, or pati, and there is the paramour, or upapati. In Vrndavana, Krsna is not considered by the gopis as their lawfully married husband, but as master, as the Lord of their hearts.

Here Krsna says: "I inspire those who are constantly engaged in devotional service to come to Me." Which devotees does Krsna here inspire? Those who are ramanti, the highest group of devotees, those who are related to Him in consorhood, in full rasa - mukhya rasa. Krsna says here: "I inspire them to come to Me, considering Me as paramour, upapati. Here Krsna says bhajatam priti-purvakam: this means prema, which is generally found in madhura rasa, consorhood. So the real meaning of this verse is that Krsna inspires those who are in consorhood to come to Him, seeing Him as paramour, upapati. And how do they come to Him? He inspires them to come without any consideration of social and scriptural demands. And so, inspired by Him from within, crossing the line of scriptural and social regulations, and even deceiving their own husbands, the gopis are united with Krsna in paramour consorhood (parakiya).

Krsna's position is absolute, and He relishes more the devotion of those who can cross everything for Him. And He inspires His devotees from within with this message: "Externally you have to fulfil social and scriptural demands, but My position is over and above the scriptures. My position is above whatever the social laws and scriptural laws tell you to do. I am above the Vedas and everything else. The Vedas are My instructions for the ordinary people. Their instructions are meant for those who are deviated from Me. Society is also under the guidance of those

instructions which were given to the fallen. But My connection with everything is intrinsic; it is independent of the laws of scripture and society. I do not require recognition from anyone. My connection with everything is the constant in all equations. It can never be avoided. So you must neglect all the demands from your previous life's connections and come to Me. You have no freedom to do anything else. When your devotional nature will come to demand you come to Me, you are not free. Your heart must come towards Me."

That is upapati. Paramour devotion. The devotion of Vrndavana, vrndavana bhajana, means paramour devotion: yena mam upayanti te. So here Krsna says that to those who are ramanti, who are already inclined to come in connection with Him in consorhood as husband and wife, He gives some special feeling and inspiration within their hearts, and they shall come to Him as upapati, as paramours. Here Krsna is saying, in effect: "This paramour devotion is so great that it crosses the rules of both society and scripture. It is independent of everything. Connection with Me is independent of everything that you can conceive. It is most innate and natural. It does not require any scriptural or any social sanction. You may live in society showing formal respect to scriptural and social convention, but from your inner heart of hearts you are Mine. That is yena mam upayanti te, the special instruction or nature or insight I give to these devotees." (SEOC, p 138, p 144-7) + (see also slokas 14, 273 & 516)

518 te vaisnavah bhuvanamasu pavitrayanti

te vaisnavah bhuvanamasu pavitrayanti

So, through the godliness in his (or her) heart, everyone must be a purifying agent. God is on the throne of the heart, and from there He will emanate such a fine ray which will purify not only that person's heart, but

also the environment. 'Vaisnava' means a purifying agent who emanates goodness, absolute goodness, everywhere - through his movements, his words, his actions, everything: deed, thought and word, kaya, mana, vakya. A Vaisnava is an agent of auspiciousness; te vaisnavah bhuvanamasu pavitranti. There are so many Vaisnavas, and by their chanting the Holy Name, by all their practices and by their whole lives, they are like so many purifying agents.

By proper knowledge, proper dealings and proper conduct they set everything in its proper position and create adjustment in the domain of maladjustment. This world is maladjusted, and the balancing agents, the unifying factors, are the Vaisnavas. Just as there is a germ, a virus which spreads a particular contagious disease, so there must be the opposite of that, something which emanates only a pure and healthy atmosphere, and that is the Vaisnava. (SOTGOD, v 3, p 12)

519 The boast of heraldry, the pomp of power

The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Awaits alike the inevitable hour;
The path of glory leads but to the grave.

Elegy written in a country churchyard. (1751) (Thomas Gray, 1716-71, English poet)

The whole world - sun, stars, moons, oceans, mountains - all are vanishing and again coming and going. You may be the lord of all you survey, but you are a lord in the cremation ground, only to deplore: "Oh, everything is passing away. Every second everything is passing away!" (SEOC, p 114)

The sun, the moon, the ether, the air - everything will vanish in wholesale dissolution. Only faith will live, even at that stage. Faith is eternal substance within us, and we are told that with favourable circumstances of faith we can go back to God, back to home. Back to home sweet home! Such highest prospect is given to us who are in this world of mortality, which is a burial ground and cremation ground. Here, everything is bound to be buried. This is the world of experience - everything leads but to the grave. But faith is not treacherous. It will remain within, with the soul, and grant hope, prospect, and sustenance. And what kind of sustenance? Home comfort. Back to God, back to home. When there is the proposal of such an alternative, who would be such a fool to run after the experience of this 'civilised' atomic world? Experience and science are all the jaws of death. Faith is nothing vague. (SOTGOD, v 1, p 19) + (see also sloka 585)

520 tirtha-yatra parisrama, kevala manera bhrama

tirtha-yatra parisrama, kevala manera bhrama, sarvva-siddhi govinda-carana

Caution is needed in attending Krsna-Dhama, as much as it is required for attending Krsna-lila. But if we are not sincere we may commit offences, and that will hurl us down. Rather, Nabadwipa-Dhama is more accommodating. There also aparadha is possible, but it may be minimised. Nabadwipa will help us, as sadhakas (aspirants) to feel, "I am not so high; I am not holding such a high position as those of Vrndavana." In chanting the Name or residing in the Dhama - with everything there is consideration of offences; and less consideration of offences is found in Nabadwipa-Dhama. It is more liberal. Still, the most important factor is sadhu-sanga - the superior guide."

(Sрила Narottama dasa Thakura) (SOTGOD, v 2, p 168)

521 tomatma atma buyaya kalpate atma buyaya vidyate tad anantaram

tomatma atma buyaya kalpate atma buyaya vidyate tad anantaram

"As if they are My own soul, they enter into Me."

"My devotee belongs to Me."

One who has surrendered to Krsna is accepted as His own. And just as Krsna has rights over everything and is never a trespasser, so His own man should never be considered a trespasser at any time. This is confirmed elsewhere, in the Srimad-Bhagavatam, 11.29.34, atma buyaya ca kalpate: "My devotee belongs to Me." So one who works by inspiration from Krsna should never be considered a trespasser. He can enjoy anything on Krsna's behalf if he is really a surrendered soul. He should be considered as Krsna's. He has free access to everything that belongs to Krsna. (SEOC, p 129-130) + (see also sloka 289)

Where is God? In an unknown quarter? His every ways are unknown. We are very, very far off in the lower position, but the prospect; such a prospect we have got that, as a family man, we can live with Him and serve Him. Want more could we want? This appeals to the core of my heart and I came out: "I want that; I want to live with Him as a family man - with God." So Krsna consciousness of Godhead can accommodate our family life with Him. What more is there we may want? I have got such a right? tomatma atma buyaya kalpate: "As if they are My own soul: - atma buyaya vidyate tad anantaram: they enter into Me." To enter into that conception of Godhead? That means His parent. Family life with Him. How? How could this be? All of our enquiries and inner aspirations may be satisfied with Him - akhila rasamrta murtih - all different kinds of

aspirations within can find fulfilment in Him. (SS, v 3, # 1, '85, p 6)

522 trnad api sunicena, taror api sahisnuna amanina manadena

trnad api sunicena, taror api sahisnuna amanina manadena, kirtaniyah
sada harih

"One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Krsna." (S, 3)

We should mainly couch ourselves in this mood: we should think of ourselves as the meanest of the mean. Srila Bhaktivinoda Thakura has given his analysis of the meaning of this verse as follows: even a blade of grass has its value, but we do not even have as much value as a blade of grass. We have no positive value. It is one thing if a man is not educated, but a madman is worse than uneducated. He can think - but only abnormally. Therefore, Srila Bhaktivinoda Thakura says: "I have some consciousness, some intelligence, but it is all misdirected. A blade of grass has no misdirection. When trampled upon, it has no tendency to spring back in the opposite direction. A blade of grass can be blown here and there by a storm, or by the external environment, but I will always be reluctant to go in a particular direction. If the waves of the environment want to take me in a particular direction, I'll try to oppose them. If you really consider my value, my position is lower than a blade of grass because I have an opposing tendency.

When we want to bring ourselves in a closer relationship with the infinite goodness, we should think: "I have no value. Rather, my value is negative. It is my tendency to oppose the Lord's grace. If Krsna wants to grace me, I try to resist. I am constituted of such an element that I commit spiritual suicide. Krsna comes to grace me, but I oppose Him: the energy that is within me tries for suicide. This is my position, but a blade of grass won't oppose anyone. I have such a nasty position." We must realise that

we are in such a predicament. With this concern we may accept the goodness of the Absolute Truth in the form of His Holy Name.

We should not think that the path will be very smooth; so many troubles may come from outside. When the devotees go to chant Hare Krsna in the street, many people come and shout: "Hey, you monkeys! Red-faced monkeys!" So many forms of hindrances and opposition will come and try to affect us, to dissuade us from this path, but we must practice forbearance like that of a tree. Why has the example of a tree been given? It has been analysed in this way: if no one pours any water on a tree, it does not protest: "Oh! Give me water!" If anyone comes to disturb the tree, snatching its leaves, cutting its branches, or even chopping it down, a tree remains silent; it gives no opposition. We should try to see how insult, poverty, punishment, or other unfavourable dealings are necessary to purify us, and with minimal punishment we shall be released from material existence. Through Krsna consciousness we have connected with the highest object of life, the highest fulfilment of life - what price are we ready to pay for that? It is inconceivable. Whatever little demands may be exacted from us, we must accept with a smiling face, considering the highest goal. If we are really confident, if we have faith in our bright future, then we can gladly pay what little price nature wants to take from us. (TGVODL, p 111-3)

And we must show our respect to others. Prestige is the greatest and most subtle enemy of the devotee of Krsna. Pride is the worst enemy for the devotee of Krsna. And pride ultimately takes one to the conclusion of the mayavadis, the monists. They say: so 'ham - "I am!" Not daso 'ham - "I am subordinate," but "I am the Supreme Element; I am That: I am He," eliminating from their consideration the fact that we are tiny and suffering in misery. All these practical things are ignored by the mayavadis, the impersonalists, but position, or ego (pratistha), is our worst enemy. In this verse, we are advised to deal with prestige and position in a special way.

Sri Caitanya Mahaprabhu says: "You must not desire respect from anyone or even from the environment itself; at the same time, you must give prestige to everyone and everything in the environment according to its position. Show respect, but don't desire any respect from outside." We

must be very particular about this, for pride is our hidden enemy. If we can somehow avoid or conquer this enemy, we will be able to enter into the slave area of Krsna and join those who have given their lives wholesale in sacrifice to Him. The general meaning of this verse is: "Never seek position or prestige from any quarter. At the same time, give honour to one and all according to your understanding." (TGVODL, p 114-5) + (see also sloka 164)

If we increase the quality of our negativity, or the feeling that we are so mean, the positive will automatically be attracted. Try to increase the power of your position as a negative unit. *trnad api sunicena* (by feeling oneself lower than the grass), *dainyam*, (humility), *atmanivedana* (surrender). Hankering in surrender is our wealth. We are the *sakti*, the potency, and potency refers to the negative unit of the positive, the Potent. Increase your negative side, your hankering. The positive will be automatically attracted to you. In the impartial judgement, *tatastha-vicara*, we must find that the more humility, *dainyam*, we possess, the more devotion and intimacy we possess. Health depends on hunger. The more one feels hunger, the better his health may be; that is, real, natural hunger. It is something like this. And humility is to feel: "I am the lowest." So in this comparison, the more one has realised the Infinite, the more s/he thinks: "I am the lowest." (SOTGOD, v 1, p 108) + (see also sloka 574)

It is the nature of one who appreciates the highest that he will think himself to be in the lower position. We find this in the practices and sayings of the great men. It is a question of *trnad api sunicena*, *taror api sahisnuna*, and this is a necessary qualification of a devotee. We must have that sort of qualification, that sort of heart. That must not be an artificial thing but if we are not ready to think ourselves lower, we cannot come in connection with the higher. *trnad api sunicena*, *taror api sahisnuna*, *amanina manadena*, *kirtaniyah sada harih*.

Your attitude towards the search will be such that you are almost unfit to search for such a goal, yet you sincerely want to begin your new life. To feel you are so unqualified is the qualification for the finite to approach

the Infinite. If you think that you are something, that is a disqualification in your search for the Infinite.

With humility you are to take the Name of the Lord, that Divine Sound. But the process is that you must be mindful of this necessity of humility otherwise the search will be in vain and your attempt will be lost. So what will be the proper attitude? *Trnad api sunic* - you are to think yourself to be the meanest of the mean and the humblest of the humble. Sincerely you must feel that way. *Taror api sahisnuna* - your forbearance must not have any limit. You must not feel: "So many days, so many ages I have passed in this search but I haven't reached there yet - I shall give up." Be sure that you have come to search for the Infinite. So there is no time limit and no room for any vanity that you shall think yourself to be master of that higher realm, for that is a disqualification and must be given up from the beginning. *Amanina manadena* - your highest enemy is your self-seeking nature: to think that you have some standing, some greatness in you. That sort of vanity must be abandoned. *Amanina* - you must never seek any honour for yourself: no reward. *Manadena* - at the same time you must be modest in your dealings with all others, then your *amanina* will be genuine.

If you do not like to give the honour to others then your own self-seeking will be present and traceable. But when you can give honour to others without wanting any for yourself, you will be qualified to search for Govindam, for the Centre, the Infinite, the Absolute. You are a qualified student if you can give up all these bad and unfavourable prejudices. If you come to search after the Absolute then you must have such qualifications otherwise you will fail. So we find that the great devotees always condemn themselves to the extreme, beyond what we can conceive even for ordinary persons. (SOTGOD, v 3, p 40-1) + (see also sloka 193)

Krsna consciousness is the vitality of the vitality. Srila Bhaktisiddhanta Saraswati Thakura Prabhupada did his best to give Krsna consciousness to the people of India, and Srila A.C Bhaktivedanta Swami Maharaja distributed that vitality all over the world. It is by their grace and by the grace of Caitanya Mahaprabhu Himself that so many have come to Krsna consciousness.

Haridasa Thakura once told Caitanya Mahaprabhu: "By Your chanting of the Holy Name of Krsna, both the animate and inanimate world has been supplied with the food of Krsna consciousness. Whatever position they may occupy, their life is fulfilled. I heard of how, when You travelled through the jungle and chanted and danced, the elephants and tigers also danced and chanted the Holy Name of Krsna. What wonder, then, should there be if I say that the stones and trees have also attained their highest end - Krsna consciousness - when You are chanting. What an intense degree of Krsna consciousness has been produced here by Your chanting."

But in order to chant the Holy Name of Krsna, something is required from our side also. *amanina manadena, kirtaniyah sada harih*. We should resort to kirtana always, but our attitude should be as Mahaprabhu recommends: *trnad api sunicena, taror api sahisnuna amanina manadena*. Our attitude should be one of humility, and if we think that we are being done wrong, still we should be patient, and under no circumstances should we work for our own position and prestige; that should not be our aim.

When the lower stands against the higher, offence arises. That tendency should be shunned. Primary education is also education, but that should not compete with higher education; we must be careful about that. At the same time, the differentiation between higher education and lower education must be genuine. Still, primary education must not be thought of as the highest education. That will be dangerous. There is a saying in Bengali - *alpavidya bhayamkori* - "A little knowledge is a dangerous thing." We must be careful about that, otherwise our attitude will be suicidal. The question of offence arises whenever primary education stands against higher education. That sort of assertion is offensive.

Slow and steady wins the race. Our march towards the Infinite is a long journey, not a journey to be finished within a few hours, a few days, or a few years. And we have to adjust accordingly. It is not that we shall run quickly to make progress and then stop and sleep. It is a long way we shall have to go. We will only be successful if we develop humility - *trnad api sunicena*. We should not create any circumstance that invites resistance. Still, if any resistance unexpectedly approaches us, we

should try our best to forbear. And we must always be conscious that our guardian's eye is always over us, eager to help us in our campaign. We are not alone. We may go on confidently: there is a person above us to redress the wrong that may be shown to us, so we should not take the initiative.

We must not allow any ulterior purpose or temptation to induce us to give up our search for Sri Krsna. Let the satisfaction of guru, Gauranga, Krsna, and the Vaisnavas be our only objective. Let no other element enter upon our path. Our purity of purpose must always be very scrupulously maintained. We should think: "Alone I shall go on with my duty. I won't always be searching for someone to come and help me. Let them do their own duty. This is my duty."

With this sort of attitude we shall go on. With this sort of adjustment our concentration may become more intense, our confidence in Krsna will be increased, and our duty will be pure and clear. We should be conscious that hindrances and obstacles are almost sure to attack us, but we must deal with them with humility and forbearance. So this life is not a life of comfort. But in order to develop this kind of humility and forbearance, we must learn to see the Lord's hand in everything. And therefore the Vedas tell us to remember that the glance of the Lord is always upon us.
(LSFTLS, p 31-3) + (see also slokas 351 & 502)

The cause of our disease is not outside us, but within us. A paramahansa Vaisnava, a saint of the highest platform, sees that everything is all right. He finds nothing to complain about. When one can see that everything is good and sweet to the furthest extreme, he comes to live in the plane of divinity. Our false ego creates only disturbance, and that ego should be dissolved. We should not think that the environment is our enemy. We must try hard to detect God's grace in whatever comes to us, even if it comes as an apparent enemy. Everything is the grace of the Lord, but we can't see it; rather, we see the opposite. The dirt is in our eyes. Actually, everything is divine. It is all the grace of the Lord. The disease is in our eyes. We are diseased, and if the disease is cured, we shall find that we are in the midst of a gracious world.

Only the coverings of desire deceive us from having a real estimation of

the world. A bona fide student of the devotional school will accept such an attitude towards the environment and towards the Lord. We have to think that God's will is everywhere. Even a blade of grass cannot move without the sanction of the Supreme Authority.

Every detail is detected and controlled by Him. We have to look upon the environment with optimism. The pessimism is within us. Our ego is responsible for all sorts of evil. This is Vaisnavism. If we can do this, then in no time, our disease will be cured, and we'll be in the midst of infinite blissfulness. Our tendency at present is to cure what we see on the outside. We think, "I want everything to follow my control, my sweet will. When everything obeys me, then I will be happy." But we must take just the opposite attitude. As Mahaprabhu has said: *trnad api sunicena, taror api sahisnuna, amanina manadena, kirtaniyah sada harih*. We should create no resistance against our environment. Still, if some undesirable things come towards us, we should tolerate that with our utmost patience. And even if someone attacks us we won't become violent; we must practice forbearance to the extreme. We shall honour everyone; we will seek no honour.

In this way, with the least amount of energy and time we can attain the highest goal: the plane where Krsna Himself is living. That is the most fundamental plane of existence. At that time, all the encasements covering the soul will vanish and die, and the inner soul will awaken and find that he is playing in a sweet wave, dancing and merry-making in Vrndavana, with Krsna and His devotees. And what is Vrndavana? It is neither a fable, nor a concocted story. The broadest and widest plane of the whole universe is beauty, sweetness and blissfulness, and that is present in Vrndavana in all its fullness. We have to dive deep into that plane of reality. Our ego has floated us on the surface of trouble in maya, illusion. Concoction, and the search for selfish satisfaction have taken us here, and these must be dissolved once and for all. And then from within, our golden selves will come out, and we will find that we are in the plane of a happy dancing mood, with Krsna in Vrindavana. (TSFSK, p 18-20)

Mahaprabhu has taught *trnad api sunicena, taror api sahisnuna amanina manadena*, It is very difficult to conquer one's fame, or prestige. *pratistha*, one's love for position is very difficult to give up. It is easier to give up

attraction for females or money, but hankering for one's own position is most difficult. Prestige for position is our innermost enemy. So long as that remains we cannot offer ourselves in the service of a Vaisnava. I may accept somewhat hesitatingly the service of God, but to serve a Vaisnava would be like coming to a lower settlement. In fact, to become the servant of a Vaisnava would actually be the be all and end all of my life. But how can I accept that idea? I may accept service under the Supreme Lord, that I may anyhow manage. But to become the servant of the servant of the servant - what is this? What is the fun? Should a man stoop so low as this? Therefore, pratistha, position, the consciousness of prestige, is the greatest enemy of the conditioned soul. (GOD, p 25)

"Becoming humbler than a blade of grass," is never fastened or tied to the external dress of it - factually that is connected with the real spirit - that is inseparably existing with the real spirit, within the spirit." (SS, v 6, # 1, '92, p 6)

So we will have to become cent per cent optimistic and leave no room for pessimism. Our only apprehension will be that I may not commit any offence, especially towards a Vaisnava. We shall have to become very alert to this. So precious, so valuable is the fortune for which we are aspiring. So we must be very, very careful to guard against jealousy, envy from arising in us from any place. We are connected with some great force, so as much as possible we must remain cautious, careful that no disturbance will come out from us to do away with our aspiration.

So Mahaprabhu has told us: trnad api sumcena - In one word - conscious. You must be conscious. Conscious that you are living in a plane that is ultimately worthless, no value. Trnad api sumcena - Don't go to oppose anyone. There is no meaning to any opposition. It is all fictitious so why should I give opposition to something that is all fictitious.

Taror api sahisnuna - And if any opposition should come to you don't care for that either. That is also unreal. Their motivation is superficial. That should not affect your inner train of thought. So don't care about any opposition coming to you. Don't create any opposition to others, and still if any opposition will come to you try not to care for that. It is all futile.

Amanina - And don't hanker after any appreciation from the ordinary public, for name and fame. They do not know what is what, and therefore their appreciation has got no value, don't hanker after that.

Manadena - Still you must be alert to give them due respect, otherwise they will come to disturb you. Like a bribe, offer some respect to them and go on with your own company. Without being disturbed, as much as possible, try to make progress as rapidly as you can. You do not know, your future circumstances may cut off your opportunity, your connection. So as much as you are able to utilise your present circumstances, try to do that. (C, # 4, Win. '92 / '93, p 12) + (see also sloka 523)

I have come in the relativity of the infinite. So my behaviour must be according to that. Bhakti - trnad api sumcena, taror api sahisnuna amanina manadena. Negative, the negative tendency should be increased to attract the positive; "I cannot but want You, I am unfit but Your least connection I must have," and thus we have to invite Him. "I am poor, I am mean, there is no meaner fellow than me." (C, v 1, # 5, Sum. '93, p 10)

Tatra sampatti-catustayam paramanukulam. - These four jewels are accepted as the greatest treasure favourable to the performance of Hari-kirtana - Humility, tolerance, not accepting honour, and giving respect.

Humility: sraddha (unalloyed faith and devotion), is the most valuable capital of a pure spiritual seeker. One great enemy of sraddha is false ego. As long as the mind and heart possess false ego, they cannot feel any taste or experience the transcendental nature of the Holy Name. It is most important that Hari-kirtana be performed with a mind free from false ego. Sincere humility, born from the knowledge of the jivas infinitesimal position, is a great friend who protects and nurtures one's spiritual life. Therefore humility represents the noble principle of egoless approach to the Supreme Lord.

Tolerance: Being tolerant as a tree represents the spiritual qualities of forgiveness, non-violence, peacefulness, affectionate nurturing, giving no trouble to anyone and selfless happiness in helping others. This powerful

quality of toleration and forbearance becomes a natural part in the life of a high class devotee. Cultivating this holy power in himself he remains unaffected by the disturbances created in general society and thereby stays firmly situated in the ideal performance of Hari-kirtana.

Not accepting honour: The desire for receiving personal honour from others without the real interest of Krsna, simply indulges selfish greed, false pride, and the superiority complex of underestimating others. As long as one's heart is possessed by such greed and anxiousness for mundane honour, one cannot feel peace and therefore cannot steadily devote oneself to Krsna and His Holy Name.

Giving respect: The devotee offers all respect to others knowing Krsna is present in them as Supersoul. He does not become personally entangled, nor is he dependent on receiving any futile mundane honour in return. Having no separate, selfish motive, he becomes qualified to serve Krsna and engage others in such service." (S, v 3) + (SBRBM, p 19-20) + (SSPJ, p 37) + (SOTVA, p 24)

523 Trust no future howe'er pleasant! Let the dead past bury its dead!

Trust no future howe'er pleasant! Let the dead past bury its dead!

Act, - act, in the living present! Heart within, and God o'erhead!

(Henry Wadsworth Longfellow, 1807-82, U.S. poet)

The quality of joy has variety, and it comes to help us in our serving attitude, so that at every moment we may feel new encouragement. So we have to enquire from a proper agent, follow his advice, and try to understand how to improve our condition. At the same time, we should be conscious that the chance we have to render devotional service is rarely found. It is not very cheap. Therefore, we must utilise every minute,

every second, every moment. We should be very much alert that a moment not be lost, that our attempt to dedicate ourselves may continue constantly without being interrupted. That stage of dedication is called nistha, and when we attain that stage, our taste is further improved and we will be more and more encouraged to go forward and make progress towards ultimate fulfilment.

Sukadeva Goswami told Pariksit Maharaja that seven days of longevity is enough to achieve perfection. He said: "You have only seven days left to live; do you think it is a short time? It is enough time. What is all-important is the proper use of every second." What time we have in our hands is uncertain, but we must try our best to properly use every second. This must not be neglected. We should not think: "The future is before me; any time I like, I can engage in the profitable affair of spiritual life." Not one second should be lost. The present is at our hand. We don't know about our future. We must try to use the time at hand to its best advantage. And how will our time be best used? In the association of saints and scriptures. (LSFTLS, p 2-4)

524 tunde tandavini ratim vitanute tundavali-labdhaye

tunde tandavini ratim vitanute tundavali-labdhaye karna-kroda-kadambini
ghatayate karndrbudebhyah sprham cetah-prangana-sangmi vijayate
sarvendriyandm krtim no jane janitd kiyadbhir amrtaih krsneti varna-dvayi

"When the Holy Name of Krsna appears on the lips of a devotee, it begins madly dancing. Then the Name takes over and handles him as if the person to whom the lips belong loses all control over his lips, and the devotee says: 'With one mouth, how much can I gather the ecstasy of the Holy Name? I need millions of mouths to taste its unlimited sweetness. I'll never feel any satisfaction by chanting with only one mouth.'"

(VM, 1.15)

When the sound "Krsna" enters the ear, he feels that transcendental sound awaken in his heart. "What are two ears?" he thinks. "This is the greatest injustice of the creator - I need millions of ears! Then, if I could hear the sweet Name of Krsna, my heart might be a little satisfied. I want millions and millions of ears to hear the sweet Name of Krsna."

This is the temperament of a devotee when his (or her) attention is drawn towards the Holy Name. Then he faints; he loses himself, merging in an ocean of ecstasy and joy. And in great disappointment he says: "I failed to understand the quality and quantity of the substance of Krsna's Name. I am perplexed. What sort of honey sweetness does this Name contain?" In this way, the chanter wonders.

This has been taught to us by Sri Caitanya Mahaprabhu, who said: "Properly chant the Holy Name, the sound representation of absolute sweetness." That sweetness is also to be found in the flute-song of the Lord. The sound of Krsna's flute has the great mystic power of capturing and pleasing everyone and everything. Upon hearing the sound of Krsna's flute, the Yamuna's current is paralysed. The sweet sound of Krsna's flute attracts the trees, the birds, and the beasts. Everything is astounded by contacting the sweet vibration from Krsna's flute.

Sound vibration can work miracles; sound has the highest capturing potency. Sound can make or mar. It can do anything; it has such intrinsic capacity. It comes from the subtlemost plane, beyond ether. That universal sound is absolute sweetness and goodness. How much power is there - how it can capture us! Like a blade of grass, we may be played by the current of that sweet sound in such a way that we cannot even trace out our own personality. We may lose ourselves there, but we do not die; the soul is eternal. Diving, up and down, we are played by the current of the sweet sound. We are less qualified than a straw, a blade of grass, and the Krsna sound is so big and so sweet that it can play us in any way it likes. We cannot begin to conceive how much power is in the Name, the sound which is identical with absolute goodness and sweetness.

Sri Caitanya Mahaprabhu says: "Don't neglect the sound which is one and the same with Krsna." Absolute sweetness and goodness - everything is there within the Holy Name. And the Holy Name is representing itself to us in a very cheap way: nothing is required to

purchase it - no money, no physical energy. All these things are unnecessary. What is required? Sincerity.

One who simply takes this divine sound sincerely will be so enriched that no one will be able to conceive of so much goodness and development. And anyone may have it very cheaply, but one must chant sincerely with his (or her) whole heart. Of course, wholehearted sincerity presupposes going to a proper agent, a saint, and getting the Holy Name from him.

Sri krsna sankirtana is praised by Sri Caitanya Mahaprabhu, the inaugurator of the sankirtana movement who came as Radha-Govinda combined. His advice is most valuable and necessary to tell us that with a sincere spirit we must come to join this sri krsna sankirtana, the most purifying transcendental sound, which effects liberation, gives all fulfilment, and grants us such a positive attainment that we lose ourselves in the ocean of joy and inconceivable sweetness.

This is Sriman Mahaprabhu's grace, and He proclaims: "Let sri krsna sankirtana be expanded into this material world, that it may benefit everyone infinitely, for this is the highest and greatest benefit for the whole world. It is all-comprehensive. It releases us from all sorts of troubles, establishing us in the highest position of attainment."

And in this present degraded age of Kali, only nama-sankirtana can help us. Of course, nama-sankirtana is beneficial in all ages, but it is especially recommended in Kali-yuga, because in this age all other attempts will be opposed by many forces. Nama-sankirtana cannot be opposed by the troubles and waves of this material world, so one must adopt it. If we exclusively give ourselves to this, we will gain the highest fulfilment of life.

There is no necessity of any other campaign, for they are all defective and partial. But the most universal, captivating, and beneficial thing is nama- sankirtana, which takes us to the highest goal. That alone can satisfy everyone.

All souls that are now disconnected from Krsna may be helped in this way. No other movement is necessary. Sri Caitanya Mahaprabhu tells us: "Exclusively devote yourself to this. It is all-embracing and all-fulfilling. And you can achieve it with the least trouble and least energy. Let it flourish in this Kali-yuga - let it flourish for the welfare of the whole

universe, to reestablish all souls in their normal position."(TGVODL, p 95-99) + (see also slokas 199 & 315)

"When the Holy Name of Krsna descends and captures the tongue and lips, it controls them so strongly that it engages them in chanting the Holy Name as if the lips and tongue have gone mad. In this way, the power of the Name descends in them, and one feels that only one tongue and one mouth are not enough; thousands of mouths are necessary to taste the Name. The Holy Name of Krsna enters the ear with such a great force and current that the ears are insufficient; he wants millions of ears to attend to the sweet current entering the ears. Two ears are nothing to him; he wants millions of ears. The nectar of the Holy Name is coming like a flood through his ears, pushing its way within the heart. It is so sweet that as it goes to capture the heart, the centre of all senses, everything is paralysed. Wherever that sweet aggressor touches, the whole thing is captured with such intensity that everything else is ignored. I don't know, I can't say, I fail to express how much nectar there is in the Holy Name of Krsna. These two syllables contain so much sweetness, and such a high quality of sweetness. And this sweetness is so aggressive that it captures everything."(TSFSK, p 125) + (see also sloka 253)

"I do not know how much nectar the two syllables krs na have blessed me with. When I chant the Holy Name Krsna, I feel the exquisite nectarean taste of its ecstatic dance within my mouth, that taste makes me desire many, many mouths. When that Name enters my ears I desire millions of ears out of intense eagerness to relish its sweetness and finally, entering the courtyard of my heart, it reveals Krsna's full bloomed form, beauty, qualities, glories and pastimes, captivating and conquering all of my mind, heart and senses by its unlimited, ambrosial pleasure." (SBRBM, p 20-1)

(Watts in a Name!) The highest section can never satisfy themselves that they have 'reached the standard,' of taking the Name - they are paralysed from the beginning. When Yasoda takes the Name of Krsna, or

Radharani takes the Name of Krsna, how many 'volts' are present there?
The magnitude of that voltage is inconceivable to us! (SCS, p 38) + (see also slokas 145, 318 & 39)

525 tuya daya aichena parama udara atisaya manda

tuya daya aichena parama udara atisaya manda natha bhaga hamara

Sri Caitanya Mahaprabhu says: "Whatever may be lacking is on my part. There is no defect on Your side." (SOTGOD, v 2, p 15) + (see also sloka 317)

526 tvam aham veda sarvani na tvam vetta parantapa

tvam aham veda sarvani na tvam vetta parantapa

"It is impossible to know everything and be master of everything. It is not your business to know everything by your constitutional position."

(GOD, p 25) + (see also sloka 206)

527 tvam tu rajan marisyeti, pasu-buddhim imam jahi na

tvam tu rajan marisyeti, pasu-buddhim imam jahi na jatah prag abhuto
'dya, deha-vat tvam na nanksyasi

"O King, give up the animalistic mentality of thinking: "I am going to die."
Unlike the body, you have not taken birth. There was not a time in the
past when you did not exist, and you are not about to be destroyed." (S-
B, 12.5.2)

At the conclusion of Srimad-Bhagavatam, Sri Sukadeva Goswami gives a
warning to Pariksit Maharaja to be conscious of the firm basis of his
teachings. Deception is like a serpent that stealthily comes to bite and
kill. Ignorance comes stealthily and takes the soul down to the world of
animal consciousness, and we are all moving under the deception of this
heavy flesh and blood; therefore heavier 'earth' is necessary to lift us
above, up onto its lap.

Diviva caksur atatam . . . marisyeti, pasu-buddhim imam jahi: So do away
with your animal consciousness that you are flesh and blood. No! You are
not limited to flesh and blood, but you are a conscious unit, and you won't
die. You are not a member of this dying world, where everything is sure
to die on account of its malidentification. This is forced upon you - 'you
must die, you must become infirm, you must be born, you must suffer
from disease' - but all these are malidentification of your self with your
body. This is animal consciousness: consciousness that you are an
animal. But you are not so. You are a conscious unit, you are spirit, you
are soul.

Not only is the soul immortal, not only does God exist, not only is He the
Absolute Dispenser of good and bad - but we, ourselves, are units of the
conscious world. So pasu-buddhim imam jahi - separate yourself
eternally from that mania, from that misconception and false identification
with this material aspect which is the result of your degraded life. Be
reinstated in your glorious position as soul. And how is this possible? You
are tatastha (marginal) by constitution, so you cannot stand on you own
two feet. You must have some shelter - either mundane within your

mundane identification, or above that, you must have some shelter above your head. O tatastha-jiva, you must have shelter in the Svarupa-sakti land, the final land. (SOTGOD, v 2, p 70-1) + (see also slokas 351 & 502)

After Sukadeva Goswami finished giving his Bhagavata discourse, in his conclusion he gave warning to the audience, especially Pariksit Maharaja: tvam tu rajan marisyeti, pasu-buddhim imam jahi. "Oh King, do not think you will die - give up this animal consciousness. Eliminate it fully from your thought and do not allow your attention to come down to any material conception. Remain in your own soul conception. Take your stand firmly there. Why do you allow yourself to come down to the conception of this matter: the world, your body and all these things? It is unnecessary. Don't allow your attention to come down to material consciousness, you are independent of that. Think of your soul, its higher achievement and prospect. Your transaction must be all upwards; stick to that. You, the soul, are independent of these. Free from matter you can live and move very happily. To think it not possible to stay without a body is animal consciousness, pasu- buddhi. What is this! Why do you allow yourself to come into this consciousness of matter which is mortal? Don't allow yourself to come down, to have experience of this material world. This is animal consciousness. You must kill it, butcher it! Tvam tu rajan marisyeti, pasu-buddhim imam jahi. To think, 'I shall die,' is animal consciousness. Just kill it once and for all. At the same time try to soar up from soul to over-soul, and beyond to the Narayana conception and onwards to the Krsna conception. Try to live in the connection of Vraja and the Divine Damsels there who are all serving Krsna. Consider how they are so recklessly engaged in serving the sweet will of their Lord. Each one of them is always prepared and is the emblem of sacrifice." (SOTGOD, v 3, p 7) + (see also sloka 118)

528 tvayopabhukta-srag-gandha-, vaso 'lankara-carccitah

tvayopabhukta-srag-gandha-, vaso 'lankara-carccitah ucchista-bhojino

dasas, tava mayam jayema hi

Uddhava says: "Adorned with the articles that have been offered to You, such as garlands, fragrant clothing, and ornaments, we, Your personal servitors who partake of Your holy remnants alone, will certainly be able to conquer Your illusory energy (maya)" (S-B, 11.6.46) + (SSPJ, p 40) + (SOTGOD, v 3, p 76) + (see also sloka 580)

529

tyaktva su-dustyaja-surepsita-rajya-laksm m dharmistha arya-vacasa yad
agad aranyam maya-mrgam dayitayepsitam anvadhavad

vande maha-purusa te caranaravindam

"O Supreme Lord, You gave up the goddess of fortune and Her great opulence, which is most difficult to abandon, and is sought after even by the gods. In order to perfectly establish the principles of religion, You left for the forest to honour the brahmana's curse. To deliver the sinful souls who chase illusory pleasures, You search after them and award them Your devotional service. At the same time, You are engaged in search of Yourself, in search for Sri Krsna: Reality the Beautiful." (S-B, 11.5.34)

Srila Visvanatha Cakravarti Thakura has given his explanation that although it seems that this verse applies to Lord Ramacandra, who left His kingdom and went with Sitadevi to the forest to discharge the duties designed by His father, chased after the maya-mrgam - Marici, the golden deer. This also applies to Sri Caitanya Mahaprabhu. Visvanatha Cakravarti Thakura has drawn out the internal meaning of this verse and applied it in the case of Caitanya Mahaprabhu. Tyaktva su-dustyaja-surepsita-rajya-laksmim means He left imperial prosperity which is hard

to abandon. Generally we find this in the case of Lord Ramacandra, but Visvanatha Cakravarti Thakura says that surepsita-rajya-laksmim means the valuable devotional company of Visnupriya-Devi. That may not appear to be a materially big thing, but the dedication that Visnupriya has shown in Her heart for Sriman Mahaprabhu is greater than any imperial standard. And He had to leave that behind. Such a standard of sacrifice is never found even among the great society of the gods. For the sake of public welfare, He had to ignore the serving, loving attitude of Visnupriya.

This verse mentions the curse of a brahmana. That brahmana told Sriman Mahaprabhu: "I want to participate in Your nocturnal kirtanas in which You taste Krsna-Ula, but the doors are closed." When Sriman Mahaprabhu used to perform kirtana and taste the Vraja-lila of Krsna, He did so behind closed doors in deep night. But this brahmana thought himself a very qualified, religious person because he lived by only drinking milk and nothing else, so he said: "I must have entrance into that kirtana. I do not eat anything but milk; why should I not be allowed?"

Sri Caitanya Mahaprabhu replied: "Milk drinking is no qualification for entering into Krsna consciousness."

The brahmana said: "Then I curse you to lose your family life!"

"All right," Mahaprabhu said and accepted the curse. And later He took sannyasa and chased after those who were misguided by Maya-Devi in order to save them. At the same time, although He is Krsna, He accepted the mood of Srimati Radharani. For these two reasons, He left His apparently worldly life: He acted for the welfare of the public and, after finishing that work, spent the next twelve years tasting the very inner aspiration of Srimati Radharani and searching after His own inner sweetness. This is what He came to show to the world. In this mystic way, Srimad-Bhagavatam has proclaimed the magnanimous appearance of Sri Caitanya Mahaprabhu.(TGVODL, p 8-10) + (see also sloka 572)

This verse generally applies to Lord Ramacandra, who left His kingdom, and after going with STta -Devi to the forest to discharge the duties designed by His father, chased after the maya-mrgam - the golden deer. Srila Visvanatha Cakravarti Thakura, however, shows how this verse also applies to Sri Caitanya Mahaprabhu. He says that the word maya-mrgam

means that Sri Caitanya Mahaprabhu ran after the souls that are enveloped by maya or misconception. The word maya-mrgam, when applied to Ramacandra, means that He ran after MarTci, who had taken the form of a golden deer. When applied in the case of Sri Caitanya Mahaprabhu, the words maya-mrgam anvadhavat mean: "He chased after those souls who are in illusion in order to deliver them. He ran in pursuit of the fallen souls as a saviour, to deliver them from maya, or illusion."

Visvanatha Cakravarti Thakura has also given another interpretation: he says that dayitaya ipsitam means "it is desired by the beloved," that is, the search for Krsna. In this way, he identifies two qualities in the Caitanya avatara: He relieves the fallen souls, and He searches out Krsna in the mood of His beloved (dayitayepsitam anvadhavat). Inspired by the mood of dayita, His beloved, Srimati Radharani, He ran after the souls in bondage to deliver them. Here we find the scriptural reference, the seed of this conception. He is in quest of the lost souls, absorbed in a loving search for His lost servants.

And throughout the whole life of Sri Caitanya Mahaprabhu and His other self, Nityananda, it is very clear that They, being the Supreme Entity Themselves, are hunting after the fallen souls to deliver them. This will be the backbone of our conception of the Lord's loving search for His lost servants.

(LSFTLS, p v-vi) + (see also sloka 572)

U

530 uddhared atmanatmanam, natmanam avasadayet

uddhared atmanatmanam, natmanam avasadayet atmaiva hy atmano
bandhur, atmaiva ripur atmanah

"The living being must be delivered from the dark well of material life by means of the mind detached from sense objects, and he must never in any way be flung down into the material world by the mind enchanted by sense objects - because the mind is sometimes his friend, and in another situation the very same mind is rather the enemy." (B-g, 6.5)

Note that you are your own friend. But you are your own enemy also. You are your own enemy if you don't take good care of your own development for your real progress. But you can be your own friend, and none can give as much help to you as you, yourself, can do. (HC, p 22)

Bhakti does not depend on the environment or on the dealings of others. It is ahaituky apratihata. Nothing can obscure that flow except our own ego. I am my own greatest enemy. "We can elevate ourselves or degrade ourselves. We are our own best friend or worst enemy." No force outside can check us if we are sincere.

(LSFTLS, p 18) + (see also sloka 80)

531 upajiya bade lata 'brahmanda' bhedi'yaya 'viraja

upajiya bade lata 'brahmanda' bhedi'yaya 'viraja,' 'brahmaloka,' bhedi'
'paravyoma'paya tabeyaya tadupari 'goloka-vrndavana' 'krsna-carana'-
kalpavrkse kare arohana

"The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Viraja river and the Brahman plane, and reaches to the Vaikuntha plane. Then it grows further up to Goloka Vrndavana, finally reaching to embrace the wish-yielding tree of Krsna's Lotus Feet." (C-c, Madhya-lila, 19.153-4)

(see also slokas 279, 378, 498 & 504)

But the pseudo-devotees do not care to know what is Paravyoma, what is Brahmaloaka, what is Viraja, what is the Brahmanda. Without caring to know about these things, they approach any guru, receive some mantram, and go on meditating. But in such a stage, if one goes on meditating on Radha-Govinda- lila, instead of entering Radha-Govinda-lila, he will rather entangle with the ladies and gents of this world. He will become entangled in the domain of lust and he will have to go to hell instead of going up to Goloka. (SOTGOD, v 2, p 29-30)

One must first cross the different gross and subtle layers of the Brahmanda (mundane universe); then Viraja, the extremity of the jurisdiction of maya or misconception; then the Brahman conception, the halo of the real or transcendental world; then, Vaikuntha, which is Paravyoma, a sphere of consciousness. The jiva comes from tatasthaloka, the marginal position or the abscissa, and he must go through higher planes where the soil is more valuable than he himself. (SOTGOD, v 2, p 172)

As one waters the bhakti-lata-bija, the seed sprouts, and the creeper gradually increases to the point where it penetrates the walls of this universe and goes beyond the Viraja River between the spiritual world and the material world. It attains brahma-loka, the Brahman effulgence, and, penetrating through that stratum, it reaches the spiritual sky and the spiritual planet Goloka Vrndavana. (SS, v 4, # 1, '86, p 2)

532 urdhva-mulam adhah-sakham, asvattham prahur avyayam

urdhva-mulam adhah-sakham, asvattham prahur avyayam chandamsi
yasya parnani, yas tam veda sa veda-vit

"The holy scriptures proclaim that this material world is like an unchangeable Banyan tree with its roots facing upwards and its branches down, known as an Asvattha (transitory) tree. Its nutriments are the Vedic aphorisms, which are represented by its leaves. Whoever knows this tree in this way is a genuine knower of the Vedas"(B-g, 15.1)

"The tree of this material world has its roots upward, while its branches extend downward. The leaves of this tree are the Vedic hymns. One who understands this tree, and its origin, is a true knower of the Vedas"

The scientists believe that everything moves upward. This is incorrect. It is coming down. urdhva-mulam adhah-sakham. So according to Vedic knowledge, everything moves from up to down, not from down to up. Matter does not produce soul; rather the soul contains in its one negligible portion the conception of matter. (TSFSK, p 31)

Scientists think that the subtle aspect of nature is coming from the gross. But their idea is upside down. We must realise that everything is coming from the higher to the lower, from up to down. It is not fossil fatherism but soul or God fatherism. The scientists say that everything is upward moving, but it is just the reverse. Everything is coming down. In Bhagavad-gita it is mentioned urdhva- mulam adhah-sakham. One who knows the real purport of the Vedas is one who can understand that the material conception is upside down. One who can understand this has got some conception of the Vedic knowledge. Matter does not produce soul. It is rather that the soul contains within its negligent portion the conception of matter. This world exists like an eczema or a disease in a wholesome body. This is the Vedantic vicara (understanding). So we must observe everything with this attitude, that everything is coming from up to down. In this way we must approach knowledge with a submissive attitude and then we will understand everything in truth. (GOD, p 17)

Who is the knower of the Veda? He who has been able to take such a

truthful conception all over the entire universe, he is the real veda-vit, the true knower of the Vedas." What sort of conception? Like the Asvattha tree whose roots point upwards and branches down, so everything is coming down - flowing in a downward direction - from that upper platform. (SS, v 6, # 1, '92, p 7-8)

533 utsahan niscayad dhairyat, tat-tat-karma pravartanat

utsahan niscayad dhairyat, tat-tat-karma pravartanat sanga-tyagat sato
vrtteh, sadbhir bhaktih prasidhyati

"To endeavour for spiritual life with enthusiasm, to be certain that the Lord will give His Grace, and therefore to patiently continue to render devotional service. By following the practices prescribed by the saints, to give up the company of those who are averse to devotion, and to tread the path which has been chalked out by the true Vaisnavas; these six practices will go a long way to help us be successful in our spiritual life." (U, v 3) + (SSPJ, p 39)

All these things are recorded for our benefit in Sri Upadesamrta. That has been given to us by Sriman Mahaprabhu through Srila Rupa Goswami. He has given us the details so that we may be very cautious about these animal tendencies that are within us. These different types of mentality are presently our masters and we are their slaves. They are my Lords and they use me as their slave. Such a helpless life I am living here.

So we must become independent of all these false masters. In the name of a human being I have so many shameful tendencies within me, so much so that even an animal would not come to such a low standard. This will be the conclusion of our self-analysis. We will see our present nature is really like this - a shameful nature within us. The enemies are within us, not outside. But even deeper within, the Lord is there. The conception of truth, reality - the Kingdom of the Lord is deep within us. That is our consolation, our hope and our prospect. The agents of the Lord are more powerful than all of these 'false masters.' Only, we must try

to make a bond with them and try to keep up our promise, then the help will come from that deeper plane. That will drive away all these superficial enemies that are dancing like demons on the surface of our minds. They must be driven away, and help will come from within if we cooperate. If we invite them clearly then those sadhus, the agents of the Supreme Lord, will come and drive away this demonic demonstration on the surface of our mind. They will be driven away forever and we will find our happy engagement in the service of the Lord. We will be finally free from the slavery of these demonic masters, and that is no cheap achievement. Gaura Haribol! (C, # 2, Sum. '91, p 6)

534 uttisthatah jagratah prapya varan nibodhatah ksurasya

uttisthatah jagratah prapya varan nibodhatah ksurasya dhara nisita
duratyaya

durgam pathas tat kavayo vadanti

"Awake, arise: Having obtained the human form of life, you must not sleep in the darkness of ignorance. Awaken knowledge of your real self by associating with great souls and obtaining their mercy. This material creation is as sharp as a razor's edge, for it is the cause of many miseries. It is impossible to cross over without transcendental knowledge. Therefore one must take shelter of the great learned transcendentalists who forever sing the praises of that Supreme Person who is the destroyer of birth and death." (K-U, 1.3.14)

We now have a human body, and this is the most valuable time for us, but it is being lost due to misapplication. Our most valuable energy is being lost through misappropriation. So, awake, arise, and engage yourself not only for you, but address others also to engage in this campaign, and that in turn will give you further help in a particular way. The main thing is that under the guidance of a higher agent we should engage ourselves in devotional activities and have a busy program so

there may not be any spare time to go on with any trifling mundane matters. Such a busy program in the association of the devotees will be very helpful for us. (HC, p 23)

V

535 vaco vegam manasah krodha-vegam

vaco vegam manasah krodha-vegam, jihva-vegam udaroprashta-vegam etan vegan yo visaheta dhirah, sarvam apimam prthivim sa sisyat

"A sober person who can control the urge to speak, the mind's demands, the actions of anger and the urges of the tongue, belly and genitals is qualified to make disciples all over the world." (U, 1)

Vaco vegam - to not have control over our speech. I will say anything and everything and then I repent: "Oh what did I say? Did I say that only to pain the heart of that gentleman? Vaco vegam - when the force from within comes to say something, I am unable to control it. I may even abuse a sadhu, a saint.

We should consider before we say anything and everything to anyone and everyone. We must try to control that force that comes out in the form of speech. We must keep up the balance of our mind.

Manasah vegam - The mental wave. Sometimes some idea will rush into the mind and overtake me and it may lead me to do anything. As if forced, even against my better judgement, I will do something, perhaps to eat something which is not proper diet for me or whatever it may be. This is manasah vegam.

Krodha vegam - The force of anger which may cause me to speak or act roughly, to abuse others, to lose my self control. Jihva vegam - means to be a slave to what is very tasteful to the tongue. If something tastes very palatable, even if it may be detrimental to my health, I must eat that. I cannot control my tongue. I am the slave of my tongue. We should try not to be prey to that. Jihva vegam means to be controlled by what is palatable to the tongue.

Uda vegam - means to feed one's full belly. Unless the belly is full then I think that I have not eaten. We should take only the type and amount of food that is necessary to keep up the health. Upastha vegam - One's earnest desire to be united with the opposite sex. This is a great tendency within us but it is a tendency we should try to check. It is only a mental tendency and is not found within the soul proper. It is only in the mind and that is the greatest cause of our wandering in this world. From the plants to the demigods this sort of tendency is flowing but we must be very cautious not to be prey to such a flow. It is a universal flow of great power. We must try our best to keep aloof from the flow of that plane as much as possible.

Etan vegan yo visaheta dhirah - One who can control all of these animal tendencies, sarvam apmam prthivim sa sisyat - He can be the master of the whole world. One who is the master of his own self - his own mind - he can be the master of the world. In other words he can very easily make progress towards his high ideal." (C, # 2, Sum. '91, p 6) + (see also sloka 533)

Upadesamrtam is the substance of Mahaprabhu, in the language of Rupa Goswami. (SGD, '96, p 31)

536 vaikuntha haite srestha mathura nagari

vaikuntha haite srestha mathura nagari, janama labhila yatha
krnacandra hari. mathura haite srestha vrndavana dhama, yatha

sadhiyache hari rasotasava-kama.

vrndavana haite srestha govardhana-saila giridhari-gandharvika yatha
krida kaila. govardhana haite srestha radha-kunda-tata premamrte
bhasaila gokula lampata. govardhana giri-tata radha-kunda chadi anyatra
ye kare nija kunjapuspa-badi. nirbbodha tahara sama keha nahi ara
kunda-tira sarvvottama sthana - premadhara.

"Higher than Vaikuntha is Mathura city, since there occurred the Advent
of Sri Krsnacandra Hari.

Better than Mathura is Vrndavana, the holy place where Lord Hari
enjoyed the joyous dance of amorous grace. Above Vrndavana Dhama is
Govardhana Hill, the lifter of the Hill, and His Consort, there did intimately
revel.

Even higher than Govardhana Hill is the banks of Radha-kunda that the
Sweetheart of Gokula overflows sweet love abound.

Who would select for his worship, any other place, disregarding this
sacred pond at Govardhana's base?

Such a foolish fellow surely can't be found!

The highest abode of divine love is the banks of Radha-kunda."

(Bengali verse by Srila Bhaktisiddhanta Saraswati Thakura)

(SSPJ, p 49-50)

537 vaikunthaj janito vara madhu-puri tatrapī rasotsavad

vaikunthaj janito vara madhu-puri tatrapī rasotsavad vrndaranyam udara-
pani-ramanat tatrapī govardhanah radha-kundam ihapi gokula-pateh
premamrtapldvanat kuryad asya virajato giri-tate sevam viveki na kah

"The holy place known as Mathura is spiritually superior to Vaikuntha, the transcendental world, because the Lord appeared there. Superior to Mathura- puri is the transcendental forest of Vrndavana because of Krsna's rasa-lila pastimes. And superior to the forest of Vrndavana is Govardhana Hill, for it was raised by the divine hand of Sri Krsna and was the site of His various loving pastimes. And, above all, the super-excellent Sri Radha-kunda stands supreme, for it is over-flooded with the ambrosial nectarean prema of the Lord of Gokula, Sri Krsna. Where, then, is that intelligent person who is unwilling to serve this divine Radha-kunda, which is situated at the foot of Govardhana Hill?" (U, 9)

"Superior to the spiritual realm of Vaikuntha is Mathura, where Sri Krsna first appears. Superior to Mathura is the Vrndavana forest where Krsna enjoyed the rasa dance. Better still is Govardhana Hill, which was the site of even more confidential pastimes of love. But best of all is Radha-kunda, which is situated at the foot of Govardhana Hill, and holds the supreme position because it is overflowed with the nectar of the highest kind of divine love. Who is acquainted with the science of devotion who will not aspire for the divine service of Srimati Radharani at Radha-kunda?"

We must place our faith in these subtle things. Only through faith of a finer order can we be led to a higher quarter. The highest conception is in the heart of Krsna, and we have to enter into the heart of Krsna, not any other place.

Although Krsna's conjugal pastimes with the gopis (madhurya-lila) are supreme, they cannot stand alone: there are many other things which are present in His pastimes. Krsna's pastimes with His friends and parents are essential in supporting His pastimes of amorous love. Conjugal love is, of course, the main thing, but still it is dependent on the other paraphernalia of Krsna's pastimes. There must be Krsna's family and friends and all the different groups of servitors. Even the environment of Vrndavana itself also has its valuable part to play. (TGVODL, p 157-8)

Rupa Goswami leaped from Vaikuntha to Mathura in one stride. In his Upadesamrta, text 9, he writes: Vaikunthaj janito vara madhu-puri tatrapa

rasotsavad. "Mathura is superior to Vaikuntha because Lord Sri Krsna appeared there." It is there that everything is shown in a clear and substantial way. In Mathura we find the Krsna conception of Godhead. In one stride he has come from Vaikuntha to the Krsna conception, but Sanatana Goswami has filled up the gap. In his book, Brhad-Bhagavatamrta, he says that on the way to Mathura there is Ayodhya, the spiritual kingdom of Lord Rama, and there we find sakhya and vatsalya rasa.

But Rupa Goswami goes to Mathura at once. He says: "Come to Mathura; here you will find sakhya and vatsalya rasa clearly visible. He has shown how sakhya rasa service is present there. The devotees are playing with Krsna, sometimes climbing on His shoulders, and perhaps sometimes even giving Him a slap. But, although they may mix with Him in this way, their heart is full of a peculiar type of service attitude. That is the criterion: they may give up their lives a thousand times to take a thorn out of His sole. They can sacrifice themselves a thousand times for the slightest satisfaction of their friend. They consider Him a thousand times more valuable than their own life. In vatsalya rasa also, the criterion is similar: for the slightest interest of the object of their veneration they can give their lives millions of times. Such affection is found there.

And then, from vatsalya, it progresses to conjugal love (madhurya rasa), the all-comprehensive rasa which includes adherence (santa-nistha), service (dasya), friendly confidence (sakhya), and parental love (vatsalya rasa). But the wholesale dedication of every atom of our existence for Krsna's satisfaction is found in madhurya rasa, which includes all other rasas.

And madhurya rasa is more enhanced when it is couched in the form of parakiya, or paramour relationship. In parakiya rasa, the gopis risk everything for the service of Krsna. Parakiya rasa takes two forms: in one, there is no obligation of anything; the union may happen or may not happen. So, because their meeting is very rare, it becomes even sweeter. There is another kind of parakiya rasa: we are told that ordinary food is not palatable to Krsna, but when He takes food by stealing, that is more tasteful to Him. If we can follow this art, that may also be applied in the case of parakiya rasa. "I am deceiving the party, getting what I want. I am stealing the property of someone else." That sort of posing becomes more tasteful to the subjective party.

So, vaikunthaj janito vara madhu-puri tatrapī rasotsavad. Janito means vatsalya rasa and madhurya rasa in Vrndavana: radha-kundam ihapi gokula- pāteḥ. In the madhurya rasa also, three groups are shown: Vrndavana in general, selected groups in Govardhana, and the highest group in Radha- kunda. All these things have been shown in the conversation between Ramananda Raya and Sri Caitanya Mahāprabhu.

After this, Sri Caitanya Mahāprabhu said: "Go further."

(TSFSK, p 143-5) + (see also sloka 390)

vaikunthera prthivī adi sakala cinmaya mayika bhūtera tathī janma nahi haya

"The earth, water, fire, air and ether of Vaikuntha are all spiritual. Material elements are not found there." (C-c, Ādi-līla, 5.53)

There the earth, water, etc. - everything is made of consciousness, spirit. And above that, there is anandam or ecstasy, not only a matter of consciousness. Although medicine seems bitter in the beginning, in a healthy state one may taste its sweetness. Our approach to the Divine Realm may also be experienced in this way. So, in raga-marga, the path of Divine Love, and in Kṛṣṇa-loka, there is not only consciousness, but beauty is the prevailing element there. SOTGOD, v 2, p 74)

What is Vaikuntha? There the soil, earth, water - everything is of purer consciousness than the person who is going to enter there. Can you imagine it? A land of gurus. They are all guru, they are all of superior value by nature; yet, we have to pass over them. I sometimes give an example that if it is necessary for the service we may even put our foot on the throne of the Lord (to place a crown on His head, etc.,) and afterwards come back down, offer our obeisance and then come out from the Deity room.

So we must enter and stay in a soil which is made of a stuff which is more valuable than our own selves. A slave when serving the emperor

may come near the emperor's bed where even his near and dear cannot go or hesitate to go. He can, only for serving. So it is only for the Divine Service, for the necessity of the highest, that we can pass through that soil. It is not an easy thing. It is inconceivable. The fools rush in where angels fear to tread.

Vaikunthera prthivy adi sakala cinmaya. We must understand the conception properly. The jiva has emerged from the tatastha-sakti or marginal potency. He is a part of the marginal potency, and he must enter into the higher plane. This gross world is of gross potency, apara-sakti; the jiva, although marginal, is of a potency superior to this gross world, or para-sakti; and above both is the Internal Potency or antaranga-sakti. We have to enter into the antaranga-sakti. This marginal potency is to enter into antaranga-sakti – and that is Paravyoma, and the highest quarter, Vrndavana, Goloka. It is not a light matter. It is the fact.

(SOTGOD, v 2, p 173-4)

539 vairagya-vidya-nija-bhakti-yoga, siksartham ekah

vairagya-vidya-nija-bhakti-yoga, siksartham ekah purusah puranah sri-krsna-caitanya-sarira-dhari, krpambudhir yas tam aham prapadye

"I surrender unto the lotus feet of Sri Krsna Caitanya Mahaprabhu, who is an ocean of mercy. He is the original Personality of Godhead, Krsna, and has descended to teach us the real meaning of knowledge, renunciation, and devotion to Him."(C-c, Madhya-lila 6.254)

(Sarvabhauma Bhattacarya composed this and sloka 215 - kalan nastam bhakti-yogam, (C-c, Madhya-lila 6.255) after he was shown Sri Caitanya Mahaprabhu's spiritual position as Narayana and Krsna combined). (TGVODL, p 18) + (SSPJ, p 102)

540 vaisnava nindaka jihva hata

vaisnava nindaka jihva hata

Jiva Goswami says: "If someone repeatedly blasphemes a real Vaisnava, or saintly person, then the king should enforce corporal punishment by banishing the offender from his state or by cutting out his tongue." (vaisnava nindaka jihva hata). That is not the duty for ordinary persons; if they act in such a way, there will be a riot. We should not be eager to inflict physical punishment upon anyone.

Hanuman is a Vaisnava, but he is seen to destroy so many lives. When it is necessary for Hanuman to burn the golden city of Lanka, his humility is not disturbed. He is as humble as anyone can be in carrying out the order of Lord Ramacandra. The same is true of Arjuna and so many other devotees. Even Krsna and Ramacandra are also seen to kill so many demons in war. Simply a physical show of meekness does not constitute the real meaning of humility. When there is an insult to the guru or the Vaisnava's, a devotee will oppose the blasphemers according to his might. (TGVODL, p 120)

541 vancha-kalpatarubhyas ca krpa-sindhubhya eva ca

vancha-kalpatarubhyas ca krpa-sindhubhya eva ca patitanam
pavanebhyo vaisnavebhyo namo namah

I offer my respectful obeisances unto all the Vaisnava devotees of the

Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls. (SOTVA, p 7) + (SOTGOD, v 2, p 134)

542 vancito 'smi vancito 'smi, vancito smi na samsayah visvam

vancito 'smi vancito 'smi, vancito smi na samsayah visvam gaura-rase
magnam, sparso 'pi mama nabhavat

Srila Prabodhananda Saraswati says: "Deceived, deceived, no doubt, deceived I am! The whole universe became flooded with love of Sri Gauranga, but alas, my fate was not to get even the slightest touch of it." (C-cand, 46)

The real fact is that this is only intelligible by faith, sraddha. Buddh-grahyam atindriyam - no precedents will come to prove such things; it has no other verification. Faith alone can enter that domain. It is an infinite thing, but we are tiny people, so what capacity does our faith have? Even in this universe there is so much which seems far beyond the stretch of our faith. Our faith is in such tiny measure when compared with the Infinite, so how much can we boast to have in relation to Him? Therefore why should we be so miserly in our faith? To be miserly will be suicidal. Faith will come first, then research will follow. In this world also, it is the same: the intuition, the theory or idea of a thing comes first and research follows. So unbridled faith must be allowed to have its free movement there.

So, vancito 'smi vancito 'smi, that is a clear thing and it expresses the very nature of the devotee. That is, as much conception of the infinite as one has, s/he must feel within that s/he is insignificant to the same degree. It is the infinite conception from the view of relativity. It is a question of relativity. When you can see a bigger thing then relatively you cannot but think that you are very infinitesimal. When you look at a great thing, in comparison with that you are the smallest. Do you concede this?

When you see the ocean you can perceive how tiny you are in relation to that great magnitude of water. In comparison you are very insignificant, is it not? So apply that principle in this instance also. One who looks at a great thing, whether in size, or knowledge, or love, when standing at the verge of a great thing, from the consideration of relativity one shall think, "I am very poor and very low."(SOTGOD, v 3, p 38-9) + (SSPJ, p 133) + (see also sloka 385)

543 vande 'ham sri-guroh sri-yuta-pada-kamalam sri-gurun

vande 'ham sri-guroh sri-yuta-pada-kamalam sri-gurun vaisnavams ca
sri-rupam sagrajam saha-gana-raghunathanvitam tam sa-jivam
sadvaitam savadhutam parijana-sahitam krsna-caitanya-devam sri-
rddhd-krsna-paddn saha-gana-lalita-sri-visakhanvitams ca

"I offer my respectful obeisances unto the lotus feet of my spiritual master and to all the other preceptors on the path of devotional service. I offer my respectful obeisances unto all the Vaisnavas and unto the six Gosvamis, including Srila Rupa Gosvami, Srila Sanatana Gosvami, Sri Raghunatha dasa Gosvami, Sri Jiva Gosvami, and their associates. I offer my respectful obeisances unto Sri Advaita Acarya Prabhu, Sri Nityananda Prabhu, Sri Caitanya Mahaprabhu, and all His devotees, headed by Srivasa Thakura. I then offer my respectful obeisances unto the lotus feet of Lord Krsna, Srimati Radharani, and all the gopis, headed by Lalita and Visakha."(SOTVA, p 3)

Kaviraja Goswami prays vande 'ham sri-guroh sri-yuta-pada-kamalam sri- gurun vaisnavams ca. First he offers his respects to the group of spiritual masters who are immediately in touch with the fallen souls. Then he sayssri- rupam sagrajam: He offers his respects to the sastra gurus. Sri Rupa and Sanatana did not practically come in touch with the masses for preaching, but they gave scriptures for the preachers. The sastras,

the rules and regulations, and the ontological questions - all these things were given by Rupa and Sanatana. Are they not *uttama-adhikaris*? They did not come in direct touch with the people, but as they were meant to by Sri Caitanya Mahaprabhu, they laid the foundation for the preaching of Gaudiya Vaisnavism. They are the *sastra gurus*, the spiritual masters who give the revealed scriptures.

Krsnadasa Kaviraja Goswami first offers his respects to the recruiter *gurus*, then in a higher stage, to the *sastra gurus*, and then to Sri Caitanya

Mahaprabhu who came with His associates and paraphernalia to inaugurate a new truth to the world, and in the highest stages he offers his respects to the lotus feet of Sri Sri Radha and Govinda, and all the *gopis*, headed by Lalita and Visakha. *Sri-radha-krsna-padan saha-gana-lalita-sn-visakhanvitams ca*. So the *sastra gurus*, are doing some work as they have been inspired by Sri Krsna. They are not coming in direct touch with the fallen souls. So, we cannot say that because they are not directly preaching to the fallen souls, they are not *sparsa-mani*, or touchstones. To say so would only be expressing our partiality to the preaching group. (SGAHG, p 131-2)

544 varhapidam nata-bara-vapuh karnayoh karnikaram bibrad

varhapidam nata-bara-vapuh karnayoh karnikaram bibrad vasah kanaka-kapisam vaijayantin ca malam randhran venoradhara-sudhaya purayan gopavrndair vrndaranyam sva-pada-ramanam pravisad gita-kirtih

"While the *gopis* were describing the sweet vibration of Krsna's flute, they also remembered their pastimes with Him; thus their minds became enchanted, and they were unable to describe completely the beautiful vibrations. While discussing the transcendental vibration, they remembered also how Krsna dressed, decorated with a peacock feather on His head, just like a dancing actor, and with blue flowers pushed over

His ear. His garment glowed yellow- gold, and He was garlanded with a vaijayanti garland made of tulasi, kunda, mandara, parijata, and lotus flowers. Dressed in such an attractive way, Krsna filled up the holes of His flute with the nectar emanating from His lips. So they remembered Him, entering the forest of Vrndavana, whose soil experiences the pleasure of consorhood upon being embraced by the touch of Krsna's lotus feet." (S-B, 10.21.5)

Sukadeva Goswami reveals something astounding to Pariksit Maharaja. When Krsna enters the forest of Vrndavana by the touch of the soles of His lotus feet, the earth feels the pleasure of His embrace - the personal embrace of the Sweet Absolute (vrndaranyam sva-pada-ramanam). This is inconceivable! By the touch of the Holy Feet of Krsna, the sand and the earth feel the pleasure of consorhood! Glorified by His cowherd friends, He enters the forest of Vrndavana, and the earth, the forest, and everything that comes in connection with Him feels a higher, closer sense experience of pleasure to the happiest degree. (LSFTLS, p 23) + (see also sloka 81)

545 variyan esa te prasnah, krto loka-hitam nrpa atmavit

variyan esa te prasnah, krto loka-hitam nrpa atmavit-sammatah pumsam,
srotavyadisuh yah parah

Sukadeva Goswami says: "Yes it is a real question because two inherent signs of enquiry are here. Firstly, it is a general question: to find the solution is necessary for every one of us, and the answer to it will help us all. Secondly, one who already has proper knowledge of his own self will also accept this question to be most relevant. So, one sanction comes from the subjective realm, and another sanction is that it is good for the whole public.

Such questions are real questions of universal interest, the solution of which will help every one of the enquirers, and not only with any partial or provincial solution, but with the absolute solution which will help solve the problem of the whole. It is the question that should be asked by anyone and everyone in this world. So, yes your question is bona fide. It will solve not only your problem but it will give the general solution to the whole problem of the entire world. This is the question to be solved, the only question.

The general population do not have any perfect knowledge and so do not know what is what, therefore their enquiry may be faulty. One may therefore conclude that the public are always wrong. Since the masses are ignorant their questions may not be the proper ones. The demand of the majority may be erroneous. It cannot be admitted that vox populi is vox dei." (S-B, 2.1.1) + (SOTGOD, v 3, p 1) + (see also sloka 565)

(Sukadeva Goswami accepted Pariksit Maharaja's questions, yac chrotavyam, this way)

546 varnasrama caravata purusena parah puman visnur

varnasramacaravata purusena parah puman visnur aradhyate pantha
nanyat tat-tosa-karanam

"The only way to please the Supreme Personality of Godhead, Lord Visnu, is to worship Him by properly executing one's prescribed duties in the social system of varna and asrama" (V P, 3.8.9)

This verse confirms the statement of Ramananda Raya's when he told Sri Caitanya Mahaprabhu that the ultimate goal of life is to discharge one's own duty, without expecting anything in return. (see also sloka 407)

Here, Ramananda Raya says that visnu-bhakti, adherence to the Lord who is permeating everything, is the object and ultimate destination of our life. This is the Vasudeva conception: everything is in Him, and He is everywhere. Ramananda explained that from our local interests, we must come to embrace the general interest, and that must reach the level of Visnu consciousness: visnu-bhakti. Our submission to Visnu, the internal spirit who is everywhere, is the object of life. We must connect with Him and live accordingly; not a phenomenal life, but a spiritual life pertaining to a deeper, more subtle plane.

Sri Caitanya Mahaprabhu said: "This is superficial; go deeper." Of course, it may be thought that actual theistic life begins from here, giving up the special, local purpose, and acting for a universal purpose, as already ordered and programmed in the Vedas and Upanisads. But Sri Caitanya Mahaprabhu said: "This is superficial; go deeper." (TSFSK, p 136) + (see also sloka 259)

547 vasudeve bhagavati bhakti-yogah prayojitah

vasudeve bhagavati bhakti-yogah prayojitah janayat asu vairagyam
jnanan ca yad ahaitukam

"If somehow with the help of the scriptures and His agents, the devotees or saints, we can develop our devotion, bhakti, then, the proper knowledge and proper apathy towards worldly substances will follow us." (S-B, 1.2.7)

Healthy, proper knowledge and healthy energy will come to follow us if the reality within awakens and we become adjusted by it. This doesn't refer to the knowledge or energy found in this plane. This is entirely distinct. Energy is the capacity to work, to move. And knowledge is to have a conception. That will come in the retinue of devotion. (SOTGOD, v 2, p 211-2) + (SVT, v 2, # 1, Jan. Feb. '93, p 3)

548 vedais ca sarvvair aham eva vedyah

vedais ca sarvvair aham eva vedyah

"All the revealed Scriptures try to reveal Me alone - I am to be known."
(B- g, 15.15)

Sruti means 'revealed truth.' We cannot expect to find any truth here, in this world. This world is all misunderstanding, in the field of provincial and local interest. Beyond that, nothing can be conceived here. So absolute knowledge must come from a quarter other than this world. Revealed truth is our only solace, our only support.

Veda means: 'Know this.' Simply, 'Know'; no rhyme, no reason. When a mother orders her child, she does not offer any reason: "Boy, do this." There is no rhyme, no reason, no nyaya, sastra (logic or scriptural injunction), or anything of the kind. Similarly, Veda comes with a command, an affectionate command: "Do this - know this. I speak fact. Don't challenge. Your challenging equipment is all futile and false, so don't come, my child, to challenge what I say! Please know this!" This is Veda. Vedais ca sarvvair aham eva vedyah. (SCS, p 35) + (see also slokas 438 & 590)

Vedais ca sarvvair aham eva vedyo: Krsna says: "The attempt of every Revealed Scripture is to show Me as the Highest Centre - I am the Absolute."

(SOTGOD, v 2, p 124) + (see also sloka 162)

Krsna says: Vedais ca sarvair aham eva vedyo: "All the Vedas are intended to reveal Me, the infinite." They mean to show how the infinite is moving. If I analyse one atom within my fist, I can analyse it again and again and reanalyse it to no end. It is already within my fist, and yet it is infinite. So it has been said that we may get the maximum benefit by surrendering. Krsna says: "Give up all your prejudices and the limitations drawn from the limited world and be open. Then it will be easy for the infinite to cast different shades of light on your soul and your knowing faculty. And then it will be easy for you also to cleanse your plane of understanding, cleanse your glass, the mirror of your heart." In connection with the infinite you will find that everywhere is the centre, nowhere circumference. But to realise this, you must try to live in eternity, in Vaikuntha. Kuntha means "measurement." Vaikuntha means "no crookedness, no limit, no measure." That is Vaikuntha. (LSFTLS, p 50) + (see also sloka 333)

549 veda na maniya bauddha haya' ta nastika vedasraya

veda na maniya bauddha haya' ta nastika vedasraya nastikya-vada
bauddhake adhika

"The Buddhists do not recognise the authority of the Vedas; therefore they are considered agnostics. However, those who have taken shelter of the Vedic scriptures yet preach agnosticism in accordance with the Mayavada philosophy are certainly more dangerous than the Buddhists." (C-c, Madhya- lila, 6.168)

In South India, and especially in Andhra Pradesh, there are many Buddhist scholars. Sri Caitanya Mahaprabhu met the Buddhists when He was passing through South India.

Caitanya Mahaprabhu says: veda na maniya bauddha haya' ta nastika: Because the Buddhists do not accept the Vedic scriptures, they are considered atheists. Sankaracarya, in a hidden way, also preaches on behalf of the Buddhists. The difference between them is that Sankaracarya admits the existence of Brahman as the fundamental reality, whereas the Buddhists say that ultimately nothing exists.

The Vaisnava acaryas disagree with both Sankaracarya and with Buddha. They say that the jiva is an individual eternal soul. This particle of spiritual energy known as the jiva or spirit is tiny, like the dust particles of earth or the pencil-rays of the sun. There is the Supreme Infinite Soul or Consciousness, and the finite sparks of consciousness. Their relationship may be compared to the relationship between a great fire and the sparks that emanate from the fire. The sparks that emanate from the fire may become covered by darkness, but when they re-enter the shelter of that great conflagration, they are again perfectly situated. (SEOC, p 64)

Vedasraya nastikya-vada bauddhake adhika. Half-truth is more dangerous than falsehood. As in Sankara's Mayavada, there is atheism in the garb of theism. They say so 'ham: "I am the highest substance." They take the authority or the law as non-differentiated like zero. It cannot assert. Therefore they cannot admit, "I am among the creation." They imagine it is possible for them to hold the higher position. There is no God. There is no such thing as God who automatically holds the highest power and all that be, because ultimately there is a region of unknown and unknowable substance, and wherever there is enlightenment as a human, a wise man, he holds the highest position. "We hold the highest position." But if we have to admit God, then we have nothing. As soon as we have admitted God, then we are dispossessed of everything! So much renunciation is impossible. To hold that "I am the absolute authority" means that I am nowhere. Such self-abnegation is not so cheap! (SOTGOD, v 2, p 210) + (see also sloka 547)

velayam lavanambudher madhurma-prag-bhava-sara-sphural- lilayam
nava-ballavi-rasa-nidher avesayantijagat khelayam api saisave nija-ruca
visvaika-sammohini murtih kacana kancana-dravamayi cittaya rocate

"A form of molten gold delights my heart. On the shore of the salt water ocean that golden form manifests yet another ocean of the sweet mood of love pastimes between the young gopis and Krsna inundating the entire world of His devotees with that nectar. Ever since His childhood this golden form has enchanted the whole spiritual world." (C-Cand, 129) + (SBRBM, p 13) 551

venum kvanantam aravinda-dalayataksam- barhavatamsam asitambuda-
sundarangam kandarpa-koti-kamaniya-visesa-sobham govindam adi-
purusam tam aham bhajami

"I worship Govinda, the primeval Lord, who is adept in playing on His flute, with blooming eyes like lotus petals with head decked with peacock's feather,

with the figure of beauty tinged with the hue of blue clouds, and His unique loveliness charming millions of cupids." (BS, 30) + (SBRBM, p 25)

552 vicaksana kari', dekhite cahile haya, hay a akhi-agocara

vicaksana kari', dekhite cahile haya, hay a akhi-agocara

Srila Bhaktivinoda Thakura says: "Suddenly a flash came, but when I tried to see that, it disappeared. It was withdrawn."

In this way, in a negative way, we can have some idea. Whimsically He

may come, and suddenly I may feel, "Oh! some experience of the higher kind of knowledge and love - but if I try to cast my eye that side? Nothing." (SOTGOD, v 2, p 175)

553 vicarite aobi, guna nahipaobi, krpa kara chodata vicara

vicarite aobi, guna nahipaobi, krpa kara chodata vicara

"If You come to judge, You won't find anything in my favour, so kindly leave aside the way of judgement. In the way of justice I have no hope. If You come with mercy, then I can hope to enter into Your Domain."
(TSOBT, p 8)

We shall try our best to know ourselves as sinners: "If You take the path of justice, I have no hope. I am an infinite sinner. Only if the door of mercy is opened - only if the line of mercy is extended to me, can I have some hope. I am so mean, so low - You are so high, so noble. Only through the doorway of Your mercy, Your affection, can I approach You to enter into Your shelter."

Saranagati - condemning one's own self to the extreme, sincerely of course, and feeling the greatness of the Master party. "Will You graciously accept me? I am not fit to render any service to You, my Lord." Only this kind of attitude may take us to Him. We must appeal to the mercy side. Affection, devotion. His Grace, His kindness - that subtle aspect is to be tackled by the souls, and then they may have some hope and prospect.

Vicarite aobi, guna nahi paobi, krpa kara chodata vicara.

That is devotion proper, saranagati. And in Krsna consciousness, that is

the plane of mercy, love and affection. Mercy is not as intense in Vaikuntha; some justice, calculation or vidhi is mixed there. But Vrndavana is the land of mercy, love, and affection. And more, there is no want there - it is infinite; the mercy there is also infinite, so an infinite number of culprits can be accommodated there without the slightest difficulty. There is no possibility of pollution of the atmosphere if so many nasty souls like us are accepted. It's infinite.

Krsna consciousness is so generous. It may be extended to the lowest, but the negotiation with Him must be sincere. Still, there is no fear of meanness of the negotiation. There is no sinner that cannot be purified by Krsna. The greatest sinner may be purified in a second or less. There is so much dynamic power. But we must enter into those doors of mercy and affection, not of justice.

Vicarite aobi, guna nahipaobi, krpa kara chodata vicara.

"Take me by the door of mercy, my Lord." That is our real nature, and we should live in such an atmosphere. If we are to live in Vrndavana, no vanity can stand. There, all are of such temperament. We are all dependants, parasites. We may be cast away and rejected at any moment. (SCS, p 43-5) + (see also slokas 67 & 200)

554 vidvadbhih sevitaḥ sadbhir, nityam advesa-ragibhih

vidvadbhih sevitaḥ sadbhir, nityam advesa-ragibhih
hrdayendbhyanujnato, yo dharmas tarn nibhodhata

We can feel within our heart whether we are gainers or losers. That tasting machine is within us. As we progress in Krsna consciousness, our karma, our connection with this material world, will evaporate in no time, and spacious knowledge will come to satisfy us. At that time, we shall feel the object of our life everywhere (mayi drste 'khilatmani - see also sloka 93). When we can see that the fulfilment of life has embraced us,

we shall see that everything within the environment is helping us, everything is sympathetic to us from all sides. In that spiritual domain, everyone shall take interest in loving us. We may be careless about our own interest, but the environment there is more favourable and affectionate to us than we can even estimate, just as a child cannot estimate the extent of his mother's affection. In this way, friends and home comforts will surround us, and with this realisation we shall go back to God, back to home. (MS, 2.1) + (LSFTLS, p 11)

"Accept Me, I am so and so." So, Veda, Upanisad: that is, the revealed scriptures are our only means and the agents - the sadhus. However great, no empirical scholar can be relied upon. No amount of finite can make infinite. Infinite is of its own nature. We are to understand that, and, if possible, give that to the outside world.

vidvadbhih sevitaḥ sadbhir, nityam advesa-ragibhih

What is religion? It must have to come from up - the Infinite Quarter. And it may be extended to the finite - vidvadbhih means veda-vidbhih - by those who are proficient in the revealed scriptures. The revealed scriptures are the basis. No man-made scripture. Uddhava was asking Kṛṣṇa why there is a jungle of religion in this religious world? So many types, so many sections?

Kṛṣṇa told him: "In the beginning, after pralaya, wholesale dissolution, again creation began. I explained pure religion to Lord Brahma, the creator, and from the creator, it came to different disciples. According to their particular nature, each of them understood it in a different way. When they gave delivery to it, there was further modification. (SS, v 4, # 1, '86, p 6) + (see also sloka 152)

555 vidyam cavidyam ca yas, tad vedobhayam saha avidyaya

vidyam cavidyam ca yas, tad vedobhayam saha avidyaya mrtyum tirtva,

vidyayamrtam asnute

"Only one who can learn the process of nescience and that of transcendental knowledge side by side can transcend the influence of repeated birth and death, and enjoy the full blessings of immortality." (SI, 11)

One is negative and another is positive. Knowledge means to know what is false and to leave that, and to recognise what is true and to accept that. (SEOC, p 102)

556 vikriditam vraja-vadhubhir idam ca visnoh sraddhanvito

vikriditam vraja-vadhubhir idam ca visnoh sraddhanvito 'nusrnuyad atha
varnayedyah bhaktim param bhagavati pratilabhya kamam hrd-rogam
asv apahinoty acirena dhirah

"One who hears with firm faith the supramundane amorous affairs of Lord Krsna and the gopis, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Krsna." (S-B, 10.33.39)

Ramananda Raya was a married man, but he was recognised by Sri Caitanya Mahaprabhu as a master of his senses to the extreme degree. Once a brahmana priest named Pradyumna Misra came to Sri Caitanya Mahaprabhu and told Him: "I would like to hear about Krsna from Your lips."

Mahaprabhu said: "I do not know anything about Krsna, but Ramananda Raya knows. Go to him and hear about Krsna. Take My Name, and perhaps he will talk with you."

Pradyumna Misra was hesitant, but he went and observed Ramananda

Raya for some time and then returned and reported to Mahaprabhu. Mahaprabhu asked him: "Have you heard about Krsna from Ramananda?"

Pradyumna Misra said: "No, I saw him engaged in something objectionable. I watched for some time, and then returned here. I saw Ramananda Raya training some young dancing girls!"

Girls who are generally devoted to the service of the Jagannatha Deity from a young age are known as deva-dasis. They do not marry, and sometimes their character is not very good. Pradyumna Misra saw Ramananda Raya training deva-dasis in a very objectionable way. He was showing them how to go before the Jagannatha Deity and dance and sing. He showed them how their posture should be, how they should gesture, and how their looks should be enticing. And for such training he would sometimes even touch their private parts.

So Pradyumna Misra told Mahaprabhu: "Seeing Ramananda do all these things, I had no regard for him, so for some time I saw him busily engaged in that matter, and then I went away."

Mahaprabhu told him: "Don't underestimate Ramananda Raya. He is the master of his senses. There is not a tinge of craft in him. Even I feel trouble from sense disturbance within Me, but Ramananda has no such trouble.

We have no direct experience that a stage can be attained where it is possible to be above mundane sense pleasure, but we have only heard through the scriptures that there is a stage when a man may transcend all these gross attachments.

This is mentioned in the Srimad-Bhagavatam, (10.33.39): vikriditam vraja-vadhubhir idam ca visnoh sraddhanvito 'nusrnuyad atha varnayed yah. "One who hears with firm faith the supramundane amorous affairs of Lord Krsna and the gopis, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Krsna."

One may be engaged bodily in such activities, while his heart is elsewhere. And there is only one who is of that type: Ramananda Raya. There are not big numbers of Ramanandas; there is only one

Ramananda, who has acquired such a stage because he is well versed in the kind of sentiment and realisation which is necessary for the service of Krsna and the gopis. His heart is completely dedicated to the cause of Krsna; he has no selfish interest. He is always in Krsna consciousness, and whatever he does is for Krsna's satisfaction, so don't think ill of him. Go there again."

Then Pradyumna Misra again went to see Ramananda Raya, and Ramananda began their conversation by saying: "Oh, on that day I could not oblige you. But again you have come to hear about Krsna. How fortunate I am!" In the morning, Ramananda Raya began to speak, and when the afternoon came, still he was madly talking about Krsna. He completely forgot about eating, bathing, or anything else. He was mad, incessantly talking about Krsna. Then, when it was late, his servants came twice, thrice, to ask him to take bath and eat his dinner, and finally, he had to leave the talk and go. Then Pradyumna Misra returned to Mahaprabhu and said: "Yes, I have heard from Ramananda Raya, and my heart is full from hearing about Krsna from him."

Mahaprabhu Himself had heard from Ramananda Raya, and He said: "Ramananda knows what is Krsna. What I taught to Rupa and Sanatana, I heard from Ramananda."(TSFSK, p 132-3) + (see also sloka 426)

It is mentioned that Mahaprabhu took diksa (initiation) from Isvara Puri, a disciple of Madhavendra Puri. When He was 24 yrs old, for preaching purposes He displayed His pastimes of accepting sannyasa (the renounced order) from Kesava Bharati (a Sankarite), at Gaya in the year 1431 sakabda;

and for entrance into the transcendental pastimes of Krsna in Vrndavana, He took raga marga initiation from Ramananda Raya.

vipadah santu tah sasvat, tatra tatra jagad-guro bhavato darsanam yat syad, apunar bhava-darsanam

Queen Kuntī Devi prayed to Kṛṣṇa: "I wish that all those calamities (poisoning, arson, cannibalism, the vicious assembly, exile in the forest, the battle), would occur again and again so that we could have Your darsana again and again, for seeing You means that we will no longer see repeated births and deaths." (S-B, 1.8.25)

In Śrīla Sanātana Goswāmī's book the Brhad-bhagavatāmṛta, the gradation of transcendental realisation has been explained as Narada Muni visits different places. There, the gradation of devotion is traced from the karma-kanda brahmana, to the devotee King Indradyumna, then to Indra, then to Brahma, then to Siva, from him to Prahlaḍa, then to Hanuman, then the Pandavas, then to the Yadavas, to Uddhava, and finally to the gopis.

After Narada Muni left Hanuman, he went to the Pandavas. There he found Yudhiṣṭhira Maharaja seated on a throne and began to sing the glories of the Pandavas. He told Yudhiṣṭhira Maharaja: "How friendly you are in your relationship with Kṛṣṇa! How fortunate you are!"

Yudhiṣṭhira Maharaja said: "What are you saying Devarṣi? Of course Kṛṣṇa favours us, we can't deny that, but what is our position? We have no position at all. On the other hand, I feel now and then, that by seeing our example the people in general won't want to serve Kṛṣṇa, because they will calculate that being such intimate friends of Lord Kṛṣṇa, the Pandavas had to pass through difficult troubles and dangers their whole lives. They will think that to be a devotee of Kṛṣṇa means that one must suffer troubles throughout their whole life. I am afraid that by thinking of us, people will not venture to approach Kṛṣṇa."

Devarṣi said: "No, no, I don't see it from that angle of vision. What is danger or affliction to the Pandavas? What is the meaning of that? When the Pandavas are in danger that is the message that Kṛṣṇa is coming to save you. So, your mother prayed:

Vipadah santu tah sasvat, tatra tatra jagad-guro: 'Let dangers come: may they visit me always. I don't care for that, because that brings Krsna much closer to us. We rather like the dangers that bring Krsna into our intimate connection.' That famous statement of your mother, KuntTdevT stands there."

The Pandavas, headed by Maharaja Yudhisthira said: "Yes, Krsna visits us now and then, in the time of our dire need, but how fortunate are the Yadus! Lord Krsna is always with them. They are so proud of their master, Lord Krsna, that they do not care for any other power in the world. They are so fortunate that Lord Krsna is always closely connected with them." So, Narada Muni went to the Yadus and began chanting in praise of them. (TSFSK, p 84-5) + (see also sloka 329)

558 vipada uddharana bandhu-gana

vipada uddharana bandhu-gana

We are in the ocean of faith, and the devotees are the essential agents. Each helps the other. We are much relieved from the fatigue and trials of a long journey if we have a companion or the association of a group. Similarly, in this ocean, if we obtain the help of the devotees of similar nature to ours, that will be most conducive. Even our Guru Maharaja (Srila Bhaktisiddhanta Saraswati Thakura) in a speech he delivered on Vyasa-puja day, his holy appearance day, addressed his disciples: "Vipada uddharana bandhu-gana:" "Oh my friends, who can give me relief from danger. To me, you are my deliverers from danger. In the ocean of faith, it is very difficult to journey onward alone, so you have come to help me in my dangerous, ambitious journey in the infinite. You have come, and you are engaging me in talking about Him, and so, you have given me some engagement. Otherwise, to live and move alone in the infinite is very difficult, troublesome and dangerous. You have all

come to hear something, and in this exchange of talks about Him the situation has been made very safe and easy to journey so far toward Vaikuntha."

We must be conscious of our real position when we are searching for Krsna. It is not so easy, and also, it is very easy - both simultaneously. Faith is the only capital by which we can make our journey towards the Infinite. Bhakti, devotion, has no beginning and no end (ahaituky apratihata). There is no beginning - it is there already. Before we came to know about it, it was there. It was there, it is there, it will be there. No one can resist it - that bhakti, that faith is irresistible. It is part of the eternal substance. Its very nature is eternity - none can oppose it. We only have to make contact and associate with it, and the wave will carry us towards our goal. And if we can have the company of the devotees, the journey becomes very easy and pleasant, whereas to go alone is very difficult.

In the progress of our contact with faith, when we come to take benefit from the devotees and have faith in them, we are more safe and our progress is also tangible - it comes to reality. From a vague, abstract position, faith becomes deeper within us. We can then recognise many others with the same objective in life, and the journey becomes easier. It becomes conceivable. It comes into measurement. When we have faith in the real devotees, we can come into contact with such a tangible thing.

Thus, the position of the devotees is very important in our journey, especially in the middle stage. In the primary stage, not much importance is given to the devotees. With only a vague conception from the scriptures and with the help of previous accumulated merits (sukrti), the journey is begun. But gradually, the beginners find that to journey onwards in the infinite is not an easy thing: "We thought that with a little progress we could attain the desired end, but now we find that it is not so." When we come to consider the real position of devotion, of what God is - He is universal, He is the ultimate goal - we may gradually become disappointed. But if along the way we take help from the devotees of similar objective, we shall feel much relief by their company, even though the destination may be far away.

The difficulties of the journey are more prominent in the second stage. In the primary stage, we are not very exclusive in our objective, and so, we

do not experience much difficulty. Real difficulties begin when we enter into the journey exclusively, with no other objective than to engage our whole energy towards that high and elevated path. And if we actually achieve a touch of the highest stage, the maha-bhagavata stage, the journey again becomes easier. But the middle portion is difficult, and at that stage the devotees are very important to save us. This is the period of both tangible acquisition and difficulty; our failings on the path to realisation are to be rectified in this middle stage.

When we enter into war, in the beginning we have much hope. We feel confident. But the real test is when the fighting begins. And when we finally conquer, we again become very satisfied. But the middle - when the war is being conducted - that is the difficult period. At that time, our co-workers, our comrades who fight along-side us, are very, very important to us. "I am not alone, but there are many others battling alongside me in that middle fighting period of way." Those companions are important. Some may disappear from the field but there will be others to encourage me.

Similarly, on this journey, we may see that many stalwarts are falling. It may discourage us to see such respected persons going away - falling in the middle path. Nonetheless, in the midst of those unfavourable circumstances there are others who are bravely making progress with unflinching faith, and they will help us. To stick it out to the end is difficult - but important and valuable. The test comes and shows how much faith we have. Nothing comes in vain, and we must take everything that happens in that way.

There may be many stalwarts, like BhTasma and Drona, who fall flat in the battlefield, but still we must go on (karmany evadhikaras te, ma phalesu kadacana - Bhagavad-gita, 2.47 + see also sloka 225). We are out to fight to the end. We must achieve our end of life, and we can imbibe such firmness from the character of the devotees. The sastra will also offer helpful advice, but the association of the devotees is nonetheless of ultimate importance.

We need lasting faith, not flickering faith: "Oh, I attempted for some time but I did not find any tangible fruit from bhakti, so I left;" or, "To me, it seemed very, very vague. When I began, I thought this to be something tangible that I would quickly attain, but it is not so. It is uncertain. I am

giving so much energy for the cause, but still the desired result is not achieved." Previous tendencies also draw from the negative side, and so we find that many stalwarts are falling.

Still, we have to persevere in this journey, and we shall have to take courage from those who are standing and who are deeply engaged. Though it is told hundreds of times that the Absolute is infinite, in the beginning we still tend to take it in the conception of the finite. We are accustomed to think

of anything and everything in terms of finite. So, although we hear that it is infinite, it is Vaikuntha, it has no limit - we nonetheless cannot grasp the proper meaning. But when we make practical progress, many new conceptions must come to our knowledge.

Now, when our Guru Maharaja (Srila Bhaktisiddhanta Saraswati Thakura) addressed his disciples as vipada uddharana bandhu-gana: "My dear friends who have come to deliver me from danger," we should, of course, recognise such a statement from both the relative and absolute standpoints. Students are a necessary part of a professor - when a professor has students, he feels the practical utility of his life has been successful. Thus, from the relative point of view, disciples can help the Acarya. But from the absolute standpoint, Krsna's will is everything, and the nitya-siddha or eternally perfect great souls who inwardly know the Lord's intentions cannot be disturbed by any danger in any respect, but outwardly such an appearance may be manifest in their dealings. (SOTGOD, v 1, p 39-45) + (see also sloka 273)

"You are my saviours. You are all saviours to me in my danger; in the real danger of my life. You are all my saviours. You have given me support. You have come to hear me, and so I have the chance of kirtana, Krsna-kirtana. So you have come to save me. You are supplying food to me, otherwise I would have died without engagement. In this eternal atmosphere we are helpless without the cultivation of Krsna consciousness. You have all come to give me engagement in Krsna-kirtana and so you have come to save me from my dangerous position. You are all my friends, you have come to release me from my danger; to save me from my danger."

He saw his disciples in such a great way - and this is reality. So Krsna-kirtana is the only life-giving, life-saving thing in this world. Without Krsna consciousness the souls are going down deeper into the unknown quarter. (SOTGOD, v 3, p 69)

viracaya mayi dandam dinabandho dayam va gatih iha na bhavattah
kacid anya mamasti nipatatu sata-kotir nirbharam va navambhas tad api
kila payodah stuyate catakena

"O friend of the needy, whether You chastise me or reward me, in the whole wide world I have no other shelter but You. Whether the thunderbolt strikes or torrents of fresh waters shower down, the Cataka bird (who drinks only the falling rainwater) perpetually goes on singing the glories of the raincloud." (SSPJ, p 118)

"The bird known as Cataka always looks above for rainwater, but it will never take any water from the ground even if there is an abundance there. He waits only for whatever water will come from above. Sufficient rain may come, or thunder may come, yet he will not take even a single drop from the earth. Our attitude should be like that. We must follow whatever instruction and direction comes from above, and never try to fulfil any plan from the mundane world. "The Director, the Master, the Lord above - I am connected with Him." This sort of practice is conducive.(Sft)+(SOTGOA v 1, p 70)

"You may punish me, O cloud, you may punish me. If a thunderbolt comes, I'll be nowhere. You can throw down thunder or you can give me water. But how much can I drink with my small beak? A flood of rain may come. O, Lord of the poor, Lord of the helpless, You can give me a drop of Your devotion, or You may punish me like anything. My position is also like that bird. O, Krsna, You may finish me, destroy me, efface me from the world, or You may save me by only a drop of Your grace. I won't search after my satisfaction in the mud. That is finished, I will never go back to search my fortune in the earth, in the mundane. I am already fixed to do or die. Either I must receive a drop of Your grace, or You may finish me." In this way, Srila Rupa Goswami prays that Krsna's mercy will descend like rain from the clouds, and not only quench his thirst, but bathe him, satisfy his utmost hankering, and fulfil his innermost necessity.

So, we should never search for our fortune in the mud; we must always look to the high sky and pray for sri guru and his grace. (SGAHG, p 159)

There is a kind of small bird named cataka that only drinks rainwater. It never drinks any water from the earth, whether it is from a river, fountain, or lake. Its very nature is that with its mouth upward, it hankers after rainwater. Srila Rupa Goswami gives this example to show how a devotee should always be waiting in expectation of the "rainwater" of Krsna-love, and no other love. The devotee prays to the Lord: "You are the friend of the fallen, so I have some hope. You may grant Your Grace, or severely punish me - in either case, I have no other alternative but to wholly surrender to Your lotus feet."

Our attitude of surrender should be just like that of the cataka bird, who always has his eyes fixed upward, praying for rainwater. Rainwater may come profusely - not only enough to fill up his small belly, but enough to drown his whole body. Thunder may come from above; a bolt from the blue may come and finish his small body, and send him to the nonexistent quarter, but still the nature of that bird is to pray exclusively for rainwater. He won't take rainwater from any other place under any circumstance. Our attitude towards Krsna should be like that: whether or not He extends His gracious hand towards us, it is our duty to surrender unto Him. (TGVODL, p 145)

560 visate tad anantaram

visate tad anantaram

"My devotee enters into My family." (SOTGOD, v 1, p 139)

bhaktya mam abhijanati, yavan yas casmi tattvatah tato mam tattvato jnatva, visate tad-anantaram

"Only through love and devotion can I be understood as I am. Thereafter, fully understanding Me, you can merge into My entourage." (B-g, 18.55)

This "merging" is explained by Krsna: "They enter into Me to become a person in My family. Among the circles of My friends, he enters: visate tad- anantaram. He becomes as if My own. That means that without losing your personality you can be fully My own." To enter into the Lord's family is a living merging, not a physical or dead merging into Brahman, spirit. That is the result of prema, divine love. That ideal is above the general conception of merging into the oneness of Brahman, where one loses oneself in the ocean of consciousness as if in a sound sleep. We are not interested in that. Rather, through Krsna consciousness, we become lost swimming in the ocean of sweetness. This has been accepted by Sri Caitanya Mahaprabhu. (LSFTLS, p 58)

We should not see the difference between a servant and a trader. Many approach with some trading purpose, but the character of the real devotee should be that of a servant. Sri Prahlada Maharaja has mentioned that one who associates with the sadhus, wanting something in return for his personal interest, is making 'trade' with the sadhus. He thinks: "How much can I gain, and how much shall I have to give?" But a pure devotee should not have any such separate interest.

Rather, he should try to merge within the interest of the Lord. In whatever position he is, it does not matter - whether he is a brahmacari, a sannyasi, a grhastha, a vanaprastha, or any other position - he must be willing to merge (visate tad-anantaram). He will not like to keep any separate account. His sole objective will be to enter into the family of the Godhead. This is the very basis of pure devotion.

Tato mam tattvato jnatva, visate tad-anantaram. (B-g, 18.55 + see also sloka 91).

We want to surrender, to be one of common interest with the Lord, and

not to approach, ask some questions, pocket the answers, and then make trade with them elsewhere in any way. Once, when I was being asked many questions, I replied: "This is not an enquiry office." The inquisitive want to satisfy their idle curiosity; or, they want to be masters of many keys - that they will be able to give solutions to everyone's problems, and attain some status. They have many motives but they cannot understand the real necessity. (SOTGOD, v 1, p 53) + (see also sloka 501)

561 visaya vinivartante, niraharasya dehinah rasa-varjam raso

visaya vinivartante, niraharasya dehinah rasa-varjam raso py asya,
param drstva nivartate

"Although the person of gross corporeal consciousness may avoid sense objects by external renunciation, his eagerness for sense enjoyment remains within. However, inner attachment to sense objects is spontaneously denounced by the person of properly adjusted intelligence, due to his having had a glimpse of the all-attractive beauty of the Supreme Truth." (B-g, 2.59)

Raso 'py asya, param drstva nivartate. By even slightly coming in contact with the dignified position of our own soul, all worldly charm will vanish; and even that will seem to be a negligible thing compared to the awakening of higher levels of realisations, up to the Super-soul - Paramatma - then to Narayana and Krsna! There is so much ecstatic enjoyment on that side and it will be realised only when it will be revealed within us. Though to our present conception it is far away, still, that experiencer, that taster, is within us: it is the jivatma. And if we try to concentrate even for a second there, we will find what a dignified position the soul holds. We shall think, "Who are these thieves? The intellect, mind and senses are all thieves and plunderers. They are taking me into

the land of misery as if through some intricate conspiracy." It will seem like that to us. (SOTGOD, v 3, p 46) + (see also slokas 185 & 405)

Our heart's concern is with ecstasy, charm, and sweetness. And this is felt by the heart, not by the brain, so the heart has been given the most importance. The next effect is felt in the plane of knowledge. After getting a taste of divine sweetness, suspicion vanishes, (rasa-varjam raso py asya, param drstva nivartate - see sloka 405). When we have a taste of real ecstasy (rasa), then all doubts are cleared. By getting a taste of Krsna consciousness, the heart is captured, and when the heart is captured, the ecstasy of love of Godhead, prema, begins to flow.

Being satisfied, the heart will say: "This is what I was searching for!" Then, the brain will follow, thinking: "Yes, there can be no doubt, this is the highest goal of our search. Dissolve everything else." The heart will say: "I have attained prema, divine love - this is the highest thing! Stop all works from now on." Then, karma will close all its workshops. After coming in contact with Krsna consciousness, the first result is that the heart awakens. When the heart is captured, the brain approves, and our karma, energising in the wrong direction, stops. Krsna consciousness is the real wealth of the heart. (TGVODL, p 22)

562 vrsabhanu-suta-dayitanucaram, caranasrita-renu-dharas tam

vrsabhanu-suta-dayitanucaram, caranasrita-renu-dharas tam aham
mahad-adbhuta-pavana-sakti-padam, pranamami sada prabhupada
padam

"He is the dearest intimate follower of the Divine Daughter of Sri Vrsabhanu, and I know myself to be most fortunate by taking the dust of his holy feet upon my head. I make my obeisance unto his invincible, wondrously purifying lotus feet. I perpetually bow to the wonderful

effulgence emanating from the toenails of the holy feet of my Divine Master." (SPP) + (ARO, p 10)

563 vyaghra-varanaina-vanya-jantu-krsna-gayakam

vyaghra-varanaina-vanya-jantu-krsna-gayakam

prema-nrtya-bhava-matta-jhadakhanda-nayakam

durga-vanya-marga-bhatta-matra-sanga-saukaram prema-dhama-devam
eva naumi gaura-sundaram

"Leaving Ramakeli, the Lord continued His journey towards Vrndavana. On the way He passed through Jhadakhanda forest where He inspired the jungle animals such as tigers, deer, elephants and other forest creatures to sing with Him the Holy Names of Krsna. Intoxicated by the wonderful nectarean experience of association of the Lord, the animals began to joyfully dance along with their newly found compassionate Master towards whom they were drawn by an irresistible love. While He was madly absorbed in deep devotional ecstasy, the Lord easily and happily proceeded down the dense and impenetrable jungle path of Jhadakhanda, accompanied only by Balabhadra Bhattacharya. I sing with joy the unending glories of my golden Lord Gaurasundara, the beautiful divine abode of pure love." (PDDS, 36) + (SBRBM, p 10)

564 vyaso vetti na vetti va

vyaso vetti na vetti va

There is gradation and there is room for progress in Krsna consciousness. We will say that one is chaste due to his own sincere progress, not due to adherence to the figure, the formal conception. vyaso vetti na vetti va. Such a strong expression is also there. All rights reserved. Krsna consciousness is unlimited. Still there is the possibility of conceiving its purity in its unadulterated form, and the Acaryas are giving that to us.(SGD, GP, '94, p 12)

Mahaprabhu says to Sanatana Goswami: " Sanatana, Krsna is very gracious to you, He is sending so many things for you through Me. I don't understand them, but for you so many things are passing through Me. The Grace of Krsna is flowing through Me to you, I feel. I do not know all these things, it is not Mine."

It has also been mentioned: vyaso vetti na vetti va: that Vyasa who has written Srimad-Bhagavatam, he may or may not know what is its meaning. It is coming for the others through him. (C, v 1, # 5, Sum. '93, p 11)

Y

565 yac chrotavyam atho japyam, yat karttavyam nrbhih

yac chrotavyam atho japyam, yat karttavyam nrbhih prabho smarttavyam
bhajaniyam va, bruhi yad va viparyyayam

(Pariksit Maharaja put this question to Sukadeva Goswami): "We are exercising our senses in this plane but what will be the most beneficial for us? We are receiving things from outside to meet the demand of our internal self, but what will be the best utility of our senses? Which things should we imbibe within ourselves for our best interest? We are always accepting something from the environment for the inner interest. Now how should we utilise our senses, the channel of our knowledge, that they may best help our inner interest?" (S-B, 1.19.38) + (SOTGOD, v 3, p 1) (see also sloka 545)

566 yadamiya-mahima-sri bhagavatyam kathayam pratipadam

yadamiya-mahima-sri bhagavatyam kathayam pratipadam anubhutam
apyalabdha-abhidheya tadakhila-rasa-murteh syama-lilavalamvam
madhura-rasadh i-radha-padapadmam prapadye

"It is She, whose unlimited nectarean glories, qualities, beauty and love for Krsna have always been deeply felt and recognised throughout the whole Bhagavatam at every step of its ultimate meaning and purport of all descriptions. Yet, out of feelings of awe and reverence, and to protect Her high honour, Her Name has not even been mentioned by Srila Sukadeva Gosvami in the Srimad-Bhagavatam. She therefore remains mystically unavailable as the most confidential, ultimate objective of life. She is the shelter and promoter of all divine pastimes (lila) of Krsna, Who is the personification of all beauty and bliss (rasa). I offer my most regardful obeisances unto the lotus feet of Sri Radhika, who is the unlimited ocean of all conjugal ecstasy or mellows (madhurya-rasa)." (SRP) + (ARO, p 12) + (SBRBM, p 31-2)

567 yad-anucarita-lila-karna-plyusa-viprut- sakrd-adana

yad-anucarita-lila-karna-plyusa-viprut- sakrd-adana-vidhuta-dvandva-
dharmavinastah sapadi grha-kutumbam dinam utsrjya dina bahava iha
vihanga bhiksu-caryam caranti

"The transcendental lila of Sri Krsna is great nectar for the ears. Those who relish just a single drop of that nectar even once have their attachment to material duality totally ruined. Many such persons have immediately given up their futile homes and families and have come to Vrndavana like a free bird out of a cage. Becoming totally detached from their material life, those devotees have taken up the path of renunciation and have accepted alms just to maintain their lives on this plane. In this way they continue to search for Him, the all fulfilment of life."

(S-B, 10.47.18) + (SBRBM, p 26-7)

568 yada pasya pasyate rukma-varnam kartaram isam

yada pasya pasyate rukma-varnam kartaram isam purusam brahma-
yonim

"When one sees an exalted or extraordinary personality with lustrous golden complexion He should be known as the omniscient all mighty Lord who is the divine origin of everything." (ARO, p 23)

"Krsna, the Supreme Brahman, appears in a golden form." Rukma-varnam means golden. (MU) + (TGVODL, p 4) + (see also sloka 53)

569 yada sa deva jagartti, jadedam cestitam jagat yada

yada sa deva jagartti, jadedam cestitam jagat yada savrti-santatma, tada sarvvam nimilate

"When the jagad-purusa or universal form of the Lord, falls asleep. Then everything naturally falls asleep along with Him. Then there is no more creation, no more external activity because all are dissolved. And again, with the awakening of Him, everything becomes active." (MS)

Just as we see in our dream that we have entered one garden, and this garden seems to be known to the dreamer within the context of the dream, similarly, this whole universe has been evolved from our different kinds of desires of heart - desires of the soul. The soul has some type of compartmental feeling - a certain kind of joy - whether individual or collective, which encourages progressive steps through different planes of reality. The great, exalted souls have given us the realistic ideas of such subtle evolutions of higher conception - finer conclusions of the conception of life. (SS, v 6, # 1, '92, p 8)

570 yad asit tad api nyunam, tenanyad api sandadhe tad api

yad asit tad api nyunam, tenanyad api sandadhe tad api divy-angulam
nyunam, yad yad adatta bandhanam

"After joining the original rope with another that rope was also short by the measure of two fingers. Then she tied more rope; that also was short by the same measure. In this way, no matter how much rope she added, it was always short by two fingers."(S-B, 10.9.16)

To think: "I can know You, I can measure You" - that is impossible, wild goose chasing, and this has been declared by Srimad-Bhagavatam. You can never know Him. The closer you come to the boundary of your knowledge, the more you will find Him transcending it. None can bind Him. That was shown in the attempt of Mother Yasoda. When she went to bind Damodara, Krsna, around the waist, the rope was always two fingers short. Yad asit tad api nyunam, tenanyad api sandadhe.

Mother Yasoda tried to bind Krsna with rope after she found Him stealing butter, but even after adding more, and more rope, it was always just two fingers short. Due to her affection, Krsna allowed Himself to be bound.

It is a mathematically impossible margin, but it is such. Similarly, we must know that the Absolute is subjective, not objective. Examples like this show us the failure of objective calculation. Don't go to calculate the transcendental truth by the objective process. The factor of His will can never be eliminated, and that is the real factor. If you approach to calculate about Him, the most realistic thought you must keep in your mind is that it depends on His Supreme Will.

(SOTGOD, v 1, p 159-60) + (see also sloka 197)

571 yad-avadhi mama cetah krsnapadaravinde nava-nava-rasa-dhamany

yad-avadhi mama cetah krsnapadaravinde nava-nava-rasa-dhamany
udyatam rantum asit tad-avadhi bata nari-sangame smaryamane bhavati
mukha-vikarah susthu nisthivanam ca

"Since I have been engaged in the transcendental loving service of Krsna, realising ever-new pleasure in Him, whenever I think of sex-pleasure, I spit at the thought, and my lips curl with distaste." (B-r-s, daksina-vibhaga, 5.39 - quoted from Yamunacarya)

Yamunacarya says: "Before I came in touch with the Krsna-love of

Vrndvana, worldly pleasure was of much importance to me; but now, if any mundane taste comes in my memory, my face becomes disfigured, and I spit at the thought."

What is real joy and ecstasy? We are not acquainted with that. This is our present trouble. Yet as much as we progress in Krsna consciousness, we shall become conscious of a practical feeling of real joy and ecstasy, beauty and charm, and in this way, we shall become more encouraged.

Yamunacarya says: yad-avadhi mama cetah krsna padaravinde.

So if we get a slight taste of that ecstasy, then at once we come to the conclusion that there can be no comparison between that and any peace or pleasure here in this mundane world. At the same time, once we are settled in that atmosphere, no pain can disturb or affect us in any way. (TGVODL, p 150-1)

572 yada yada hi dharmasya, glanir bhavati bharata abhyutthanam

yada yada hi dharmasya, glanir bhavati bharata abhyutthanam
adharmasya, tadatmanam srjamy aham

paritranaya sadhunam, vinasaya ca duskrtam dharma-
samsthapanarthaya, sambhavami yuge yuge

"O Bharata, whenever there is a decline of religion and an uprising of irreligion, I personally appear, like a being born in this world." (B-g, 4.7)

"I appear in every age to deliver the saintly devotees, to vanquish sinful miscreants, and to firmly establish true religion." (B-g, 4.8)

"Whenever and wherever religion declines and irreligion becomes

prevalent, I advent Myself. In order to protect the saintly and punish the wicked, as well as to re-establish religious principles, I appear millennium after millennium."

Here, Krsna says: "I come here now and then to help re-establish the scriptural injunctions, as well as to do away with the demoniac." These are the references from the scriptures describing how Krsna comes in search of His servants. By accepting these statements as our starting point, we can see that He is always coming to this world to help the fallen souls, His own servants. (LSFTLS, p V1) + (see also sloka 200)

In Srimad-Bhagavatam, Krsna says: "First I transmitted Vedic knowledge to this world through Brahma. And that was entrusted to his disciples: the four Kumaras, MarTci, Angira, and other sages."

The knowledge was first invested in them and later in books. First it was presented in the form of sound, not script. Gradually it became fixed in writing. In the beginning, it descended directly through sound from one man to another, from lip to ear. No script or writing was invented at that time, but knowledge was contained in the form of sound. Passing through the ear to the mouth, and again to the ear of another, gradually it became lost. In connection with the mediator sometimes it becomes lost and disfigured, distorted, and then again the Lord feels the necessity of appearing in this world. (yada yada hi dharmasya).

Sometimes Krsna comes Himself, and sometimes He sends a normal thinking man to reinstate the standard of true religion. Krsna says: "This karma yoga that I have spoken to you, Arjuna, I spoke first to Surya, and from Surya it was passed down from generation to generation. And so it has become mutilated and disfigured. Again I am speaking that very same thing to you today."

The enervating plane gradually erodes the truth. The truth is bright when it first appears, but gradually with the contact of this enervating plane, it becomes weak, disfigured, and demoralised, and so Krsna appears from time to time to rejuvenate it, and bring about a renaissance. (SGAHG, p 16-7)

In the Srimad-Bhagavatam Uddhava posed the question: "Why in the name of religion are there so many "isms" in the world. Will every "ism" that is found here independently take me to the goal? Or is there any gradation?"

Krsna told him: "When the creation began, I transmitted the truths of religion into the heart of Brahma, the creator, and from Brahma, that came to his disciples. But according to the different capacity of those disciples, what they received was a little changed when they delivered it to others. When I gave it to Brahma, that knowledge was one. Brahma told his disciples, and when they received it in the soil of their heart, it entered, but with some modification. Again, when they gave delivery to their disciples there was more modification."

It became lost due to the vitiating nature of the mundane plane. One point is the difference in the receiver and another, in the succession. So, gradually the truth was modified, and now we see that the religious world is a jungle. Some give stress on penance, some on charity, some this, some that. So many branches of religion have sprung up. And antagonistic, ascending opinions like atheism have also grown from the human mind to oppose those modified descending opinions. So, now we find there is a jungle. Krsna appears now and then to re-establish the principles of religion. (yada yada hi dharmasya glanir bhavati). When religion becomes extremely degraded, Krsna comes again, or sends His representative, telling him: "Go and set it right."

There must be religious differences, but one who can catch the real internal meaning of the truth will be saved. Others will be misguided, and it will be a long time before they are delivered. Once having a real connection with a bona fide guru, he won't be lost. In this way Krsna answered Uddhava's question in the Eleventh Canto of Srimad-Bhagavatam, and it is quite intelligible. It is neither unreasonable nor dogmatic. If we are sincere, we won't be lost. (SGAHG, p 95)

During the time of my Guru Maharaja's (Srila Bhaktisiddhanta Saraswati Thakura's) preaching, one newspaper in Calcutta complained: "Gaudiya Math is spreading slave mentality to the country - this is most objectionable. This will destroy the military spirit of the land, so they can't

be encouraged to spread slavery. They have no patriotism, what are they! That they are nothing, they do not belong to Him, the country does not belong to us, no interest, eh! What are they? Go, hence, and live in Vaikuntha. We won't allow you to spread this poison into the country."

The atheists cannot tolerate the call to come hither and live in Vaikuntha. They can't tolerate the spreading of this 'poison' within the country. And they hold that in Bhagavad-gita, Krsna supported war. But that was not from their standpoint.

Yada yada hi dharmasya - The Lord says: "Sometimes the world is so thickly and powerfully attacked by the atheistic influence, that I have to come down again to re-establish some sort of religious environment here. The dreaded enemies are vanquished and killed and the good thinkers are given certain relief in their lives. For this I have to come." (SOTGOD, v 2, p 213-4) + (SVT, v 2, # 1, '93, p 4)

573 yad dhamnah khalu dhama caiva nigame brahmeti

yad dhamnah khalu dhama caiva nigame brahmeti sanjnyate
yasyamsasya kalaiva duhkha nikarair yogesvarair mrgyate vaikunthe
paramukta-bhrnga-carano narayano yah svayam tasyamsi bhagavan
svayam rasa-vapuh krsno bhavan tat-pradah

"The effulgent, nondifferentiated aspect of divinity known as Brahman is composed of infinite particles of individual consciousness, and has been considered by the Upanisads and by Vedic scholars to be the halo of the Absolute. The localised plenary portion of Godhead known as Paramatma is sought after by the great yogis practising extreme penances. Narayana Himself, the predominating Lord of the Vaikuntha planets, whose lotus feet are worshipped and served by His unexcelled beelike devotees, is only a partial representation of the original Personality of Godhead. The original or full-fledged aspect of divinity is Krsna. O Bhaktivinoda Thakura, you have not come to distribute Brahman or Paramatma or even Narayana-bhakti, but svayam-bhagavan

Krsna, the original conception of the Absolute, who is allecstasy. It is you, O Gurudeva, who can gently place me in His hands, and you have come to give Him to the public." (S-B-v-d, v 7, SKM, p 53) + (SGG)

"Just as the moon, he helps the stars to twinkle, and he's (the moon) supposed to also help the 'asadhi'. Many drugs, the moon's rays help to gain their potency it is told - so also you have come to enliven the scriptures with the proper meaning and to please the real saints that are in the world. Like a moon, you have come here in this world." Then the next, "You have done a great service to the worldly people by composing many devotional scriptures, books and so many other things. Acarya Ramanuja, the great scholar, and many others also did, but your greatness and nobility is not to be limited there. Then, what is more... yaddhamnah khalu dhama caiva nigame brahmeti.

That Brahman has been considered by the Vedic scholars to be the halo of the Absolute and even by the great yogis. They are, with great trouble, searching after the Paramatma - the All-Pervasive Spirit, All-Comprehensive, and All-Permeating. With great penance they are searching after that which is only a partial representation of Narayana, Who is searched after by the great and are above this self-salvation. Personally, they are engaged in the serving of this Narayana in a happy way.

But, Narayana, whose original full-fledged aspect is Krsna, you have come here to give that! Not this Paramatma, nor Brahman, nor even Narayana- bhakti, but Svayam Bhagavan, who is the very full representation of the different types (expansions) that they are. That original conception of the Absolute, Svayam Bhagavan Krsna, who is All-Ecstasy, You have come to give that thing to the public. And, that is also in Vrndavana, the highest sphere, where He's receiving the different types of services including vatsalya, filial service, and, where Radharam, with all of Her paraphernalia, is giving Him the highest form of affectionate service, you can give us the position of service in that plane!" (SS, v 3, # 1, '85, p 11)

yadi gaura na hoita, tabe ki hoita, kemone dharitam de radhara mahima,
prema-rasa-sima jagate janata ke

madhura vrnda vipina madhuri pravesa caturi sara baraja yuvati bhavera
bhakati sakati hoita kara

Vasudeva Datta has said: "If Mahaprabhu had not appeared then how could we sustain our lives? How could we live? What type of ecstatic rasa has He imbibed that we have been able to have a little taste? Without this our lives would be impossible. Who else could take us to the acme of realisation of the position of Srimati Radharani. She holds the highest position. She is the greatest victim to the consuming capacity of Sri Krsna. She stands as the greatest sacrifice before Krsna's infinite consuming power. Rasaraj-Mahabhav - the rasa is there, and She is the drawer of that rasa from the storehouse. She has such negative capacity that She can draw out the rasa to the highest degree both in quality and quantity." (C, v 1, # 7, Spr. '95, p 10) + (see also sloka 257)

"What great insurmountable, unsurpassable loss would we have faced in our life, if Sri Gauranga had not appeared before us on this earth? How could we bear our unfulfilled, empty life without Him? Who in this world would have described the super excellent transcendental glory of Sri Radhika, Who is the last limit of divine love and devotion for the Supreme Lord Krsna? Without His grace, who would be able to know the super excellent devotional path that gives entrance into the transcendental realm of the ambrosial ecstasy of Vrndavana? Who would be able to attain the mood and taste of the topmost devotional ecstasy of the young damsels of Vraja?" (SBRBM, p 32)

Krsna is of vital importance to our existence. Only Krsna can give us vitality. And as Sri Caitanya Mahaprabhu, Krsna Himself distributes Krsna consciousness. Vasudeva Ghosa says, therefore: "Sri Gauranga is my life and soul, my only vitality. If Gauranga had not come, how could I live?

By His grace I have tasted such valuable food that without this, my life would be completely impossible."

(LSFTLS, p 31) + (see also sloka 522)

Caitanya Mahaprabhu demonstrated to the scholars that His intelligence and scholarship excelled everyone else's. So when He came with the tidings of divine love, then it was easier for the ordinary men to accept it as the highest ideal and try for it.

So Vasudev Ghosh says: "If Mahaprabhu had not appeared in this Kali-yuga, then how could we tolerate living? How could we sustain our lives? What He has given - the very gist of life, the very taste, the charm of life - without that, we think it is impossible for anyone to live in this world. Such a thing has been invented, discovered by Gauranga. If He had not come, then how could we live? It is impossible to live devoid of such a holy and gracious thing as divine love. Without Caitanya Mahaprabhu, how could we know that Radharani stands supreme in the world of divine love? We have received all these things from Him, and now we think that life is worth living. Otherwise to live would be suicidal."

And serving those who can serve Radharani is the way to approach Her vicinity. By serving the servants of the servants, we are assured of success in getting the grace of Krsna. If somehow one can be counted in the group of Srimati Radharani's servitors, one's future is assured. Within the group of Radharani's servitors, we aspire to be rupanugas, followers of Sri Rupa. (LSFTLS, p 102)

In the pastimes of Sri Gauranga Mahaprabhu, one of the principal gopis of Srimati Radharani, one of the asta-sakhis of Vrndavana, came here as Vasudeva Ghosh. In appreciation of Mahaprabhu's descent here, he says: "How could I keep up my life if Gauranga Mahaprabhu did not come down? If I did not come in touch with Gauranga Mahaprabhu, how could I live at all? That is so near to life, so near to vitality. It is the vitality of the vitality. If I had not come in touch with such a potent vitality, I should have been finished." In this way, our intimacy may accommodate Soman Mahaprabhu. Vasudeva Ghosh said: "I could not live at all if such

nectar had not been extended into me. It would have been completely impossible to go on with my life." (SOTGOD, v 1, p 109)

"If Gauranga did not come, who else could come and inform us about the highest quarter of ecstatic pastimes?" Yadi gaura na hoita, tabe hi hoita, kemone dharitam de. "Then how could we keep our existence, maintaining our very existence? So much prospect we have got! We did not know? We have dragged down our existence so far. Now, we find such a happy fulfilment is awaiting. Such is our fate, our fortune. Now, "Yes," our creation, our existence is real and desirable. Otherwise, it is all dry and undesirable."

Radhara mahima, prema-rasa-sima jagate janata ke. Prema - we give two Paisa to another and we find much ecstasy in the heart - a Paisa or two and some food, some morsel are all on the relative circle - giving some morsel to the body - not the real representation of the living being. And what I am giving, that is not touching the real plane of life! We are all thinking, "doing this," we are big men, we are generous hearted, we are patron = puffed up with our pride. But we did not reach the real plane of life at all.

Prema-rasa-sima. Given that the self-satisfaction of self-distribution can reach so far, so high - by giving to others. But how to give? And what quality of giving is real gift? Proper gift? All these things we did not know at all, prema-rasa-sma, prema. We give, and what we get in reaction? That is prema, love. That is the ecstasy. By distributing ourselves, what will we get as a reaction? The quality of that may be so high that such a reaction may come - the prema-rasa-sma - radhara mahima. And where is the acme of all selfgiving? That is to be found in Radhika only, how the self-forgetfulness, the self-distribution to be found in the Absolute, how far it may grow? To what standard? This we find in Radharani.

Radhara mahima, prema-rasa-sma jagate janata ke. And, who will bring this secret of the transcendental to the mortal plane without Gauranga? Has anyone done such? What is the real standard of a noble life? What is nobility? We are all suffering from mean consciousness. We do not know how to give ourselves. What standard of giving is a real gift? Self-distribution, selfforgetfulness - these are big words. What is their real

meaning? How far may it go up? Only big words won't do, but the real meaning - how far it may reach? It may reach to Vrndavana. The acme is there. That Gauranga! He brought it down. By His realisation. But of course, it is He Himself that He has come to distribute. He is incomparable with anyone! What to do? But anyhow, we have got this information of the highest type of noble life through Gauranga. To give, to become unconscious of one's own self. To give a touch of that lila, that high pastime, a finishing of the life of this world." (SS, v 4, # 1, '86, p 9-10)

575 yadi karibe krsna-nama sadhu-sanga kara

yadi karibe krsna-nama sadhu-sanga kara bhukti-mukti-siddhi-vancha
dure parihara

"If you are going to chant the Holy Name, keep the association of the pure devotee and totally abandon all your desires for enjoyment, liberation, yogic perfections or miracles." (P-v)

We are but tiny souls and many things may be miraculous to us. Yogis and mystic persons can show many miracles and captivate us. It is easy to capture a tiny soul by miracles. There are so many powerful miracle-men in the world. Let God save us from their hands! We must not allow ourselves to be the prey of so many miracles; may that charm leave us, once and for all. Yadi karibe krsna-nama sadhu-sanga kara.

May all these alternative prospects - exploitation, renunciation, miracles - retire forever. We want only the Lord of our heart, who can award the deepest satisfaction. All the atoms of our innermost constitution have their corresponding engagement with Him, and that too, is of the highest quality. This proposal is given by the Gaudiya Vaisnava school under the direction of Sri Caitanyadeva and Sri Nityananda Prabhu.

In the Vrndavana proposal, the Infinite is in the nearest position with the finite: aprakṛta. Aprakṛta is where the Infinite has come nearest to the finite, as though one of them. When He is so close, so near, no one can

easily recognise whether He is infinite or not. (SOTGOD, v 1, p 11-12) +
(see also slokas 221 & 480)

576 yadrcchaya copapannam, svarga-dvaram apavrtam

yadrcchaya copapannam, svarga-dvaram apavrtam sukhinah ksatriyah
partha, labhante yuddham idrsam

"O Partha, such a battle, present of its own accord like the open gates of
heaven, can be gained only by the most fortunate warriors." (B-g, 2.32)

We must not be afraid of any adverse circumstances. Krsna says: "A
happy ksatriya hankers for the battle you are facing." (sukhinah ksatriyah
partha, labhante yuddham idrsam) So, a bad workman quarrels with his
tools. Our karma has come to face us, to surround us, and we can't avoid
it. These disturbances are the result of our own karma; they came from
within us. So, we must not quarrel. We must act properly in dealing with
that. (SGAHG, p 46)

577 yadyapy anya bhaktih kalau karttavya tada

yadyapy anya bhaktih kalau karttavya tada kirttan-akhya-bhakti-
samyogenaiva

"In this Kali-yuga, of the nine basic forms of devotional practices, the
forms other than kirtana certainly should be practised, but they must be

conducted subserviently to kirtana." (B-s, sankhya 273)

And this is the principle of Mahaprabhu's preaching. Kirtana has its own special characteristic, particularly in Kali-yuga. (SOTGOD, v 2, p 22) (see also slokas 236, 217, 138 & 258)

578 yahe tara sukha haya sei sukha mama nija

yahe tara sukha haya sei sukha mama nija sukhe-duhkhe mora-sarvadai
sama

"Which ever way He feels satisfied to treat me is my happiness."

(TSOBT, p 142) + (SBRBM, p 30)

579 yajnarthat karmano 'nyatra, loko 'yam karma-bandhanah

yajnarthat karmano 'nyatra, loko 'yam karma-bandhanah tad-artham
karma kaunteya, mukta-sangah samacara

"Selfless duty performed as an offering to the Supreme Lord is called yajna, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the

Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (nirguna-bhakti)." (B-g, 3.9)

"Unless work is done as a sacrifice for Visnu, one's own work will be the cause of bondage; therefore work on My behalf, and free yourself from the chain of action and reaction." Bhagavad-gita (3.9) says that any work, no matter what it is, causes a reaction. For example, you may nurse a patient. Apparently, it is a good thing, but you are giving the patient medicine that comes from killing so many insects, trees, creepers, and animals. You may think that your nursing is a very pure duty, but you are causing a disturbance in the environment, and you will have to pay for that. In this way, whatever we do here cannot be perfectly good. (TSFSK, p 48-9)

We must firmly establish the conception of Tsavasyam: everything, including ourselves, is meant for the Supreme Lord. We are all His servants, and we are meant to utilise everything in His service. Any work we perform will bind us in this environment of matter, unless we perform yajna, sacrifice (yajnarthat karmano 'nyatra, loko 'yam karma-bandhanah). (TSFSK, p 50) + (see also slokas 581, 582 & 13)

What is the meaning of dedication or sacrifice? yajnarthat karmano 'nyatra, loko 'yam karma-bandhanah. Work should be done only as a sacrifice. All other work is mere energising force. (GOD, p 11) + (see also slokas 581, 582 & 13)

To live here we cannot but consume, and we cannot but create devastation in the environment by our eating. If we go to consume anything, even plants, grasses or seeds, then microscopic creatures are being killed. So the question is how to get rid of this reaction? It is said in Bhagavad-gTta (3.9), we shall get relief from that reaction only if we can successfully connect everything with the Supreme Satisfaction, with Him whose pleasure all existence is meant to fulfil. So, in the taking of food,

really we are to be conscious that we are collecting the ingredients for His satisfaction, and then cooking and offering to Him for His satisfaction - that should be our real purpose. And then because our whole life and energy is for serving Him, we need energy and must take something out of that.

But the main point, the real substance of the transaction will be to collect, cook, and offer to Him according to His will expressed in the scriptures. That is the first step, and only after the foodstuffs have been offered to Him shall we take anything ourselves. This will help to make us always conscious of why we are taking. We are taking because we want only to serve Him. Furthermore, whatever has been accepted by the Lord, the "poison," the bad reaction, will have been absorbed and digested by Him just as in the case of Mahadeva who drank the poison generated from the Ocean of Milk.

Krsna is Absolute and can digest anything. Not only that, but those things which have been consumed in His connection also receive promotion, so actually there is no himsa, violence. What appears to be himsa is not really so, because those whom are apparently violently treated actually receive a high promotion through connection with the Supreme. In addition whoever has been instrumental in fulfilling that connection will also receive some reward. So the devotee must think: "What shall I take? I won't take anything from the world, I shall take only from my Master, as His grace. It is His grace, His free grace to me - Prasada."

The word Prasada means 'kindness,' 'grace.' The devotee will feel: "Whatever service I do, I am not expecting anything to be paid to me in return. It is a free transaction. And whatever I receive is only His grace. So I shall take Prasada, then I shall be free from all entanglement of action and reaction even though I am in the midst of it. Because it is a fact that with every action I must disturb the environment, then if all my actions are meant for Him, the Supreme Lord, there will be no bad reaction coming to me, but rather the opposite reaction will occur and help not only me but those that were offered also. Through me, through myself as a centre, such waves will emanate that will help others to progress in their path of purification."(SOTGOD, v 3, p 11-12) + (see also sloka 518)

580 yajna-sistasinah santo, mucyante sarvva-kilbisaih

yajna-sistasinah santo, mucyante sarvva-kilbisaih bhunjate te tv agham
papa, ye pacanty atma-karanat

"Saintly persons who partake of the remnants of sacrifice become liberated from all the sins arising from the five kinds of violence to living beings. But those who cook for their own consumption, those sinners eat only sin." (B-g, 3.13)

We are entitled only to taste the remnants left by the Vaisnavas. We are to accept those remnants and continue our lives in that way.

(SOTGOD, v 3, p 76) + (see also sloka 528)

581 yajno vai krsna

yajno vai krsna

The Lord or Guardian says that: "It must be devoted towards Me, to My satisfaction, otherwise it is not yajna." Sacrifice means that it must be for the Absolute centre, and not for any provincial interest, sectarian purpose or anything else. It must go to the Absolute and then it will be real yajna. (GOD,

p. 11)

582 yajno vai visnu

yajno vai visnu

"Sacrifice is meant exclusively for Visnu, or Krsna." (TSFSK, p 50)

583 yamadibhir yoga-pathaih, kama-lobha-hato muhuh

yamadibhir yoga-pathaih, kama-lobha-hato muhuh mukunda-sevaya
yadvat, tathaddhatma na samyati

"The agitated mind, repeatedly taken captive by its enemy in the form of depravity rooted in lust and greed, is directly mastered by serving the Supreme Lord, Mukunda. It can never be likewise checked or pacified by practising the eight-fold yogic discipline, which is generally based on sensual and mental repression (yama, niyama, etc)." (S-B, 1.6.35) + (SSPJ, p 66)

Here, Sri Narada Muni is saying: "You yogis think that by the process of controlling the breath you are getting peace of mind and also control over the senses. But it is only for the time being. Even if it continues for lives together, it is an artificial thing. It cannot have any permanent contribution. You think that control of lust and anger is everything, and that you will find a sort of peace within yourself that you are master of lust, anger, and greed, etc. (kama, krodha, lobha, etc.). But you cannot retain that position. That is a lower position, a lower peace, it cannot be maintained permanently. You will have to fall down. It is temporary (hato

muhuh - controlled repeatedly). But mukunda- sevaya yadvat ...samyati: the peace you attain from yoga practice cannot reach to the degree of peace you will find in yourself by serving Mukunda. This yoga is the artificial means of checking the kama, krodha, etc., that disturb the mind and bring quick reactions. By the practice of controlling the breath, the prana-vayu, one can become a 'master' of the senses, but it is temporary."(SOTGOD, v 1, p 92) + (see also sloka 267)

The practices of sitting postures (asanas), breath control (pranayama), etc, may help us to a slight degree, but only superficially. The deep seed can be eliminated only by taking Mukunda on the throne of our heart. (Mukunda- sevaya yadvat) If one goes on with the artificial means of pranayama and so on, lust and anger may seem to be a little reduced in power for the time being, but this is not a permanent cure. When the practices are slackened, they arise again. The relief from lust, anger and greed is only temporary. The meditators and renouncers (yogis, jnanis) think these practices will quench their inner thirst, and they go on with constant deep meditation (nidhidhyasanam) while keeping guard outwardly with some external practices. But the devotees do not have any faith in this method. They consider the whole thing artificial. They only want to invite Vasudeva in all phases of their lives, and in this way they permanently do away with those enemies. (SOTGOD, v 2, p 2)

It may be possible for us to control our senses to a certain extent and for some time by the practice of yoga, but yoga cannot give the Absolute. That He is Absolute means He is above all. Absolute means that He is self sufficient; He is not dependent on any other thing. Yoga can only help us to control our mental and physical anomalies or eccentricities, that too only for the time being, not for eternity. For the time being, lust, anger, greed, illusion, etc. (kama, krodha, lobha, moha, etc.) all may be brought under control but only for some temporary period. Mukunda-sevaya - but if we can engage ourselves in the service of Mukunda, then all disturbances will leave us once and for all. By finding the sweet taste in His service and company, all these so-called charming proposals will retire eternally. The charm for lust, the charm for anger or for greed, all these things will vanish altogether and won't come back again if only we

can get the taste of serving the Lord, Mukunda. (SOTGOD, v 3, p 50) +
(see slokas 305 & 434)

584 yam evaisa vrnute tena labhyah

yam evaisa vrnute tena labhyah

(K-U, 1.2.23)

Whoever He chooses to make Himself known to can know Him.
Otherwise, no one can know Him against His will. He has reserved all the
right of not being exposed to the senses of anyone and everyone. He is
so high, He can do that. If He does not wish to make Himself known, no
one can know Him - whenever He wishes to make Himself known to
someone, they can know Him. This is His position. (SOTGOD, v 1, p 87)
+ (see also sloka 335)

Whomever Krsna will accept can understand Him - others cannot. (yam
evaisa vrnute tena labhyah) When Krsna delegates power sufficiently to
a Vaisnava, and wants to deliver many fallen souls through him, it takes
place by His will.

(SGAHG, p 131) + (see also sloka 4)

585 ya nisa sarva-bhutanam, tasyam jagarti samyami yasyam

ya nisa sarva-bhutanam, tasyam jagarti samyami yasyam jagrati bhutani,
sa nisa pasyato muneh

"While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy." (B-g, 2.69)

Sriman Mahaprabhu portrayed in His character how much He intensely searched for Krsna and how deeply and intensely He became absorbed in Krsna-lila. He ignored so many other facts competing in the outside world. Forgetting everything, despising everything which is so important to us on this mundane plane, i.e., so many functions, so many duty considerations - all of this, He neglected. How deeply and intensely He engaged Himself in Krsna- lila. Diving deep into it, it was to capture His whole heart so intensely that externally, He was found to be helpless; jumping into the ocean, crossing the wall, coming to the Jagannatha Temple unknowingly - what sort of deep attraction did He have for that Reality in Jagannatha?

We see the Vighraha, the wooden form of Jagannatha. But how could Caitanya Mahaprabhu see? Tears! Running down incessantly filling up so many pits, one after another! - pits are being filled by the tears. What does He see? What is the depth of His vision? Is He seeing the wooden form of Jagannatha that we see? What is He to see? How is He to feel? What intensity is in Him?

Ya nisa sarva-bhutanam. Our existence is all night to Him; our day world is really like all night to Him! And what is night to us? It was clearly day to Him. He was fully awake there. So He showed by His example. What gratefulness we have for this apparently interesting world; how wonderful we think of our imagination, superstition, etc. But diving deeply there, He showed by His own characteristic and nature, His own example and

practices, just how sweet, how captivating is the life of a devotee in the internal world of reality. (SS, v 2, # 1, '84, p 6) + (see also sloka 93)

"What is night to a particular person, that is day to another section; what is day to the phenomenal engagement, that is night to the transcendental mentality."

(SS, v 4, # 1, '86, p 2)

Some persons are awake in the world of experience. Their day is the world of experience and their night is the soul's world, God's world. And another class of men are wakeful in the soul's world and are sleeping in this world of experience. This world is darkness to them, and they are quite awake in the world of faith. They find that the world of faith is a permanent world.

The soul, however tiny, has a substantial position in eternity; it is an eternal factor in the world of faith. There, we shall find: "Whatever I see is eternal. Nothing will be effaced at any time. I am a member of the world of reality, and through faith I can reach such a subtle plane that never dies or changes. There is such a subtle, higher plane, and my soul is a member of that plane. The soul is wakeful there and is asleep in this world of experience, having no connection with it. And the man of the world of experience with flesh and blood, he is wakeful here, whereas that real world - the soul world - is like dark night to him."

In our present condition it may seem almost non-existent, but such a plane is the substantial eternal reality. Its existence supersedes all. All may vanish, but faith stands forever. Faith is the particular potency of Srimati Radharani.

(SOTGOD, v 1, p 20-1) + (see also sloka 485)

We are wakeful in this material world, but there are others who are completely awake in that plane of faith, while this world of matter, this tangible world of enjoyment and exploitation, is underground to them; it is

far, far away from their conception. They are deeply engaged in the world of service, through sraddha, faith (ya nisa sarva-bhutanam, tasyam jagarti samyami).

To them, even to see Krsna is a type of enjoyment. They think: "No, we won't disturb His sweet will; whenever He likes to, He may call for us, and then we shall have a chance to see Him - otherwise not." If for my personal satisfaction I desire to see Krsna: "O Krsna, come and stand before me so that I can see You and satisfy my eyes or inner hankering," this is a kind of imposition by our exploiting nature. A devotee does not want this. Actual devotees do not allow these thoughts to enter their minds, but they maintain the mood: "Whenever He wishes to, He will call for me, and then I shall have a chance to see Him." (SOTGOD, v 1, p 22) + (see also sloka 31)

In the Navadvipa-bhava-taranga by Bhaktivinoda Thakura, he seems to be having actual visions of the Pastimes of the Lord on the various islands of Navadvipa ; yet he writes in such a way that he also seems to be aspiring for those visions. But of course he was actually having those visions. His vision is inspired. The Dhama allows us to see it, according to the degree of our devotion. A doctor sees a patient according to his capacity. Higher intelligence can see deeper. Such is the case always. A higher politician can see a higher strategy, and so on. Ya nisa sarva-bhutanam, tasyam jagarti samyami. "The detached, self-realised soul remains awake in the night of all beings, and the world of exploitation that all beings awaken in is similarly his night." A detector can see the depth afforded by its capacity. The X-ray can detect to a certain depth, the microscope has another dimension of utility. There is revelation according to one's capacity. Deserve - and have. (SOTGOD, v 2, p 99) + (see also sloka 281)

A higher conception of the finer world is here. It is real, and where you are trying your utmost to make a stand, the place that you consider real is unreal. Ya nisa sarva-bhutanam. "You are asleep to your real self-interest and the real truth, while you are awake in the plane of self-deception." We must establish ourselves in the plane of reality, and try our best to

extend it to others. And to preach means this: "I sincerely have faith in Kṛṣṇa consciousness and relish it to the utmost. I find that my future prospect is here also. Because I feel that it is very tasteful, useful, and wholesome, I have come to distribute it to you, my friends. Take it, and you will be successful in fulfilling the goal of your life." (TSFSK, p 7-8)

586 yan-namadheya-sravananukirttanat

yan-namadheya-sravananukirttanat, yatprahvanadyat smaranad api
kvacit

svado 'pi sadyah savanaya kalpate, kutah punas te bhagavan nu
darsanat

Devahuti says: "O Lord, if he just hears Your Name, then chants it, offer You obeisances and remembers You, even a person born as a dog-eating outcaste instantly becomes eligible to perform the Soma sacrifice; to say nothing of the purification of those who see You directly." (S-B, 3.33.6)

Those dog-eaters and lowest class of people can be immediately purified by taking the Name of the Lord. When the prarabdha has gone, the person becomes like Indra, but not Indra proper, a little less. Savanaya kalpate means Indra-kalpa. Now, please note very attentively Srila Jiva Goswami's remark in his commentary.

Savanaya kalpate means 'he becomes purified to such a standard that he can perform the sacrifice which is reserved only for the brahmanas. 'Kalpate means 'a little difference.' So here, Srila Jiva Goswami has given his own commentation. What is the little difference? When that person's prarabdha has gone, he attains the position of a boy of a brahmana.

But the boy is not allowed to perform the brahmana yajna until and

unless he is given the sacred thread. A samskara (purificatory ceremony) is necessary. Janmana jayate sudrah - by birth everyone is impure, but by samskara they are purified. But who will be fit for the samskara? Only the brahmana boy. Now, he reaches the stage of the brahmana boy, and not the brahmana.

He may have come from any caste, but after taking Hari-Nama he should be considered to have reached the stage of a brahmana boy; and again when that gayatri samskara or brahmana samskara is given, he gets the recognition of a bona fide brahmana and he can perform the yajna and Salagramarccana (worship of the Deity Salagrama-sila), etc. (SOTGOD, v 2, p 157-9) + (see also slokas 44, 90 & 103)

587 yanra pativrata dharma vance arundhati

yanra pativrata dharma vance arundhati

We find in the scripture that ArundhatI is the famous example for her outstanding chastity. The quality of chastity found in the daughter of King Vrsabhanu even excels that of ArundhatI in all respects. Yanra pativrata dharma vance arundhati: "She who is famous for her ideal chastity also deeply aspires after the transcendental beauty and quality of the chastity of Srimati Radharani." (ARO, p 16)

yanra saubhagya-guna vanche satyabhama yanra thani kala-vilasa sikhe
vraja-rama yanra saundaryadi-guna vanche laksmi-parvati yanra
pativrata-dharma vanche arundhati

"Even Satyabhama, one of the queens of Sri Krsna, desires the fortunate position and excellent qualities of Srimati Radharani. All the gopis learn the art of dressing from Srimati Radharani, and even the goddess of

fortune, Laksmi, and the wife of Lord Siva, Parvati, desire Her beauty and qualities. Indeed, ArundhatI, the celebrated chaste wife of Vasistha, also wants to imitate the chastity and religious principles of Srimati Radharani." (C-c, Madhya-lila, 8. 183-4)

588 ya'opada bhagavata vaisnavera sthane

ya'opada bhagavata vaisnavera sthane

But the human form of life alone is not sufficient. Sat-sanga, sadhu-sanga, is necessary, sad-guru caranasraya. Anyone who has received the grace of a sadhu can have that nectar, whereas, even a brahmana may not be qualified to enter into the Bhagavatam. Sriman Mahaprabhu said: "Go to a Vaisnava, from him you will get the real stand-point of Bhagavatam and how to approach it."

(SOTGOD, v 3, p 18) + (see also sloka 358)

589 yare dekha, tare kaha 'krsna'-upadesa amara ajnaya guru

yare dekha, tare kaha 'krsna'-upadesa amara ajnaya guru hana tara ei desa kabhu na vadhibe tomara visaya-taranga punarapi ei thanipabe mora sanga

"Instruct whoever you meet in the science of Krsna. Teach them the instructions of Krsna in Bhagavad-gita, and the teachings about Krsna in

Srimad-Bhagavatam. In this way, on My order, become a guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association." (C-c, Madhya-lila, 7.128-9)

Sri Caitanya Mahaprabhu wants His followers to be agents to preach Krsna's devotion to the public (yare dekha, tare kaha 'krsna'-upadesa) - speak about the special prospect of the land of Krsna, Vrndavana. (SOTGOD, v 1, p 127) + (see also sloka 455)

By imbibing and exporting we can make good progress and the Absolute Capitalist will supply as much as the customers can receive from Him. This is Mahaprabhu's advice. yare dekha, tare kaha 'krsna'-upadesa. "Deliver these goods to anyone and everyone and new light will come to you which in turn you are to distribute to others. In this way you will have a dynamic and progressive life and there will be no shortage of higher backing." (SOTGOD, v 3, p 9) + (see also sloka 257)

Mahaprabhu has issued a general order: "Whomever you meet, talk with him only about Krsna." Yare dekha, tare kaha 'krsna'-upadesa. "Whomever you find, talk with him only about Krsna. In that case, I am your guru." Mahaprabhu has given this most broad and wide advice. The underlying feeling is, "Do relief work. All are in danger, acute danger. So don't consider so many minor things but go on with relief work and connect all fully with Krsna. The jaw of death is devouring them - save them! Now they are in the human species, but after death they may be lost in some other species. So, while their heads are on the surface, try to hold them, otherwise they may dive deep into the inner current and you won't be able to see them. From the human species they may go down to another species and be lost waiting there. There are so many different layers, but when they are floating, their heads are seen above the water, catch them, save them, otherwise at the next moment they may go down under the water and they will be lost without trace. So wherever you find them, somehow connect them with Krsna. Try to give them that connection. It is so urgent: "Take the Name of Krsna! - always! You can

have no plea of, 'I am taking food,' or, 'I am going to sleep.'"

Our Guru Maharaja wanted the continuous attempt. He said: "While taking food, or going to bed, doing anything or going anywhere, keep connection with Krsna. Only try to keep His connection."

Our connection with Krsna is so urgent. What a valuable life that is, and where are we? - in the jaws of mortality! So, everyone needs to be saved. Save them. Do relief work. In this general activity no specific order is necessary. It is a general thing; it is common sense in the devotional school and by this process you will be helped yourself. You will be able to keep yourself from sinking just as by the movement of one's hands and feet one can keep himself floating on water - it is something like that. Kirtana will help you in that way. So try to practice Krsna consciousness, at any and every time, to anyone and everyone. (SOTGOD, v 3, p 68) + (see also sloka 558)

The descriptions about Krsna are like divine nectar. So, go on with this transaction, always giving Krsna consciousness, and if you give Krsna consciousness you will have an ample supply of Krsna consciousness. That will descend from the higher position. If you are sincere to distribute Krsna consciousness, you will have no want in your own capital. New capital will be supplied to you as much as you can give to others. It will have connection with the infinite source. So go on. Sri Caitanya Mahaprabhu says: yare dekha, tare kaha 'krsna'-upadesa - "Whomever you find, talk with him only about Krsna." We have no other engagement. Whomever you find, any soul you come across, try to save him from this desert of mortality. I command you. Don't be afraid; take the position of guru, the giver, and give it to everyone. (SGAHG, p 56-7) + (see also sloka 209)

Srila Bhaktisiddhanta Saraswati Thakura used to say that there is a famine of krsna-katha. There is a famine at present. But is the world suffering from lack of food? No. The world suffering from the famine of Krsna consciousness, Krsna talk, krsna-kirtana. So we must try to open offices of food distribution so that we may distribute the food of Krsna consciousness to all souls.

Mahaprabhu said: "Whoever you come across, talk of Krsna (yare dekha, tare kaha 'krsna'-upadesa)." Give them the food of Krsna consciousness, krsna-katha. The world is filled with famine-stricken people. We must distribute food, give the life and breath of Krsna consciousness to whomever we meet by speaking about Krsna.

That was the feeling of Srila Bhaktisiddhanta Saraswati, and Bhaktivedanta Swami Maharaja carried that out in the West. Srila Bhaktisiddhanta used to say: "I do not admit any other conception of famine. The only famine is that of krsna-katha, krsna-smṛti, Kṛṣṇa consciousness." With such seriousness he conceived of our necessity for Kṛṣṇa consciousness. Kṛṣṇa is of vital importance to our existence. Only Kṛṣṇa can give us vitality. And as Sri Caitanya Mahaprabhu, Kṛṣṇa Himself distributes Kṛṣṇa consciousness. (LSFTLS, p 31) + (see also sloka 574)

A patient can also become a doctor when he's fully cured, has studied about medicine, and has undergone the necessary education of a doctor, he may become a doctor. It is necessary to be qualified and also appointed. You see, first of all it is necessary to be qualified, then by the appointment of the high administration you can become a doctor in the hospital. You may engage in private practice if you are qualified, but to become a doctor in a hospital you must have some sanction from above. In this way a sadhu can give assistance in several ways, but the Acarya, holding a big position, should have sanction from above. And that is prapana-dasa.

And who will decide whether the patient is qualified to be a doctor? External sanction is not necessary by letter, but he is to be already awake and fixed in the internal world. Inspiration will come from the internal world: "The people are suffering, and you have the medicine. You should distribute the medicine to the patients." This may be seen in a dream, but while awake also, internal inspiration will come to you, and, because you know the medicine and you know the symptoms of the disease, irresistibly you will advance to help the patients. You have the medicine and you cannot but engage yourself in treating them. You will see this more clearly than daylight, more really than this world of experience.

People are suffering but you have the medicine. You used that medicine and you were cured. Now you find another to be suffering from the same disease. You have the cure in your hand, so why should you not apply it? What explanation do you have not to do so? It will not be for making money that you will give the medicine, nor for fame, but it will be due to the internal urge to help them. And you will find that the noble predecessors have also asked you to do so: yare dekha, tare kaha 'krsna'-upadesa.

Sri Caitanya Mahaprabhu instructed: "Whomever you meet, try to rescue them by talking about Krsna." If there is a ditch and you see a man about to blindly fall into it, will you not try to save him ? It is a natural feeling. When it is plain, so very plain that it will happen, but you don't help him, then you will be responsible. This common sense may be applied. But we must be sincere.

The danger is that we must not be motivated by money, fame, or any worldly gain. kanak, kamani, and pratistha are the three main disturbing elements that misguide us and draw us from this side to that. But when we are free from them, the street we walk shall be broad and clear.

God is good, and you will like to see everyone becoming good by getting God. God is good and God is great. When that superior type of thinking will be clear to you, all your activities will be controlled only by that one principle of life. And with that you will go on helping others with the firm faith that this must be given to all: "This is very tasteful. Please come to a safe position away from the danger-zone, and you will become happy." The tasteful medicine will make people happy, and if that is actually in your possession you cannot but feel the urge within to help others. (SGD, SGPI, '91, p 19-20) + (see also slokas 209, 227 & 337)

590 yasmin vijnate sarvam evam vijnatam bhavati yasmin

yasmin vijnate sarvam evam vijnatam bhavati yasmin prapte sarvam
idam praptam bhavati

"By knowing Him, everything is known - by getting Him, everything is gained." We have come to enquire about Brahman, the biggest, the all-accommodating principle by knowing which we can know anything and everything. And it is possible; it is not impossible. The Upanisads say: "If you want to know anything, then know the whole. And what is the nature of the whole? Everything is coming from Him, everything is being maintained by Him, and again everything enters into Him. That is Brahman; so try to know that. If you can know that, everything will be known to you." This is also explained in the Bhagavatam (4.31.14). (TSFSK, p 45) + (see also slokas 600 & 603)

The general tenor of life, of all existence, in the most scientific way, will be this: Search for Sri Krsna, Reality the Beautiful. That is the highest goal not only of humanity, but for all creation. And all problems are harmonised and solved by that.

No complaints against this can be normal. Deviation from this general instruction, the general call, is all false, unnecessary, and injurious. This is the truth, the necessity of everyone, wherever there is life. The most grand, extensive, and friendly call to all, to the whole world - the only friendly call - is this: "March towards Krsna!" It is the only call. All others should be silenced. All other topics should be silenced, should be stopped, and only if this call remains, the real welfare of the world remains. So the Upanisads say: Yasmin vijñate sarvam evam vijñatam bhavati: "Enquire into that upon knowing which, nothing further remains to be known. Try to achieve that upon gaining which, nothing further remains to be gained."

A comprehensive call is going out, and this is really nonsectarianism. Apparently it is thought to be sectarian by the abnormal thinkers. But to every normal thinking person, it is the most general universal thing that can be dealt with. At present we are quarrelling in a foreign land for fictitious gain. But a sweet wave is coming from above to save us and take us all home. Only by the grace of the Lord's loving search for His lost servants is it at all possible. And all that is expected from us is to join the search for Sri Krsna and march towards the divine domain. Let us join the universal march towards the divine domain, save ourselves, and go back home, back to Godhead. (LSFTLS, p 64-5)

In the Vedic literature we find it said: "Try to find the one by knowing whom everything is known." There is a central point by knowing which, everything is known, by attaining which everything is attained. The long and short of the entire Vedic advice is to try to find out that Centre. Therefore try to find out that Centre. In the beginning, some may think this to be a ludicrous claim: "By knowing one, everything is known, by getting one, everything is got - what is this? Only a madman can say such a thing!"

So an analogy is given in Srimad-Bhagavatam, (4.31.14): when you pour water onto the root of a tree, the whole tree is fed, and if you put food into the stomach, the whole body is fed, similarly, if you do service to the Centre, everything is served. (sloka 600)

It is possible, and to do that, means to enter the plane of dedication. Avoiding the plane of exploitation, and also that of renunciation, try to enter the plane of dedication. Your atma, your soul proper, is a member of that plane. That is the real world, whereas this is the perverted reflection. (HC, p 2-3)

Yasmin vijñate sarvam evam vijñatam bhavati: "You are searching for this and that - this is all futile. Only try to know Me, and everything is known. Your searching life will be finished. There will no longer be any necessity for searching if you can know Me." (SCS, p 35) + (see also slokas 93 & 548)

591 yasmin tuste jagat tustam prinite prinito jagat

yasmin tuste jagat tustam prinite prinito jagat

By satisfying Krsna, the whole universe becomes satisfied, for one who is dear to Krsna is dear to the whole universe. Just as by watering the root of a tree all the leaves and branches are automatically nourished, by fulfilling one's duty towards Lord Krsna, all one's duties are automatically fulfilled. (TSFSK, p 49)

592 yasya deve para bhaktir, yatha deve tatha gurau

yasya deve para bhaktir, yatha deve tatha gurau tasyaite kathita hy arthah, prakasante mahatmanah

"The key to success in spiritual life is unflinching devotion to both the spiritual master and Krsna. To those great souls who have full faith in both Krsna and the spiritual master, the inner meaning of the scriptures is fully revealed." (SU, 6.23)

The guru is Krsna's representative. We are in search of divinity, and so, we must try to concentrate all our energy wherever we find a real connection with divinity. That is the key to success, because Krsna is all-conscious. So, the response to our devotional efforts will come from Krsna according to our attentiveness to Him. He is everywhere. In the conception of infinite, everywhere there is centre, nowhere is there circumference. In every point there may be centre. Prahlada Maharaja saw the centre present everywhere. Hiranyakasipu asked him: "Is your God in this pillar?" Prahlada replied: "Yes. He is there." And when Hiranyakasipu demolished the pillar, Lord Nrsimhadeva came out. (SGAHG, p 14)

yasya kadapi vasanancala khelanottha dhanyati dhanya pavanena
krtartha mam yogindra durgama gatih madhusudanopi tasya namo'stu
vrsabhanu bhuvo disepi

Prabodhananda Saraswati says: "From a reverential distance with full adoration I offer my obeisances unto the daughter of King Vrsabhanu, Sri Radhika. Once a gentle gust of wind wafted the sweet scent of Her clothing towards Krsna, the supreme beautiful God, making Him feel so blessedly fulfilled that He immediately embraced that fragrance to His heart." (ARO, p 13)

"From a reverential distance, with all adoration, I offer my obeisances, unto the daughter of King Vrsabhanu, Sri Radhika, who captivated the heart of Krsna, the Supreme Lord, Who is rarely attained even by the foremost of yogis. Once a gentle gust of wind wafted the sweet scent of Her clothing towards Krsna and He felt so blessedly fulfilled that He embraced that fragrance to His heart." (RRSNM, 2) + (SBRBM, p 38)

Here it has been told that once the flow of the wind had touched some part of the cloth or dress of Srimati Radharani; that wind touched Krsna's body, and Krsna was besides Himself with cheer, with gladness, with pleasure. "Oh I felt a touch of the wind that blew past the dress of Radharani - I am so fortunate!"

And who is that Krsna? All the religious experts, scholars, yogis, etc, they are all hunting after Krsna's grace - and that Krsna, He thinks Himself fortunate if He gets a little touch of the breeze that blew past the dress of Srimati Radharani. So pure is Srimati Radharani. Her surrender, Her service, is so pure, that even a touch of that wind makes Krsna, Bhagavan, the Supreme Lord Himself, think that He has gained the highest fortune. He feels: "I am so fulfilled in My life."

(SOTGOD, v 1, p 194) + (see also sloka 119)

yasya prasada bhagavat-prasado, yasyaprasadan na gatih kuto 'pi
dhyayan stuvams tasya yasas tri sandhyam, vande guroh sri-
caranaravindam

"By the mercy of the spiritual master one receives the benediction of Krsna. Without the grace of the spiritual master, one cannot make any advancement. Therefore, I should always remember and praise the spiritual master. At least three times a day I should offer my respectful obeisances unto the lotus feet of my spiritual master."(SOTVA, G - 8, p 18)

Srila Visvanatha Cakravarti Thakura says in his Sri Gurvastakam: "I bow down to the lotus feet of sri gurudeva. By his grace, we achieve the grace of Krsna; without his grace, we are lost. Therefore, we should always meditate on sri gurudeva, and pray for his mercy."

This is the position of sri guru, by whose grace we can get everything, we can get the grace of Krsna, and without whose grace, we have no other prospect. So, in this way, we must have reverence for he who has given us our first connection with Krsna consciousness (vartma-pradarsaka-guru).

But at the same time we offer reverence to gurudeva, we must not conceive that the guru is a doll, a lifeless figure. Because we are familiar with a particular figure and accept that as our guru we should not become misled. The important thing is what he says, his instructions, or vani, which exist eternally. That is attracting our inner hearts, not the vapu, the physical presence of the spiritual master.

I am not this body. I am the enquirer. That thing which is satisfying me, drawing the enquirer to the enquired - I must try to locate that thing in him. I must not rely on material calculation. I am not this body. Who am I, the disciple? Am I only this body, this figure, this colour, this caste? Or am I this temperament, this scholarship and intellectualism? No. I am he who has come to seek. Who is the party within me, and who is the party

in guru? We must be fully awake to that. What is the inner thing? I have come for that. We must be awake to our own interest.

There is the relative principle and the absolute principle. We shall have to eliminate the form, ignore the form; we shall always have to keep the spirit. Otherwise, we shall become form worshippers, idol worshippers.

(SGAHG, p 34) + (see also sloka 106)

595 yatah pravrttir bhutanam, yena sarvvam idam tatam

yatah pravrttir bhutanam, yena sarvvam idam tatam svakarmmana tam
abhyarccya, siddhim vindati manavah

"A man achieves perfection by the performance of the appropriate duties prescribed for him according to his qualification. By the execution of his duties, he worships the Supreme Lord from whom the generation and impetus of all beings arises, and who permeates and pervades this entire universe (exercising His Supreme qualification of Lordship over one and all.)" (B-g, 18.46)

(SOTGOD, v 2, p 90) + (see also slokas 150 & 489)

596 yata vaisnavagana sei sthana vrndavana

yata vaisnavagana sei sthana vrndavana

Advaita Prabhu tells Sri Caitanya Mahaprabhu: "Wherever You are, there is Vrndavana." Narottama dasa Thakura says wherever we find a true devotee of Krsna - there is Vrndavana. (yata vaisnavagana sei sthana vrndavana). Outwardly we may think that they are members of this ordinary world, but the object of all their conversation and behaviour is Vrndavana. Still, although they are in Vrndavana, they do not feel themselves to be there. (PBC) + (TGVODL, p 81)

597 yatha mahanti bhutani, bhutesuccavacesv anu pravistany

yatha mahanti bhutani, bhutesuccavacesv anu pravistany apravistani,
tatha tesu na tesv aham

"O Brahma, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I also exist within everything and at the same time I am outside everything." (S-B, 2.9.35)

If the earth vanishes, that does not mean that the whole solar system will vanish. The solar system may remain, but the men on the earth cannot see it any longer. Its influence on earth can no longer be felt. In a similar way, Gokula exists in another plane. It exists in the finest plane of reality. It is beyond the creation, beyond evolution and dissolution. Such subtle energy can be understood by analogy with ether. If the earth is destroyed, ether may not be destroyed. Ether is within and outside earth, but with the dissolution of earth, ether may not dissolve, but continue to exist. The position of Gokula is something like that. (SEOC, p 32) + (SGD, SGPI, '91, p 12)

(The ontological base of the whole Srimad-Bhagavatam is contained within these four slokas. (S-B, 2.9.33-36) + (see also slokas 12, 149 & 408)

598 yatha nabhasi meghaugho, renur va parthivo 'nile

yatha nabhasi meghaugho, renur va parthivo 'nile evam drastari
drsyatvam, aropitam abuddhibhih

"The unintelligent equate the sky with the clouds, the air with the dust particles floating in it, and think that the sky is cloudy or that the air is dirty." (S-B, 1.3.31)

Unintelligent people take the subject as an object. It is ignorance to confuse the eye with the seer or the brain with the knower. Consciousness is not a product of the world; the world is a product of consciousness. The world is a perverted reflection of the spiritual world. In the material world, the world of exploitation, as Darwin says, it is a question of survival of the fittest. We must exploit to survive (jivo jivasya jivanam). But in the spiritual world, the land of dedication, everyone is a serving unit. There we will find a happy life through dedication. In that supersubjective realm, Sri Krsna is eternally engaged in His divine play with His most intimate servitors. And as our consciousness evolves through dedication, we will find our highest prospect there, where we have a part to play in the pastimes of the Sweet Absolute. (SEOC, p II) + (see also sloka 508)

599 yatha prakasayaty ekah, krtsnam lokam imam ravih

yatha prakasayaty ekah, krtsnam lokam imam ravih ksetram ksetri tatha
krtsnam, prakasayati bharata

"O Bharata, as one sun illuminates the entire universe, so does the

knower of the sphere of action, the Supersoul, illuminate the whole universe (and the souls within it); and so does the knower of the sphere of action, the soul, illuminate the entire body." (B-g, 13.34)

What really gives us perception and allows us to see gross things? It is not actually the sun that helps us see; we see with the help of the soul. This is found in Bhagavad-gita (yatha prakasayaty ekah, krtsnam lokam imam ravih). The soul reveals this world to us just as the sun does. The sun can show colour to our eyes, the ear can reveal the sound world, and the hand can reveal the touch world. But really in the centre is the soul. Sri Govinda sings; ekah krtsnam lokam imam ravih; soul "observer." It is the soul who gives light to this world, who gives us an understanding of the environment, the world of perception. All perception is possible only because of the soul. (SEOC, p 159) + (see also slokas 50, 100 & 350)

600 yatha taror mula nisecanena, trpyanti tat-skandha bhujopasakhah

yatha taror mula nisecanena, trpyanti tat-skandha bhujopasakhah
pranopaharac ca yathendriyanam, tathaiva sarvarhanam acyutejya

"Just as if you pour water onto the root of a tree, the whole tree is fed, and just as when you supply food to the stomach, the whole body is fed, so if you can gain knowledge of the prime cause, Brahman, then you can know anything and everything."(S-B, 4.31.14)

Faith in this is called sraddha.(TSFSK, p 45) + (see also slokas 66, 590 & 603)

"By watering the root of a tree, all the leaves and branches are

automatically nourished. Similarly, by supplying food to the stomach, all the limbs of the body are nourished. In the same way, if we satisfy the central conception of the Supreme Absolute, all our obligations are automatically fulfilled."

Srila Bhakti Raksaka Sridhara Deva Goswami Maharaja recalls: "When I first came to the Gaudiya Math, I mixed very carefully with the devotees. I thought: 'The transcendental truths that I hear from these devotees don't come within the clutches of worldly intelligence, but still, when I want to throw myself into that association, I shall use my reason and intellect as far as possible, understanding that I am going to jump into something which will be beyond my calculation.

From their talks in general, I found that they do not care for the opinion of anyone else; with abhorrence they summarily reject all the stalwarts of the then society, they don't care for anyone. But when anything is quoted from the Scripture, they are all-in-all, they give a patient hearing, they soberly consider and evaluate. This was their nature, they care only for Scriptural truth. They say that what they teach is the only truth and that all else is false, they say: 'Everyone is suffering from ignorance. And what we say is the right thing.'

I thought: 'What is this! A sane person cannot easily swallow such a bitter pill.' I also could not digest it so easily at first, but I had an attraction, a taste for them and I could identify with them. But what they were saying was confirmed by Sri Caitanya Mahaprabhu, Srimad-Bhagavatam, Bhagavad-gita, and the Upanisads. All these authorities say: 'Yes, it is so. If you know Him, everything is known. If you get Him, everything is gotten.'

Yatha taror mula nisekanena: If we put food in the stomach, the whole body is fed. If we pour water on the root of the tree, the whole tree is fed. In the same way, if we do our duty towards the centre, then everything is done. This is the greatness, the mysterious position of the Absolute Centre: He has control over the complete whole. This is the peculiar position of the centre in the system of the organic whole.

If a particular position of the brain is captured, then the whole body is controlled: one needle in that particular section of the brain, and all the functions of the body are paralysed. The peculiar position of the absolute

centre is something like that. So the impossible becomes possible.

Suppose I am a poor girl who has nothing. Ordinarily it would not be possible to acquire anything. But if I marry a rich man who is the owner of a big property, I can have command over many things by my relationship with him. Although we may be poor, our relationship with a powerful master makes us the master of many things. In the same way, the Absolute Centre controls everything, and our affectionate relationship with Him may endow us with the command of many things. This is how it is possible for the finite soul to have possession of everything - through the subtle link of affection. (see sloka 437) Without having a real connection with the absolute centre, your attempts to know everything will be useless. If you try to know even a particle of sand, lifetimes will come and go, millions of lives will pass, and you will continue to analyse the sand, finding no end to understanding even one particle.

We are told: "If you want to enquire - enquire about the centre. That is the call of the Upanisads: "Don't waste your time trying to analyse the smallest part of this creation, trying to be its master; it is not possible. Your enquiry should be properly guided."

Krsna says: "I am the centre, and I say, 'Come to know Me, and through Me you will be able to know everything because I know everything and I control everything. Your connection with Me can give you that capacity. Approach everything through Me. Then you will be able to know the proper position of all things. Otherwise you will become acquainted with only a partial aspect of reality, and that will be external and incomplete. And you will pass millions of lives trying to know and understand reality to no end.'" (LSFTLS, p 67-8) + (see also sloka 65)

The Vaisnava section - those who serve the Supreme Personality of Godhead - are of the opinion that there is another world, the world of dedication. That dedication is just the opposite of exploitation. In the mundane plane every unit wants to exploit the environment, but in the plane of dedication, every unit wants to serve the environment; and not only the environment, but the real key to life of that plane is to serve the Centre. We are living in an organic whole, so every point must be true to the organic Centre.

The explanation is given in Srimad-Bhagavatam by the analogy of serving the root of a tree. yatha taror mula nisekanena trpyanti tat-skandha bhujopasakhah.

(HC, p 2) + (see also sloka 590)

601 yatha yatha gaura padaravinde, vindeta bhaktim krta punya

yatha yatha gaura padaravinde, vindeta bhaktim krta punya rasih tatha tathot sarpati hrady akasmat, radha padambhoja sudhambhu-rasih

Prabodhananda Saraswati Thakura says: "As much as we devote ourselves to the lotus feet of Sri Gauranga, we will automatically achieve the nectarine service of Srimati Radharani in Vrindavana. An investment in Navadvipa Dhama will automatically take one to Vrindavana. How one will be carried there will be unknown to him. But those who have good fortune invest everything in the service of Gauranga. If they do that, they will find that everything has automatically been offered to the divine feet of Srimati Radharani. She will accept them in Her confidential service and give them engagement, saying: "Oh, you have a good recommendation from Navadvipa ; I immediately appoint you to this service." (C-Cand, 88)

Srimati Radharani is introduced in the form of Gauranga with the added element of magnanimity. No selfish sensualism can enter our consideration of the pastimes of Sri Gauranga, for there He appears as a sannyasi and a devotee.

Of course, if we are to analyse Sri Caitanya Mahaprabhu, we shall find Krsna in the garb of Radharani. According to the impersonal philosophers, when negative and positive combine, they become non-differentiated oneness, but Vaisnava philosophy says that when both

positive and negative aspects of Godhead are combined, personality is not lost. Rather, in the garb of the negative, the positive is converted and begins searching for Himself in the mood of the highest searcher. According to Vaisnavism, when positive and negative combine, they do not create equilibrium; rather their dynamic character is always maintained. The combination of Radha and Govinda is Sri Gauranga, and by the grace of Nityananda Prabhu, we may be attracted to Sri Gauranga. (TGVODL, p 27-8)

"As devotion unto the lotus feet of Sri Gaurasundara is attained by a greatly pious person, unexpectedly the ocean of nectar which is the service of the lotus feet of Sri Sri Radha is accordingly born within his heart." Percolated by the mercy of Sri Gauranga, try to approach Srimati Radharani. Then there will be no possibility of any dirt entering you and disturbing you in that plane. That will be percolated by Sri Gauranga. If you have the shelter of Sri Gauranga you can be sure that you will very safely, smoothly, and intimately attain to the service of Srimati Radharani. Otherwise it is very dangerous, and sometimes suicidal. If you do not approach through Sri Gauranga the attempt will be reactionary. It is very dangerous to approach Sri Vrindavana and Srimati Radharani directly. You must approach commanded by Sri Gauranga. In other words, if you can appreciate the life of Sri Gauranga, then kama (mundane desire), etc., will be exhaustively eliminated. You will be really purified to be acceptable to that domain of the highest lila. (SOTGOD, v 1, p 191-2)+ (see sloka 264)

Strictly stick to Gaura-lila, Mahaprabhu, and you will find automatically within your heart that Radha-rasa-sudhanidhi is flowing. Don't attempt directly to have it. It will come automatically, spontaneously. Not intellectually you shall approach that, for that will give you a bad prejudice. Not only that, but it will be harmful prejudice and you will have to expend more energy to do away with that layer of misunderstanding. So our Srila Prabhupada did not allow these things. Do your duty in your plane, according to what you deserve, and that will come naturally. That is his instruction all through, not only temporarily, but all through.

Don't go to be a disbeliever and be very eager to see the final result. Don't do like that, for then you will get Maya instead of Yoga-Maya. He knows it fully well, She knows it fully well, when you are to be taken in to the confidential area, and that cannot be acquired by any other thing but His sweet will - the flow of Her sweet will, or His sweet will. Try to have the natural thing, not any thing of imitation or any reflection. Reflection and shadow, these two kinds of misconceptions may come there. Reflection is more dangerous. In Harinam also it has been stated like that. Reflection and shadow, both are misleading. And we are to cross that. On our way that sort of temptation may come, but we must not think that everything will come within the fist of our intellect. (SGD, '96, p 29)

"As much as you surrender to the lotus feet of Sri Gauranga, you'll find yourself safely situated in the service of Radha-Govinda. Don't try to approach Radha-Govinda directly; if you do, there may be some difficulty. But the lotus feet of Sri Gauranga will take you there safely." (LSFTLS, p 103) + (see also sloka 463)

"As a pious soul fortunately attains pure devotion to Gaura within his heart and becomes absorbed in rendering service to His lotus feet, to his delightful astonishment, the nectar ocean of devotional ecstasy flowing from the Lotus Feet of Sri Radhika suddenly floods his heart." (SBRBM, p 11)

As Devotion unto the Lotus Feet of Sri Gaurasundar is attained by the most virtuous person, the Queen of Nectar - the Service of the Lotus Feet of Sri Sri Radhika - spontaneously wells up within his heart.

The internal identity of Sri Prabodhananda Saraswatpada (the writer of this sloka) is the Sakhi Tungavidya, amongst the eight principal Sakhis in Vraja- Mandala. She became Prabodhananda in Gaura-lila. His writings are both very sweet and grand, most appealing, and hitting to the mark. (SCS, p 40)

602 yato vacho nivarttante, aprapya manasa saha anandam

yato vacho nivarttante, aprapya manasa saha anandam brahmano
vidvan, na vibheti kutascaneti

"As one gets subjective realisation of the transcendental blissful aspect of the Supreme Divinity, he sheds fear completely for all time. Such a realised man of wisdom is freed totally from negative thoughts. Having his thoughts fully attentive to the All-Blissful Divinity, he is spared from such torture. Such is the secret doctrine." (T, 11.9.1, p 522) + (Dvaipayana Vyasadeva, transl: B.P Yati, TEU)

When we can come to the conclusion that the Infinite really is anandam (bliss), not pain, (that the Whole is pleasure and no pain is there) - then, all apprehension of pain will disappear. It is all pleasure. There is no pain. The Bhagavad-gita is always asking us, "Concentrate in you! Have no complaint against the outside environment; everything is in you." So be attentive to you, to your ego. There is no necessity to correct your outside environment. (SS, v 3, # 1, '85, p 4) + (see also sloka 497)

603 yato va imani bhutani jayante, yena jatani jivanti

yato va imani bhutani jayante, yena jatani jivanti yatprayanty
abhisamvisanti, tad brahma tad vijijnasa

"The Supreme Brahman is the origin and shelter of all living beings.

When there is creation, He brings them forth from their original state, and at the time of annihilation, He devours them. After creation, everything rests in His omnipotence, and after annihilation, everything again returns to rest in Him." (TU, 3.1)

(TSFSK, p 44) + (see also slokas 590 & 600)

"He is the cause of production, sustenance, and again withdrawal. Evolution, dissolution, and sustenance in the middle. He is the prime, universal cause."

We are quarrelling in a foreign land for fictitious gain. But Krsna is engaged in a loving search for His long lost servants. He wants to save them and take them all home. Only by the grace of that absolute is it possible. A wave is coming from there to take us home, to where everything finally enters. Everything which is created disappears into the subtle existence at the wholesale dissolution of this world. But again with a new evolution they come out. And some enter into the permanent lila and do not come back into this world of exploitation and renunciation. (LSFTLS, p 64)

A certain section claims, like the philosopher Carvaka, that: "No, no, there is no God or higher substance. Whatever we see on the surface is everything." But deeper faith says that the cause is He from whom everything emanates, He by whom everything is maintained, and He into whom everything finally enters. *yato va imam bhutani jayante*.

Merely the effect is not everything, but the cause has its existence. And what is the nature of the cause? Some identify Him as Brahman, some as Paramatma, and some as Bhagavan. God is the destiner and designer of everything - He has created everything, and He is controlling everything. Everything is automatically existing with Him, as a particular potency of His. (SOTGOD, v 1, p 26) + (see also sloka 423)

Sankaracarya's interpretation of the Vedas is not proper, because he has thrust his own idea or conception forward in the name of the Vedanta.

Sankaracarya's interpretation of Vedanta is artificial. It is selfish and provincial. This is the refutation of Sankaracarya given by Sri Caitanya Mahaprabhu, and as far as we are concerned, it cannot be seen otherwise. If we try to follow the interpretation of Sankaracarya, then what meaning can be found in this statement of the Upanisads:

Yato va imam bhutani jayante, yena jatani jivanti: "The Absolute Truth is He from whom everything is coming, who is maintaining everything, within whom everything exists, and into whom everything enters at the time of annihilation."

What does this mean? Does this statement say that the Absolute Truth is non-differentiated? It is sufficient for our understanding to accept its direct meaning. The self-explanatory meaning of these words is sufficient to understand this simple statement of the Upanisads.

Sri Caitanya Mahaprabhu defeats Sankaracarya through common sense. This is the unique character of His argument. He defeats His philosophical opponents not with difficult, abstract, intellectual arguments, but with common sense.

When Sri Caitanya Mahaprabhu wanted to demonstrate the supremacy of Lord Narayana over Lord Siva, He said that one may just consider the position of the Ganges. The Ganges is the water that washes the feet of Narayana, and yet she rests on the head of Siva. From this, we can easily use common sense to see which of the two holds the superior position. When Sri Caitanya wanted to show that Krsna is greater than Narayana, He pointed to the example of Laksmi Devi. She aspires after the association of Krsna. Although she has everything with Narayana, still she has some aspiration for the company of Krsna. On the other hand the gopis have no attraction for Narayana. When they meet Narayana, they pray that by His grace, their devotion to Krsna may be enhanced. (SEOC, p 62)

'ye dine grhe bhajane dekhi grhete goloka bhaya carana-sidhu, dekhiya ganga, sukha na sima paya

"Goloka Vrndavana appears in my home whenever I see the worship and service of Lord Hari taking place there. When I see the Ganges, that river of nectar emanating from the Lotus Feet of the Lord, my happiness knows no bounds." (TTSOBT, p 37-8)

"We can make out the real inner meaning that this whole universe is engaged in the service of Sri Hari when the prejudice or cover of our ego is torn off."

And the moment that this screen is removed, then one sees that everywhere - that Goloka, the lila of Goloka is going on there. 'Ye dine grhe bhajane dekhi grhete goloka bhaya. In such a divine, lofty realisation of Srila Bhaktivinoda Thakura, our Srila Gurupada Padma urged all jiva souls to come to that plane of perfect reality - he wanted to take us all to that plane of lofty realisation. Anything less than that is just some beneficial activity (karma-kanda) to be scorned. Such activity is most unworthy in comparison. (SS, v 6, # 1, '92, p 4)

605 ye kale va svapane, dekhinu vamsi vadane, sei kale aila

ye kale va svapane, dekhinu vamsi vadane, sei kale aila dui vairi
'ananda' ara 'madana,' hari' nila mora mana, dekhite napainu netra bhari'
punah yadi kona ksana, kayaya krsna darasana, tabe sei ghati-ksana-
pala diya malya-candana, nana ratna-abharana, alankrta karimu sakala

Srimati Radharani says: "When in My trance, I came to have a divine vision of Krsna, two enemies suddenly appeared: ecstasy, and also a feeling which is corresponding to extreme love in complete self surrender.

In that state, I could not see Krsna very clearly. These two enemies disturbed Me. Ecstasy was my enemy, for it made me self-forgetful and My greed for His touch was another enemy. They did not allow me to have a clear vision of Krsna, so my thirst for seeing Him was unquenched.

If by good fortune I have another chance to have His darsana, then what should I do? Avoiding Krsna I shall instead try to worship time. I shall worship that moment, that minute, that second in which I have the divine vision of Krsna. I shall try to propitiate time, so that time itself may stay for some time. With garlands, sandalwood paste, and jewels, I shall try to worship time and not Krsna. If time stands still, being propitiated with My respectful behaviour, then Krsna will remain. In this way, I shall try to fix the time: 'You please stay here for some time. Krsna is showing Himself - time, you be eternal here.' Otherwise, like lightning, Krsna comes and vanishes."

(This sloka, ye kale va svapane, was spoken by Sri Caitanya Mahaprabhu while in trance in the mood of Srimati Radharani, in the company of Svarnopa Damodara and Ramananda Raya, and recorded by Ramananda in the Jagannatha-vallabha-nataka, (3. 12-3) + (C-c, Madhya-lila, 2.37-8)

We worship the time, the land, the place, the paraphernalia of Krsna. Anything in connection with Krsna is cinmaya, transcendental. The paraphernalia of Krsna is worthy of our worship. In fact, we shall have to honour Krsna's paraphernalia even more than Krsna Himself. That is the clue to success. Krsna's abode, His paraphernalia, and His devotees have a relationship with Krsna, krsna-sambandha. They are Krsna's devotees, and He is at their disposal. So, if we can propitiate them, they will take interest in us and take us up into that realm. Otherwise we are helpless. (SGAHG, p 121-2) + (see also sloka 45)

606 ye lagi kahite bhaya, se yadi na jane iha va-i kiba sukha

ye lagi kahite bhaya, se yadi na jane iha va-i kiba sukha ache tribhuvane

"For fear of them I do not wish to speak, but if they do not understand, then what can be happier in all the three worlds?" (C-c, Adi-lila, 4.236)

We are afraid of ecstasy! The truth we should not express it here, there and everywhere. We should rather be controlled in our tongue. But, if we say that we are afraid that it will be misunderstood? But the public do not care to know it at all. "It is beneath their dignity" to try to search for the real meaning in our words. Then, we are relieved in one sense.

It will be accepted and misused, mishandled - the public do not care for these things at all. And we are safe here. In one sense, that is our safety

- that they do not know. They won't come to give this any attention. So, although we express it uncautiously, they won't care for it. So, we are safe from that standpoint.

(SS, v 4, # 1, '86, p 3) + (see also slokas 28 & 212)

607 ye me bhakta-janah partha, ne me bhaktas ca te janah

ye me bhakta-janah partha, ne me bhaktas ca te janah mad bhaktanam
ca ye bhaktas, te me bhaktatama matah

"Those who worship Me directly are not real devotees; real devotees are those who are devoted to My devotees." (AP) + (L-B, 2.6)

This is confirmed by Krsna, and this principle is true in our own experience. It is said: "If you love me, love my dog." How intense one's love for his master must be if he can love the master's dog. And he loves the dog only because it is his master's dog; not that he wants to take away the dog for himself. He loves it not with the idea of independent love for the dog, but because it is the master's dog. This is a higher test of our love than simply to love the master. This will test the whether we are really lovers.

Krsna is more pleased if He sees that His servant is being served. Why? Because His servant always serves Him, but won't take anything in return from Krsna. Krsna tries to give His devotees something, but they won't take it. They have no aspiration to fulfil, no petition to enter in the course of their service. They want only cent per cent service. There is no possibility for Krsna to award any remuneration there, He can't find the slightest hole in their devotional service through which some remuneration can be pushed. His devotees are wholesale servants, nothing but.

Krsna tries His best to give something to His devotees in return for their service, but He fails. So, when Krsna sees that His desired aim of rewarding His servants is being done by someone else, He becomes indebted to that person thinking: "What I wanted to do for My servant, they are doing. I wanted to do that, but failed: it was not accepted. But now someone else is doing the same thing I wanted to do."

Krsna is more favourable to the devotee who serves His servant. Then Krsna comes to serve them. That is the underlying purpose of His saying: "Those who are devotees of My devotee, they are the real devotees My heart." So, bhakta-puja, worship of the devotees, is the best kind of worship.

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This statement is confirmed in the Srimad-Bhagavatam, in the Vedas and by Vrndavana Dasa Thakura in the Caitanya Bhagavata. (SGAHG, p 123-4) + (see also sloka 27)

608 yena bhaje tare bale danta trna dhari, amare kiniya laha

yena bhaje tare bale danta trna dhari, amare kiniya laha bala gaura-hari
eta bali nityananda bhume gadi yaya, sonaraparvata yena dhulaya lotaya

"The compassionate Nityananda Prabhu most humbly approached those who did not feel any loving appreciation for Sri Gauranga due to their false pride and hard heartedness. Not to hurt their pride, He took a few blades of grass between His teeth as a token of humility and appealed to them saying, "O dear friend, try to understand that your own highest good is Gaura Hari. You can attain the greatest fortune of your life if you

connect to Him with love and devotion. Please take His Holy Name, even if only once, and chant it from the core of your heart. With devotional faith speak about His glories and share your relish with other devotees. Sincerely pray for His grace, for you will surely receive great spiritual benefit. I am your most well wishing friend. If you can please take My advice and act accordingly then you can own Me forever."

Imploring in such a way, Sri Nityananda's heart melted in spiritual compassion. Incited by that deep emotional ecstasy He became so tender before those proud people that He invalidated all their pride. As an act of noble humility He began to roll on the ground before them. As His form became decorated with the dust of the earth the devotees around Him beheld with tearful eyes the extraordinary manifestation of causeless mercy of Prabhu Nityananda. They marvelled at how their divine guru Tattva, could sacrifice His exalted position and honour and come down to the dust of the earth with such compassionate humility." (Locana dasa Thakur) (SBRBM, p 4)

609 ye 'nye 'ravindaksa vimukta-maninas

ye 'nye 'ravindaksa vimukta-maninas, tvayi asta-bhavad avisuddha-buddhayah aruhya krcchrena param padam tatah, patanty adho 'nadrta-yusmad-

anghrayah

(Someone may say that aside from Vaisnavas, who always seek shelter at the Lord's lotus feet, there are those who are not Vaisnavas but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahma and the other demigods said:)

"O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves

liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet." (S-B, 10.2.32)

They do not perceive the mistake in their calculation, but they think they have attained the highest type of liberation, and so they try to recruit others for their purpose. (SOTGOD, v 1, p 124) (see sloka 447)

610 ye tirtha vaisnava nai, se tirthete nahi yai ki labha

ye tirtha vaisnava nai, se tirthete nahi yai ki labha hatiya duradesa?
yathaya vaisnava-gana, sei sthana vrndavana, sei sthane ananda asesha

Bhaktivinoda Thakura says: "Where is Vrndavana? We may only reach Vrndavana at the proper stage of realisation. If we take Vrndavana in the physical sense, we will commit so many offences according to our habit and we shall have to mentally go downwards. So the illumination given by the sadhu and sastra should be our guide. Only by that way can we go to Vrndavana, or anywhere and everywhere. But the guiding star must always be our guru, to guide us and show us what is what. As long as my self is not rising to that stage, I am always in need of a guide to show me what is what, what is Vrndavana."

Vrndavana is not a physical eye-experience. It is not in the world of our flesh experience. It is the highest of the high. Through sraddha, faith, we must begin our journey beyond the subjective, towards the supersubjective area. That is Vrndavana proper, where we can find Krsna proper.

It is not to be found in any physical plane. He can come here: the higher plane can come in the gross, but it is not easy for those who are living in the gross plane to rise up to the higher. They can come, an agent can come, and they can take us there. But without the help of the agent it is not so easy to go to that highest plane by our own experience. So our necessity is always sadhu-sanga. To go to Vrndavana we must have a guide. He will always caution us to see things with a proper angle of vision. A guide, sadhu-sanga, is the most important factor in the life of a bona fide seeker of the truth. And next is sastra, revealed scriptures.

(SOTGOD, v 2, p 169-70) + (see also sloka 520)

611 ye yathapatita haya, tava daya tata taya, tate ami supatra dayara

ye yathapatita haya, tava daya tata taya, tate ami supatra dayara

Srila Bhaktivinoda Thakura says: "Your grace is given in accordance with the necessity of those who really deserve it. In that consideration, I have some claim. I am fallen of the fallen, the most fallen, so I have some claim to Your grace." (G, Y-b, 19)

That should be the attitude of the servitors. Increase the negative side. "I am the most deserving because I am the meanest of the mean, poorest of the poor." We have to increase and develop our knowledge towards that side: "I am so low, so needy, so mean, in all respects." That consciousness will draw Him towards you.

(SOTGOD, v 1, p 158) + (see also sloka 570)

"I can claim, because I am the most fallen. I realise that I am the most fallen, therefore I have got the greatest claim for Your grace, Your mercy." That should be the attitude of a real devotee. As lowly as one genuinely conceives oneself to be, then so great s/he is in the eyes of the devotees. Dainyam - humility, and laulyam - hankering, that is the wealth of the devotees. I am proud of the power of my gurudeva and never of myself. That should be the attitude of the devotee.

(C, v1, # 5, Summer 93, p 11) + (see also sloka 564)

612 yo mam pasyati sarvatra, sarvam ca mayi pasyati tasyaham

yo mam pasyati sarvatra, sarvam ca mayi pasyati tasyaham na
pranasyami, sa ca me na pranasyati

"For one who sees Me in everything and everything in Me, I do not remain unseen and he also is not unnoticed by Me: he never sways in his thought of Me." (B-g, 6.30)

Everything is in Him, and He is also everywhere. This is the characteristic of He for whom we are searching. Omkara, the monosyllable Om, is the seed of theism. Om means "Yes." Always, wherever we cast our glance to search, in one word the answer is yes. "Yes, what you are searching for, is. You are searching for happiness, pleasure, joy, fulfilment. You are in want, and in one word - 'yes,' fulfilment is there." (SOTGOD, v 1, p 27-8, & p 175)

Everywhere we shall try to draw the hints of the auspicious presence of Godhead. Krsna says: "One who can see Me everywhere, and everything in Me is never lost to Me, nor I to Him." We shall try to see Him in every medium. Then our position is safe. (SGAHG, p 117)

"I am everywhere. Only see in that connection, with that angle of vision. Try to find Me, and everything in Me. Then you will be out of danger. Otherwise, that which is non-God will take you otherwise. If you can see the connection of God everywhere then you are safe. No one will be your enemy. You will have no foes, you are in the midst of friends. He is everywhere and everything. He is not lost in My sight, and I am not lost in his sight." (GOD, p 11) + (see also sloka 433)

613 yugayitam nimesena, caksusa pravrsayitam sunyayitam

yugayitam nimesena, caksusa pravrsayitam sunyayitam jagat sarvam,
govinda-virahena me

"O Govinda! Without You, the world is empty. Tears are flooding my eyes like rain, and a moment seems like forever." (S, 7)

Sometimes this verse is translated: "O Govinda, without You, I feel a moment to be twelve years or more." The word yuga is sometimes translated "twelve years." Some devotees say this is because Mahaprabhu experienced the most intense separation from Krsna in the mood of Radharani for twelve years. In the Sanskrit dictionary it is said that one yuga means twelve years. This is one conception. Another meaning is "millennium" or "age." A yuga can also mean an unlimited amount of time.

Sri Caitanya Mahaprabhu says: "One moment seems like an unlimited period of time. And My eyes are shedding tears like rain. The rainy season produces so many floods, and now it seems to Me that My eyes are flooding. The visible is becoming invisible to Me. I am so withdrawn from the present environment that I can't see anything. My mind feels so much internal attraction towards the centre of the Infinite that wherever I cast My glance I see nothing. Everything appears vacant, because I feel

as if Govinda has withdrawn from Me.

Such a peculiar sort of feeling is within Me - I have no interest in anything. All My interest is drawn towards Govinda, and to such a degree that I am a stranger to My present environment. I have nothing: no consciousness. It has gone somewhere else, towards the Infinite. When there is a drought, all the rivers and lakes dry up. The water is drawn towards the gas world. Nowhere is a drop of water to be found. It is something like that. All charm is withdrawn so extensively that everything is empty. My senses, mind, and everything else has been drawn up, attracted by the all-attractive, all-charming, all-sweet Personality of Godhead, Sri Krsna, Reality The Beautiful."

Sometimes it seems that the gap between union and separation is like so many millennia. A devotee thinks: "I have lost the consciousness of meeting Krsna long, long ago." He has a faint remembrance: "I had some union with Krsna, but I left that so far behind, so far off, that it appears to be an unlimited gap of time. I once had a faint recollection, but now it is gone, perhaps forever." He feels such a great degree of disappointment and despair.

This is the standard of the infinite world. Just as we measure the distance of the planets and stars by light years, here the transcendental temperament is being measured by such a standard. What audacity we have to deal with things so great and beyond our jurisdiction.

At first the devotee thought: "If I am raised to that standard of service, my heart will be fulfilled. My thirst will be quenched, and I will feel some ease and satisfaction within me." But the development of his devotion took him to an unexpected plane of life. It is the nature of divine love that when a drop of that medicine is given to a hankering patient, the patient thinks he is cured, but he is taken into a dangerous position.

He thinks: "Seeing the devotees shedding tears incessantly, the hairs of their bodies standing on end, their voices choked up while chanting the Name of Krsna, I was charmed. Those symptoms attracted me and I thought that if I could attain this, I would feel real satisfaction, but upon attaining that plane, what do I find? Just the opposite.

Coming in real connection with the infinite, he feels hopeless. He thinks: "There is no limit to progress. Rather, as much as I come in intimate

connection with the infinite, I feel hopeless." The more we advance, the more we find it unlimited, and finding it unlimited, we become hopeless but we can't turn back. There is not possibility of retracing our steps; we can only go ahead. This is the spirit of a genuine devotee.

Finding the infinite characteristic of our prospect, we can't leave - we become hopeless, thinking: "The highest kind of nectar is just before me, but I can't taste it - I am unable to touch it or get it within my fist. Still, its charm is so great that I can't retreat from this entanglement. And without that, a small span of time seems like millions of years."

The devotee thinks: "Oh, long, long ages have passed away; still I am in want! I am trying to get it, but I can't get it, and time is passing. Time is also infinite. So many rivers of tears take birth from my eyes; tears profusely run down from my eyes over my body, but I don't find the position of success within my reach. My mind is fully vacant. I can't find any trace of my future. I have no charm, no attraction for anything else that might seem to console this diseased body.

I find no possibility of solace from any other quarter. All alternatives have been eliminated. I am fully in the clutches of Krsna consciousness and love

of Krsna. If there is anyone who can come to my relief, help me! I am lost. I am helpless. If there is anyone who can help me, please come to me rescue."

Caitanya Mahaprabhu says that when we are deeply situated in love of Krsna, we can't leave it, but our thirst increases and we feel no satisfaction. We are in the midst of such an apparently horrible position.

The hankering for Krsna which awakens in one's mind takes this direction. When a devotee really comes in connection with Krsna, his position will be all-eliminating and all-exclusive. His complete concentration will be on Krsna.

In this verse, Sri Caitanya Mahaprabhu describes how a devotee goes further, awakens a higher conception of Krsna, and then, seeing Krsna just before him but not getting him, feels this kind of separation. The more he progresses, the more he finds himself in this position of hopelessness. This highest advice of Sri Caitanya Mahaprabhu helps us

adjust ourselves to this intense mood of separation. He tells us: "You are going to be lost in Krsna consciousness. And what will be your position? You are a drop and you will be thrown into the ocean of divine love."

(TGVODL, p 137-142) + (SSPJ, p 137) + (SBRBM, p 29) + (see also sloka 58)

614 yuvatinam yatha yum, yunanca yuvatau yatha mano

yuvatinam yatha yum, yunanca yuvatau yatha mano 'bhiramate tadvan,
mano bhiramatam tvayi

"Just as a young boy feels attraction for a young girl, I want that sort of attraction towards You. I want to be engrossed in You, forgetting all material paraphernalia. And by sincere surrender, at once, our progress begins. And the development of that kind of attraction takes us to the topmost rank. I want that intimate connection with You, my Lord. I am the neediest of the needy, but at the same time I have this ambition. I am so disgusted with the world outside that I want the most intense and comprehensive relationship with You. With this attitude, the surrendering process begins and rises step by step. I want that standard of divine love, of intimacy with You. I want to dive deep within You." (B-r-s, 1.2.153) + (SGAHG, p 144)